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But a greater liberty at times betrays the poet into being obscure, facetious or double-faced. In the sonnet he is at least sincere, and often "with this key" he unlocks his heart of hearts. Elsewhere, he may give a freer rein to imagination; here, he looks truth in the face and speaks only when stirred.

Hence the sonnet has a high value in witnessing to universal truth. Our faith receives confirmation,—sometimes quite unexpectedly. Let us take an extreme case. There are two Christian testimonies, one minor and one major, which have long been familiar to the Quaker mind—the first, to a life outwardly simple; the second, to an inward life, spiritual and immortal. What Friend "guardedly educated" would think of having these testimonies confirmed by Shakespeare? But listen:

Poor soul, the centre of my sinful earth,  
Fooled by these rebel powers that thee array,  
Why dost thou pine within and suffer death,  
Painting thy outward walls so costly gay?  
Why so much cost, having so short a lease,  
Dost thou upon thy fading mansion spend?  
Shall worms, inheritors of this excess,  
Eat up thy charge? Is this thy body's end?  
Then, soul, live thou upon thy servant's loss,  
And let that pine to aggravate thy store;  
Buy terms divine in selling hours of dross;  
Within be fed, without be rich no more:  
So shalt thou feed on death\* that feeds on men,  
And, death once dead, there's no more dying then.

On the high theme of immortality, we note the profound question asked through the gifted, though far less versatile, Blanco White:

Mysterious Night! When our first parent knew  
Thee by divine report and heard thy name,  
Did he not tremble for this lovely frame,  
This gorgeous empy of light and blue?  
Yet 'neath a curtain of translucent dew,  
Bathed in the rays of the great setting flame,  
Hesperus and all the host of heaven came,  
And lo! creation wended to man's view.  
Who could have dreamed such darkness lay concealed  
Beneath thy beams, O Sun, or who could find,  
While leaf and fly and insect lay revealed,  
That to such countless forms thou madest us blind?  
Why do we then shun death with anxious strife?  
If light can so deceive, wherefore not life?

"As bird and flower made plain of old the lesson of the Teacher," so now the Good Spirit sometimes uses common sights and sounds to bring home to the heart a timely truth. And Wordsworth writes:

One who was suffering tumult in his soul  
Yet failed to seek the sure relief of prayer,  
Went forth—his course surrendering to the care  
Of the fierce wind, while mid-day lightnings growl  
Insidiously, untimely thunders growl;  
While trees, dim seen, in frenzied numbers tear  
The lingering remnant of their yellow hair,  
And shivering wolves, surprised with darkness, howl  
As if the sun were not. He raised his eye  
Soul-smitten; for that instant did appear  
Large space (mid dreadful clouds) of purest sky,  
An azure disc—shield of Tranquility;  
Invisible, unlooked for, minister  
Of providential goodness ever nigh!

Can any extreme of loneliness or depth of despair lie beyond the touch of Divine comfort? The Gospel answers: "My grace is sufficient." And Elizabeth Barrett Browning,

All are not taken; there are left behind  
Living beloveds, tender looks to bring,  
And make the daylight still a happy thing,  
And tender voices, to make soft the wind.

\*At the expense of death, as explained in the context.

But if it were not so—if I could find  
No voice in all the world for comforting,  
Nor any path but hollowly did ring,  
Where "dust to dust" the love from life disjoined,  
And if, before those sepulchres unmoving,  
I stood alone (as some forsaken lamb  
Goes bleating up the moors in weary death),  
Crying, "Where are ye, O my loved and loving?" . . .  
I know a Voice would sound, "Daughter, I am.  
Can I suffice for HEAVEN and not for earth?"

So do the sonnets console, confirm and instruct, and they do more. They have the power to beget their like from generation to generation in prepared soil. The inheritance of poet from poet may at times be traced. And thus the sonnets through the centuries, like a clear river, make their not inconsiderable contribution to the rising tide of revealed truth;—back-eddying at times and in places, yet rising;—"overcoming all that is of a nature contrary to itself," till the knowledge of the Lord shall cover the earth as the waters do the sea.

WILLIAM BACON EVANS.

RAS-EL-METN, Syria.

### "EVERYLAND."

A MAGAZINE OF WORLD FRIENDSHIP.

The chief object of *Everyland* is to help us to get acquainted with our neighbors, with the hope that we may all be friends. We may not like all our neighbors equally well, but we shall find that they all have some good points. We may not always agree. Friends rarely agree on all points. But friends will not deliberately injure each other nor try to kill each other; on the contrary, they are in the main helpful and kind and show good-will toward each other. The finest expression of friendship is in what we call missions. A group of Japanese gentlemen visited America recently. The leader made a fine speech at a reception which the editor attended. He quoted the text—"Greater love hath no man than this, that he lay down his life for his friends," and added: "That is what your missionaries have done for us in Japan." He spoke of the ways in which missionaries are helping in education and many forms of Christian service. Later he said, "My country has made mistakes, but she is trying to correct them. Be patient with her as she finds the way to righteousness." Every country makes mistakes for we are all imperfect, but if the boys and girls will find the way to righteousness, the future will be better than the past.

It is thus that Lucy W. Peabody, the editor of *Everyland*, introduces us to the issue of Third Month.

During the war it was discontinued, but with the return of better days, we are glad that Volume XII began anew its career.

The illustrations are mainly photographs. "The True Tale of Jade Flower," for instance, tells of a little girl's life in China. "Frances, an African Princess," is a strong presentation of Negro environment and uplift. "A Letter from a Boy of India," "Grandmother's Story Page" for very little ones, such are some of the articles.

"The Book Shop," too, is suggestive of worthwhile reading matter.

Our children welcome a magazine of their very own every month, and here is one we can recommend. Its address is M. H. Leavis, W. Medford, Massachusetts.

H. P. MORRIS.

"THE sun, which swings the earth around uniformly in its little orbit, carries it forward at the same time in the sweep of a stupendous cycle which is ruled by the mighty attraction of a great chief centre. In like manner the life which revolves unswervingly in the limited circle of obedience is borne onward in the cycle of an eternal progress."

"THE error of a second a day, may in the course of a voyage sink a ship."



## THE NEW LEAF.

He came to my desk with a quivering lip,—

The lesson was done.

"Dear teacher, I want a new leaf," he said,

"I have spoiled this one."

In place of the leaf so stained and blotted,

I gave him a new one, all unspotted,

And into his sad eyes smiled,—

"Do better now, my child."

I went to the throne with a quivering soul,—

The old year was done.

"Dear Father, hast thou a new leaf for me?"

I have spoiled this one."

He took the old leaf, stained and blotted,

And gave me a new one all unspotted,

And into my sad heart smiled,—

"Do better now, my child."

—ANON.

RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME  
RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE, COMMENCED AT NEWPORT  
IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 619.)

When about nineteen years of age I had the pleasure of an equestrian journey to Pottsville, Mauch Chunk, etc., in company with my friend Morris Smith, a very intelligent and agreeable companion, somewhat older than myself. The country in those regions was then a wilderness. A few mines had been opened, but the demand for coal being very limited, they were almost neglected in the vicinity of the present Pottsville, then an obscure village, of which the tavern was the principal building. From Pottsville to Mauch Chunk we traveled by mountain paths, there being no regular roads. The population was almost entirely German, and very sparse. The English language was not used by them and we had difficulty in finding the right way. At Mauch Chunk, under the energetic superintendence of Josiah White, there was more mining done and by means of simple dams and chutes the coal was conveyed down the Lehigh to the Delaware in arks, made of planks, which on their arrival at Philadelphia were taken to pieces and sold for lumber. We visited the family of Josiah White who then resided there. He had a number of deer and elk in an enclosure which interested me. We returned to Philadelphia by way of Easton, Bristol, etc.

Another journey was made to Mauch Chunk in company with my uncle Isaac Cooper. At that time there was no improvement of the Lehigh River above that place. We went up through the dense forest to the spot called White Haven, where the logs were cut for the plank which formed the arks to float the coal to Philadelphia. It was a wild scene on the precipitous banks of the river. The logs were drawn to the summit and then planted in a chute down which they rushed hundreds of feet and went into the water with a fearful dive, dashing the spray high into the air. They were then collected into rafts and floated down the rocky channel of the river. Our principal object in going to White Haven was to descend the rapids on one of these rafts. In many places the channel was contracted between masses of rock and ran very swiftly. The raft was skillfully guided and we could frequently have touched the rock as we were speeding by with great velocity. Amid the grand scenery of nature, then undisturbed by dams, or the iron track of the railroad, this exciting trip was truly enjoyable.

Before passing entirely from the record of youthful days I would mention my skating on the ponds at Tenth and Arch Streets, my pleasant rambles through country scenes and large gardens on Arch Street above Broad which made Philadelphia look like "a green country town and wholesome," as William Penn would have had it.

Many localities even in the heart of the built city had a rural aspect in my boyish days, such as the Norris house and

garden on Chestnut Street above Fourth Street (where the Custom House now stands), the Friends' Alms House on Walnut above Third, the Hospital Squares, open from Seventh Street to Tenth Street, between Spruce and Pine, and divers others.

Becoming more and more under the influence of serious impressions I was diligent in the attendance of our religious meetings, and about the twenty-first year of my age was appointed one of the committee to have some care over the boys in our meetings for worship. Thus commenced in a very simple way my service in the church. In my twenty-second year I entered into partnership with my cousin Caleb Cope in the silk and dry goods business and commenced an active career, my time and thoughts being greatly engrossed by it. About the same time I became acquainted with the family of Thomas Wistar, being invited by his son Caspar Wistar, M. D. to be a groomsmen at his wedding with my cousin Lydia Jones. Through this happy event, memorable to me, I became acquainted with his sister Sarah Wistar, and a warm friendship immediately commenced between us, uniting us so closely, that two years after she became my beloved wife, and faithful partner in the joys and trials of life.

We commenced housekeeping at the northwest corner of Filbert and Eleventh Streets, the day of our marriage, which was the eighth day of Sixth Month, 1828. We resided there one year, and then removed to 732 Arch Street where my dear daughter Margaret was born on the twenty-seventh day of the Eighth Month, 1831. It was about this time I took my first journey to assist Friends engaged in the ministry of the Gospel. This was with Dougan and Asenath Clarke from North Carolina, to the meetings of Pottstown, Exeter and Maiden Creek, which was to me an agreeable service.

Being chosen a manager of the Apprentices' Library I became much interested in the selection of books. My decided objection to novels still continuing, the subject of their introduction into the library was fully and freely discussed by the managers. There was much difference of opinion, but it was finally decided not to admit them. This conclusion was maintained for several years, but by resignation and otherwise the management was so altered that works of fiction were gradually admitted.

Becoming increasingly attached to the doctrines and testimonies of our religious society I thought it right to adopt the plain dress, which change involved no small conflict of mind, as at that time, in our large business, I was brought into close contact with many men from distant sections of our country who thought it very singular. The feelings accompanying this change led me to examine closely the propriety of being so largely engaged in business, especially as we dealt in many costly and showy things. On one occasion a customer from the West, who was struck by my change of dress, inquired of me the reason. I endeavored to explain to him the views of our religious society on the subject of non-conformity to the fashions of the world, of simplicity, moderation, etc. He listened with attention, and remarked that he did not see how I could, with such views, recommend some of the articles we dealt in for the use of others. This impressed me forcibly, and I desired earnestly to be rightly guided.

After mature deliberation I decided at the commencement of the year 1832, to retire from the extensive business in silks, etc., in which I had been engaged for six years, which had become very prosperous. But I had no ambition to gain great wealth, and felt that the responsibilities inseparable from large operations engrossed too much of my thoughts. Desiring, however, to occupy my time usefully I proposed to my Cousin Caleb to take charge of the counting-house concerns, until he could make a satisfactory arrangement.

My main desire in giving up active participation in trade was to make myself more useful in various ways to others. Feeling much interested in the welfare of the colored people I joined with other friends in promoting education among them, and became an active manager of several schools which afforded me satisfactory employment for a part of my time.

I was also appointed a member of the Overseers of the Public School chartered by William Penn, and treasurer of the Corporation, which office I held about thirty-six years.

A pleasing variety of employment I found in taking care of a garden and in botanical pursuits. In company with my brother-in-law, Caspar Wistar, M. D., I had delightful walks in the woods, and along the river banks, in search of the flowers of early spring, and occasionally with my cousin Alfred Cope to more distant spots for the beautiful rhododendron. When it was proposed to establish a Horticultural Society in Philadelphia, I attended the earliest meetings, and when organized became a manager and for several years held the office of treasurer. I was especially interested in arranging the floral exhibitions, which were truly beautiful, but not perhaps quite so artistic and competitive as those of modern dates.

The summer of 1832 is memorable as the one in which the cholera visited Philadelphia. We remained in the city most of the time and were mercifully preserved from the dreadful pestilence, though in some places the mortality was fearful, especially at the prison, then located at the southwest corner of Broad and Arch Streets.

(To be continued.)

### THE SOCIETY OF FRIENDS IN DENMARK THROUGH FORTY-FIVE YEARS.

Peter Gulbrandsen of Vejle, Denmark, is known personally to a few members of Philadelphia and Ohio Yearly Meetings. He has written as follows to the Editors and has sent us an interesting paper on Friends' in Denmark. In his letter of Fourth Month 20, he says:

"During a stay at Berlin in last month Caroline G. Norment, of the A. F. S. C., suggested that I should write something of Denmark to the Philadelphia FRIEND. I have now done so, and hope you will peruse my article and make the corrections thee thinks necessary for publication. "I am a regular reader of THE FRIEND, which is sent to my mother's address weekly. I am proud of reading this journal. "With love and best wishes for the work of Friends in Philadelphia.

"Your Friend, sincerely,

"PETER GULBRANDSEN,  
Journalist.

The Society of Friends in Denmark is small in number. There are sixty and seventy Friends in Denmark when the children are included. The group of Friends dates back to 1877-78, when English Friends visited Denmark and established meetings at different places. There are still a few old Danish Friends living of those who were convinced of the Truth through the message of the English visitors. In the past forty-five years' activity of Danish Friends, the Society has not been taking an outward conspicuous part in the affairs of Denmark. Yet the influence of the Society has left its mark and the work which has been done has not been in vain. Several of the younger men of the Society have been conscientious objectors to military service, (conscription) and some have been imprisoned for this reason. Others have emigrated in order to avoid conscription and a number of these have settled in the United States. Some of the members have taken a firm stand in the struggle for the abolition of the oath. In many cases the oath has been compulsory; for instance, in the court or when entering into an official position in the service of the state. As a tangible result of a Friend standing for his principle, the oath has in one particular instance been done away with.

In the earlier years of the life of the Society in Denmark Friends established a boarding school at Vejle. This was kept going for some few years with the financial support of English Friends. But after a brief but fruitful existence, the school was closed—never to open again. Of other kinds of educational work mention should be made of the attempt of Friends to co-operate with non-conformists at one or two places in educating their children in elementary day-schools independ-

ent of the curriculum imposed on the public schools by the state.

It was from the ranks of Friends the Danish temperance movement gained some of its leaders in the early '80's, when the movement was still new and unpopular. Friends took an active and sometimes a prominent part in the work, and some of the older and younger Friends are still actively engaged in temperance work. When the number of Friends in Denmark was more numerous than now, Monthly and Quarterly Meetings were held regularly in the different towns where regular meetings for worship were established. In the years 1809-1900 Friends also issued a small monthly paper, *The Friendly Messenger*. Since the foundation of the Society English Friends have frequently visited Denmark and attended our annual meeting, which is now the only occasion on which a number of Danish Friends meet. The link between London Yearly Meeting and the annual meeting of Danish Friends has been unbroken through the forty-five years. It is still our chief channel of intercourse with the Society of Friends at large. Also Friends from the United States have visited Denmark with certificates from their Yearly Meetings. In 1907 Wm. C. Allen with his wife and daughter attended our Yearly Meeting, and in 1910 Franklin and Mary M. Meredith, from Indiana Yearly Meeting, were our visitors. Walter Morice and his wife, Louisa M., of Northampton, England, had a true concern for the Danish Friends and they spent several years of their life in Denmark and learned to speak Danish. Through the aid of Walter Morice, a good deal of Friends' literature was translated into Danish and distributed all over the country. It was a great loss to the Danish Friends when Walter Morice died in Norway, in 1908. The late Joseph G. Alexander, of Tunbridge Wells, England, his brother, Samuel G. and the late John Green, of Ireland, and Isaac Sharp were also among the English Friends, who frequently visited Denmark. Max I. Reich was with us in 1914, and in 1920 Effie McAfee from New York visited Friends in Vejle and Copenhagen.

Today the Society of Friends in Denmark is "in ruins" as an old English Friend, Alfred Kemp Brown, said by way of illustration in Vejle in Seventh Month, 1921. There is some truth in this statement, although the whole truth is not in it. We have no public meetings for worship. There are only two small regular meetings in the whole country held in the homes of Friends. There are no regular Monthly Meetings or Quarterly Meetings, as Friends are scattered all over the country. But we have our annual meeting each year on the third First-day in Seventh Month. And we have a "group conscientiousness." Four or five of our young members have been students at Woodbrooke Settlement, England. Altogether between forty and fifty people in Denmark have been either at Woodbrooke or Fircroft, in England, and the international High School, which we now have in Denmark, is an outcome of Woodbrooke and Fircroft. Although this school is not run by Friends, the staff is very much in sympathy with Friends' views and way of life. Thus the outward building of the Society of Friends in Denmark may seem to lie in ruins, but the spirit of life is not dead amongst us. We feel and know we are a link in the great chain of Friends all over the world. But we wish to feel it more keenly. Therefore we are hoping to have established in Copenhagen a Quaker-centre to link up with the Quaker-centres already existing in Paris and Berlin. At present we are looking forward to a two days' conference to be held in Copenhagen on the seventeenth and eighteenth of Seventh Month, immediately after our Yearly Meeting. We hope that one or two members of the American Friends' Service Committee in Berlin will be present. Probably Francis R. Bacon and his wife will be coming. We are also expecting one or two German Friends to this conference and one or two Friends from England. We hope these Friends will give us a stimulating and interesting account of the wider work of Friends. We feel that now the international work of Friends requires the sincere co-operation of all Friends, and of each individual

member irrespective of nationality. Remember *we are all Friends*. Our nationality and our color and our language are altogether secondary. In the Spirit we are all *one* body.

PETER GULDBRANDSEN.

VEJLE, Denmark, Fourth Month, 1922.

### LONDON YEARLY MEETING.

(Continued from page 615.)

The importance attached to the niceties of expression is well illustrated by the discussion which came up when the marriage rules were under review. The Marriage Declaration, which is very similar to our own, revealed the fact that many young people, both Friends and non-Friends, object to using the words "until it shall please the Lord by death to separate us." Some think that separation by death does not always "please the Lord." Others also hold that death does not separate except in a physical sense. A definite ruling as to whether the exact words stated in the Book of Discipline must be adhered to was asked for. Some Friends considered that a variation of the exact words was provided for in the regulation that the declaration was to be "to the following effect." It was suggested that the Meeting for Sufferings should decide the matter. Some objected to this on the ground that any change in the regulations was really a legal matter and should have the sanction of the Yearly Meeting. It was, however, agreed that there would be no objection to the Meeting for Sufferings advising our Registering Officers on the point, and eventually the Meeting for Sufferings was asked to look into the matter, and if they thought any change should be made in the regulations they are to report to Yearly Meeting accordingly.

At a special meeting set apart for Overseers about one hundred and twenty Friends were in attendance. The subject for consideration was that of the duty of Overseers in helping parents to a right presentation to their children of the facts of birth and reproduction. Constance M. Crosland, as Clerk, explained how the meeting was being held under the special benediction of Richard Swain, who was a member of the small committee appointed last year to arrange for this year's meeting, and who only a week before his death had said "how glad he was that this subject had been fixed upon for the 1922 meeting.

Charles I. Evans began his address by the questions, *Must the knowledge of sex questions be imparted to children and can it be done?* The answer to both is in the affirmative, but the right time must be watched for. There is evidence of the great ignorance on these matters still existing, and of the view still widely prevalent that children and young people can be left to learn the facts of life from school companions rather than being told in a natural way by their parents. A useful list of books was given to each person present at the meeting as well as a copy of C. I. Evans's own pamphlet *Concerning Sex*, and Overseers were asked, on their return home, to report to their fellow Overseers the concern of the meeting, with a view to seeing how they can do what is needed in their local meetings. In the discussion which followed the fact was mentioned that most of the books on the list were on loan from the library of the Children's section of the Central Education Committee.

The time spent on Finance seemed to show that the machinery is in some respects ill adapted to its ends, and that there is much to be learned in the way of sharing broadly financial burdens. Friends are not, as a rule, trained to give, and doubtless our frequent dependence upon a few large subscribers is in part responsible for it. There was an obvious reluctance to discuss the question of private expenditure and its relation to social and public needs. Frankness about the disposal of private resources is a severe test of consistency in the application of one's theories about the Kingdom of God on earth. It is a difficult subject, in which neither rich nor poor seem yet anxious to embark upon a common search for the right way.

The real implications of our Peace testimony were unmistakably presented by William E. Wilson. The present need for this testimony in every direction was spoken to by many Friends, who appealed for more help from young and old in applying it to politics, industry, education, work in Europe and the East, and in private life. Many are still suffering from war and are feeling out in their weariness for a better way. Can we show it?

Among strangers in attendance at the Yearly Meeting, with and without credentials, were Parker James, from Indiana; George G. and Anna R. Williams, from California; Edward M. and Margaret C. Wistar, Francis R. Bacon and Charles F. Jenkins, from Philadelphia, and Edwin Ashby, from Australia.

An interesting item was the report by Elizabeth B. Emmott, of her recent visit to America, including her attendance at the Baltimore Conference and at Philadelphia Yearly Meeting. Of the former she said: "Altogether it was felt that the celebration had served its purpose; it had helped to give the Quaker message greater publicity in the city and among other communities. The letter to Baltimore from London Yearly Meeting was much appreciated."

Philadelphia Yearly Meeting also had charged her with a verbal message of love and fellowship to London Yearly Meeting. There was hardly any meeting in Philadelphia which had not, adjacent to it, a Friends' Day School. Elizabeth B. Emmott stated her conviction that the Friends of Philadelphia were earnest and full of life and zeal. Now that they had to some extent emerged from their isolation, it seemed clear that they were going to be a tremendous force in the Quakerism of America. She hoped we should see our way to send a special Epistle to Philadelphia this year.

Robert Wallis, from Philadelphia, said their recent meeting had been a wonderful experience, due he believed, to a great extent, to the help that the English visitors had given.

W. Blair Neatby hoped we might come into a very much closer relationship with Philadelphia Yearly Meeting.

A helpful discussion followed as to the real significance of Epistolary correspondence, views were expressed which would be novel to Philadelphia Friends who for more than a generation have been out of touch with this ancient Quaker custom. There was some variety of views as to whether a special Epistle should be sent to Philadelphia or whether a general letter to all Friends in America should be sent, with a covering letter to individual meetings. An American Friend, in view of the movement for unity in America, hoped that one letter would be sent to all American Friends.

On the suggestion that the General Epistle be sent, as last year, the Meeting for Sufferings being asked to prepare a covering letter, having regard to the special conditions of each meeting, J. W. Harvey Theobald said that in his own experience he had noticed that the covering letter with the Epistle was often more interesting to the recipients than the Epistle itself.

It was finally agreed that the Meeting for Sufferings be asked to draw up appropriate covering letters to accompany the General Epistle to all the American Meetings.

This further exchange of ideas should increase our interest in the general Epistle published in this issue.

When the subject of religious education was under consideration these six weighty considerations were before the meeting: (1) That the religious education in the home is urgently in need of help. (2) That a revival of family worship would contribute greatly to the spiritual life of homes and the Society, and so open the way to more effective work in our Schools. (3) That small and isolated meetings cannot do the needed educational work without substantial and regular aid. (4) That while much good work is being done for younger children in First-day classes, the teaching should be made more systematic, and there is no adequate attempt being made to meet the needs of the boys and girls of school age who are not at our boarding schools. (5) That for the religious education

of young people and also of older Friends (who often need it more), there is the two-fold necessity of meeting a frequent and earnest demand, and of rousing Friends from indifference and apathy. (6) That the call is both for increased opportunities for enlightened Bible Study, and for other and wider avenues of approach to the comprehensive problem of the spiritual life through history; Christian and heroic biography, religious movements and modern experience amidst the difficulties of personal and social life."

A Friend stated that "among Friends as amongst other bodies of Christians, there was a movement towards recognition of true religion," and of the fact that we could not afford to restrict any of the avenues toward God. Might Friends realize that as a Society it was incumbent upon us to help one another to a greater insight and to a truer conviction, knowing that the outward life springs from the inward.

Robert Davis spoke of the need for clear thinking, with accurate knowledge and systematic study, a need which is much greater than the demand for these things. We had really two tasks before us, on the one hand, to meet an existing demand, and on the other, to create a demand that does not exist.

The neglect of family worship was a subject which occupied the meeting for some considerable time, and many Friends spoke on this important side of religious life; it was pointed out that the custom of family worship appeared to have been discontinued by many Friends.

"The religious education of our members is a matter of immense importance. We live today in an atmosphere of intellectual unrest. Many of our own members are unsettled in mind and are seeking for light. Much of our ministry suffers from a lack of knowledge and intellectual training. The Society must, therefore, produce enlightened as well as inspired leaders, and a ministry that is in contact with modern life and thought. No amount of knowledge or training will make up for absence of spiritual life and concern for the ministry and we must avoid the danger of emphasizing education at the expense of the spiritual life. *We need both.* It is not only for the building up of our own Society that this better equipment is needed. We have a message to proclaim and we need more and better messengers—men and women with the knowledge and ability to expound the Quaker faith and its implications. In addition, many lines of service are open to Friends at the present time. Adult Schools, Children's Schools, Quaker Embassies, Extension Committees, Education Settlements are all crying out for workers. These movements are seeking to adapt their methods to the changing conditions of our time. They deserve the best we can give."

(To be continued.)

#### NEAR EAST RELIEF REPORTS TO CONGRESS.

As Near East Relief operates under charter from the United States Congress it is the duty of its secretary to make an annual report to that body. The report for the past year, recently submitted, accounts for disbursements of a total of more than \$50,000,000 since the organization was formed in 1915, in addition to the large contribution made by one individual toward the expenses of administering this great relief undertaking. The amount also includes flour to the value of \$12,800,000 secured through the United States Grain Corporation and American Relief Administration, but disbursed through the agency of Near East Relief.

The bringing together of this large sum of money for relief work has been made possible through the contributions of approximately 20,000 individuals. More than a thousand American citizens have been engaged in relief operations in the Near East, of whom 230 are at present residing in the various relief centres in Armenia, Georgia, Turkey, Syria and Palestine. Many of these American workers are volunteers, giving their services either without financial consideration or on a minimum maintenance basis.

They include physicians, surgeons, nurses, mechanics, industrial experts, agriculturists, teachers, engineers, orphanage

experts, supply, transportation and general relief workers. They care for more than 100,000 orphans, giving them such opportunities for school work as is possible with the handicap of practically no facilities or equipment. They also train them in various lines of agricultural and industrial work in order that these children may be able to earn a livelihood when they become old enough to be dismissed from the orphanages. Some industrial work is carried on for the purpose of giving self-supporting employment to war-widows who are endeavoring to make new homes and keep their children together.

There are at least 1,000,000 people, chiefly Armenians, living to-day who would have perished had it not been for American relief.

Near East Relief maintains thirty-eight hospitals besides fifty-nine clinics. Forty nurses with their native assistants supervise the sanitary work and care for the health of the orphans and refugees of these famine and politically disturbed areas. Special hospitals have been established for the treatment of tuberculosis and of trachoma, that dread disease of the East which is the cause of so much blindness. The results of the treatment of this disease, as well as the campaign for its prevention, have produced most satisfactory results.

In the Russian Caucasus the government has allocated to Near East Relief 17,600 acres of agricultural and grazing land which will be used in developing an increasing measure of self-support among the people as well as furnishing agricultural and industrial training for the orphans of that section.

There can be no question that the money now being used to save the lives of children and to train them will, like any investment in childhood and education, richly bless the world, strengthening international good-will for decades and centuries to come.

CHARLES V. VICKREY,  
General Secretary.

#### CHILDREN'S CORNER.

THE PATRIOTIC TWINS.—The last term of the school year closed a little later than usual, so that the twins did not bring home their books until the day before the Fourth. Then they rushed upstairs to mamma's room, full of excitement.

"Teacher says we ought to be 'specially patriotic,' Norman began, "cause our birthday comes the Fourth of July."

"And I'm afraid we can't be 'specially on just one bunch of firecrackers piece," Norman hurried to say.

"Why," smiled mamma, "your teacher didn't say that being patriotic depended on the number of firecrackers you popped, did she?"

"N—no, I guess she didn't," answered Norman, thoughtfully; "but what other way could we be patriotic, mamma?"

"Oh, a great many ways!" declared mamma. "A real patriot is one who loves his country very dearly, and who always looks out for its interests."

"We'll talk about it more another time," mamma said. "There she is coming up the walk." Run to the door, Norman, and tell her I'll be right down."

The next morning the twins went to the post office to get the mail. When they came back they were talking earnestly over a letter.

"Oh, mamma," cried Norma, "here's a postage stamp that isn't marked at all, and Billy Waterman says we can steam it off and use it over again."

"Just see, it's perfectly red all 'over!' and Norma handed out the letter.

"Yes," said mamma, "somebody neglected to do his duty. I'm afraid if he is careless like this very often the Government will lose a deal through him."

"How?" queried Norman.

"Why, for instance, what if this were Billy Waterman's letter, instead of mine—what would he do?"

"Take the stamp off and use it on another letter," answered Norman. "He said nobody'd ever know it."

"And so he would cheat the Government out of two cents, and suppose there should be a thousand letters, going to all

parts of the country, that had uncanceled stamps upon, like this—if all the owners of the letters were of Billy's opinion, the Government would carry two thousand letters for the price of one thousand, and would lose forty dollars."

"Oh, my!" said Norman.

"Why—e!" exclaimed Norma.

"It wouldn't be honest to use it again, would it?" asked Norman, fingering the stamp.

"Not a bit honest," smiled mamma. "Probably Billy didn't think of that; a good many people don't; but a true patriot would think of it, because, you remember, a patriot must look out for the interests of his country."

"And so that's one way we can be patriotic," said Norma, "by not using this stamp on another letter."

"Truly it is," answered mamma, "and I'll put a mark on it so that nobody can ever use it." She took her pen, and made a cross on the stamp.

"Oh, let's keep it forever," cried Norma, "and it will remind us of the first time we were pa-tri-ot-ic!"

"Yes, let's," replied Norman.—*From The African's Friend.*

### PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

CHRISTIANITY FOR A WARLESS WORLD.—The Peace letter to the Christian Churches, adopted by our Yearly Meeting and also by the Race Street Yearly Meeting this spring, has been warmly received by the Church Peace Union in New York City and its Trustees appointed an Editorial Committee, consisting of Hamilton Holt and two others, to assist in its distribution. The Trustees expressed the feeling that the churches in various parts of the country have been waiting for some organization to take the lead in calling Christendom back to the true Christian position on war and they considered this to be one of the most important movements that had come before them for a long time.

Twenty thousand copies of this letter are being sent to as many Christian bodies and individual clergymen, and it is hoped that this will help to arouse church leaders to their opportunity to work effectively against war.

#### TO THE CHURCHES OF CHRIST IN ALL COUNTRIES

*An Appeal from the Philadelphia Yearly Meetings of the Religious Society of Friends (Quakers).*

#### FELLOW CHRISTIANS AND SISTER CHURCHES OF ALL LANDS:—

The small fraction of the Christian Church which ventures to address this appeal to you, does so in a spirit of fervent hope that we may give our united strength whole-heartedly to uphold and advance the standards of peace which some followers of Christ have long cherished as a fundamental Christian principle.

Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the sign-posts of Jesus Christ our Lord. Christ would not send His disciples where He Himself does not lead. "Follow me" has been forever His watchword. Shall not then the Christian Church follow its Leader with perfect loyalty along this path?

Such loyalty to Christ is consistent to one's native land. The higher loyalty includes the lower, and gives to it all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love of God and his fellow-men. Christ taught the fatherhood of God and the brotherhood of man; His church transcends all divisions of nationality, all prejudices and hatred of nation for nation

and of class for class. It must rise to the heights of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

As Christians, we are striving for "a warless world." We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever.

The achievement of all the great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on earth another step nearer to realization.

The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting co-operation among the nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian Church in practice and profession must condemn the whole system of war unequivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind.

Fellow Christians, we can scarcely exaggerate the loss and suffering of the Great War. There is a bitter Macedonian cry in our afflicted time for physical help and healing, but far more for the things of the Spirit—for faith, and hope and love. What greater message of cheer and reconstruction could be brought to mankind today than the assurance that all who bear the name of Christ in every land have solemnly resolved to have no part in war or in preparation for war, but henceforth to work unitedly for peace by peaceful means alone? Shall we not make this venture of faith together in the love that beareth all things, believeth all things, hopeth all things, endureth all things and that never fails? Shall the torch of spiritual heroism be borne by the Church of the living Christ, or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit? Which Master shall we who call ourselves Christians be known by all the world to serve, the God of Battles or the Prince of Peace?

With love and greetings to you all, we are your sincere friends.

Here follow the signatures of the Clerks.

PEACE ESSAYS IN FRIENDS' SCHOOLS.—One hundred and seven essays on various aspects of the Peace question were written by boys and girls in the Friends' Schools and forwarded to the Peace Committee last month. Pupils and teachers alike worked faithfully over the subject and the results were decidedly worth while.

Awards of books were made for the best essay in each grade and "Honorable Mention" was given by the judges to the second-best essay.

The following is a list of those securing first place, and also of those who received Honorable Mention, in the various

grades. *Third Grade*—Chapman Brown, Downingtown School, "What Our School Can Do For Peace"; Honorable Mention, Barbara Canby, Downingtown School.

*Fourth Grade*—George B. Allen, Jr., Media School, "What War Means to a Nation"; Honorable Mention, William Erskine, Atlantic City School.

*Fifth Grade*—George Smith, Atlantic City School, "Peace"; Honorable Mention, Ruth A. Herzberg, Lansdowne School.

*Sixth Grade*—Dorothy Hoyle, Haddonfield School, "Disarmament"; Honorable Mention, Margaret Garrett, Lansdowne School.

*Seventh Grade*—Dorothy Greenig, Haddonfield School, "What Friendship Means"; Honorable Mention, George A. Webster, Atlantic City School.

*Eighth Grade*—Elizabeth Barton, Moorestown School, "What Disarmament Would Mean to the World"; Honorable Mention, Phoebe Ballinger, Haddonfield School.

DR. HENRY T. HODGKIN, speaking in Tokyo recently on the subject "Must There be Another War?" said in part: "The way to have peace is to prepare for peace.

"Wars come out of policies, policies are made by Governments, and Governments are made and ultimately yield to public opinion, so that it should be possible for the mass of reasonable men to achieve peace. To accomplish anything in this direction we must set our whole lives to a new tune—not that war is necessary, but that the world may get along without war. If we don't get rid of war, war will get rid of us."

The speaker then proceeded to give some practical suggestions for working toward the end of ending war. He urged the following definite and concrete plans:

"*First*—Let us concentrate our thoughts upon the realities of war, and picture what the next war—if one should come—would be like. Everybody should read those two books by Sir Philip Gibbs. They should be translated into every language, and then we should all read Will Irwin's "The Next War." Thus we may be able to picture the absolute destructiveness and waste of the Great War, and the more horrible truth that another war would mean.

"*Second*—We should devise a means to deal with international disputes. Something more than an international tribunal is needed. Conference methods should be extended and perfected until it will be that every government that refuses to use such methods will stand condemned before all the world.

"*Third*—We must cultivate the idea of interdependence of all the nations. Something is needed that will stir the imagination of all the world along the line of world unity. Before the war there were registered at Brussels more than 400 societies of an international membership. Such facts must be made to stand out. The League of Nations must do more than establish courts, it must make the idea live that each nation needs every other nation.

"*Fourth*—Let us have education of an international sort. If the child is taught to think of history in terms of battles, to believe that all the other nations have been sinners, he will surely grow to manhood with a narrow patriotism. The truest patriot is the man who gives the best service to the whole world. Therefore let us have a text-book of international history, such as Wells', though I do not mean to say his is perfect, a history that will carry the idea of the brotherhood and the essential unity of all the peoples.

"*Fifth*—A program of disarmament and a Ministry of Peace are needed. The Conference was a step in the right direction. All the nations stand in great economic need of disarmament. And can't we devote a part of what may be saved from the limitation of armaments to the establishment of a Ministry of Peace in our respective governments? If one-hundredth part of the wealth and efforts that went into the Great War should be devoted to bringing about peace, peace would soon come.

"*Sixth*—Let us have open discussion of all international questions. The Washington Conference gave an opportunity for public opinion to be brought to bear on the weightiest

problems. It was the beginning of a new era of diplomacy. Let us appeal to the idealism and the best in men, and thus we shall bring out the best that is in them.

"*Seventh*—Constant and most earnest study is needed of the questions that lead to war, questions of immigration and shifting populations, for instance. Such questions are not to be settled at the point of the sword. They require the deepest research.

"And, lastly, in every nation we need a body of men and women pledged to refrain from fighting, even to be ready to die for their ideal if necessary. Such persons may be called freaks and fools, but it is reward enough for these to know that they have had the dream of brotherhood and helped to make it come true, though others called it madness."

## JAPAN NOTES.

At the meeting of the executive board of the Foreign Missionary Association on Sixth Month 9th, Margaret James was present. She is to sail with Dr. Cadbury and his family on the *China* from San Francisco, early in the Eighth Month.

It had been expected that Dr. William Pearson would travel with the Binfords, who sailed on the *China* on Fifth Month 30th, but it was now announced that he had been detained, and no date for his sailing was yet set.

A letter from Gilbert Bowles giving the status of the building operations was read. The several severe earthquake shocks did no damage of any importance. Completion of the work on the school building by the end of Fifth Month was expected. Work on the meeting-house is progressing. The timbers for this building are prepared in Hiroasaki, near the northern end of the main island. The work will probably be finished early in the fall. Money to excavate and wall the basement of the new meeting-house has all been raised in Japan, mostly in small amounts, the total being in excess of three thousand yen.

The old meeting-house has been moved off the lot and will be converted into the new "institute" by extensive changes which will convert it into a two-story building. The two-story building which has been attached to the meeting-house as it was, has been moved entirely away, being placed at the new entrance to the school grounds as a home for the janitor and his wife.

It is expected that the work on the dwelling for Thomas and Esther Jones will begin before the end of Sixth Month. The contract for the dormitory had not yet been let.

At the time that the mission acquired title to the property in Mito, the only organization properly qualified to hold such title was the girls' school, at Tokyo. The present fresh investments in school buildings make it possible to effect legal transfer of the Binford house in Mito to the trustees of the Society of Friends in Japan, "Christo Yukwai Shadan." The meeting-house property has also been transferred for Hijirizaka Monthly Meeting to the same trustees.

Harold Lane and Pauline Rowland Sistare were married at the Bowles residence on Fifth Month 16th, in a small meeting held by authority of the Monthly Meeting of Friends of Philadelphia for the Western District.

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### THE CONFERENCE AT SOROCHINSKOYE.

The monthly conference of the American Friends' Unit was held at Sorochinskye Fifth Month 22-23. The reports were heard from every district; all showed the first real improvement in the condition of the people since the work was begun

last Ninth Month. Rains had been abundant, which made the crop prospects good even though the acreage planted was small. According to statistics, which Beulah Hurley secured in Moscow, only about 12 per cent. of the normal planting had been done in the famine area and about 25 per cent. of the population had died.

Anna Herker reported that the people in District No. 8 were fairly optimistic. Though the horses numbered about one-third of the total last summer and some of the seed wheat had to be eaten, the people were hoping to struggle through next winter. For District No. 5 Nancy Babb reported that practically everybody was now receiving some food, for grass and marmots were to be had in addition to relief supplies. Also, garden seeds received from America were distributed in one hour from the warehouse at Totskoe. The unprecedentedly high death-rate of Fourth Month was largely due to the fact that the people were so hungry that they ate the raw corn without grinding or cooking. About 10 per cent. of the normal acreage had been planted in this district. Beulah Hurley and Dr. Elliott had been visiting outlying villages and Children's Homes in District No. 3. The population of one village last year was 2,500. It was now reduced to 1,000. The people would need help next winter.

Jessica Smith had been on an inspection tour with a government official. It was planned to move all the Children's Homes to one place where there were 350 acres of land. In the present Homes there was no way of isolating the sick children. It would also be much easier to equip a central school. The plan seemed desirable, because with the Homes widely scattered it was a difficult problem to look after them properly.

Edna Morris reported on the distribution of clothing during Fourth and Fifth Months. Fifty-seven boxes from Philadelphia and some A. R. A. supplies had been distributed. A sewing-room had been established and adult clothing was being made over into children's garments for the children in the Homes of the district. There were 12 women and 10 hand-power sewing-machines to do this work. Every request emphasized the need for quantities of sheets and blankets, and sacks for mattresses. Home No. 46 was the only Home fairly well supplied with sheets. The Commune had raw material out of which linen sheets had been made. There was much need for wash clothing since the people had begun working in the fields.

Reports on Children's Homes showed some tendency for relatives to take the children out of the Homes whenever it was possible to do so. Fifteen is the age-limit for children; but all the workers felt that those above this age could not be turned out, as most of them had no place to go. They could help in taking care of the younger children and in working in the gardens.

Requests from the various volosts for tractor plowing were more numerous than could be met, even though the tractors were running 24 hours a day. It was agreed that the three tractors should go to one place at one time because of the difficulty of transporting fuel and making necessary arrangements for plowing, and that it would be best to have the plowing done at one place in each district in a large tract, rather than to try to plow a large number of small tracts, and that the plowing must be done for groups and not for individuals. It was decided that it would be best to consult with the Agricultural Department in Buzuluk and see what suggestions they had to offer; then each district could take up the matter and decide where the plowing should be done. There is great need in the whole American Section for tractor plowing on account of the scarcity of horses and cattle.

Dr. Elliott reported a very meager amount of medical supplies on hand. The need for medicines to combat dysentery and cholera was very great. A conference of directors of Children's Homes was suggested for the purpose of giving them some helpful advice regarding the prevention of disease.

Homer Morris reported further upon the improvement in conditions throughout the district. This was due in the first

place to the larger number and the larger ration that had been fed during Fifth Month, and also to the fact that the people had been able to supplement the ration with early vegetables, fish and marmots. It was expected that the children would soon begin to gain in weight. He stated: "Within the past three weeks we have had three good rains, so that the fields are all green and the wheat looks very good. In so far as seedling has been possible, the present prospects are bright for a good crop. Of course, it is too early to predict what the harvest will actually be in this district. In a good many places they were not able to seed enough ground to carry them over next winter even with a good crop. This is due to the shortage of horses, the difficulty or inability to get seeds, and in some cases to the fact that the seeds were eaten and the people were too weak to prepare the ground."

Most of the relief work has necessarily been along emergency lines; but after the harvest the situation will be somewhat different. With a smaller percentage actually needing food it was suggested that a constructive program be started. Agricultural demonstration with tractors might be carried on with good results. Nancy Babb suggested that clothing be given in payment for work. Sheets for hospitals and Children's Homes could be secured by having women spin flax for this purpose. It was suggested that so far as possible food next winter should be given in return for work. If this plan could be carried out, it would encourage home industries in addition to feeding the needy people. Almost every Russian peasant's cottage contains a spinning-wheel; and the clothing for the families could well be made in the homes.

#### MILK FOR VIENNA BABIES.

The business of being a baby, though extra-hazardous in all lands, has some additional hazards in Vienna. In Sixth Month the government established free trade in milk and at once the price soared. Since 1918, the price and distribution had been controlled in the interest of the city's babies. Now they had to compete in a free market with adults whose bidding for the delicacy so long denied them pushed the price skyward. At once the purchases by women with little babies fell off. What was to be done? The only remedy seemed that to which Vienna has had continual recourse in recent years—charity both public and private. The government issued tickets entitling the holders to obtain milk at reduced prices; the Mission did likewise. But charity does not increase the milk supply nor control economic conditions. The krone continues to fall, prices continue to rise. Meanwhile the Viennese babies go without fresh milk.

The problem has not been without its complications for producers and distributors. Many meetings were held trying to decide upon a price which altered at each meeting. The price was finally fixed at 510 kronen a litre wholesale. It was believed that at this price a greater supply would come into Vienna, since it approached the cost of production. At present the farmers have green fodder, but unless rain comes soon the main hay crop will fail as well as the turnip crop, and if one is to believe the farmers, the outlook for next autumn is not hopeful.

The Mission at present is receiving approximately 4,000 to 5,000 litres of milk daily at its centres. This is in the main repayment for cows, oilcake and hay. Arrangements had been made to have all this milk bottled, so as to obviate the need for pasteurization. Just as the plan was getting started and only bottled milk was being received at all centres, the "liberation" of milk took place. The fluctuation in price was so harassing to everybody that the Mission did not feel justified in pressing the matter of bottling which would add 34 per cent. to the price. By the end of Sixth Month, they will be able to judge whether the extra price can be paid. But in the meantime everything possible is being done to ensure clean milk.

SHIPMENTS received during week ending Sixth Month 24, 1922—58 boxes and packages; 7 anonymous.

Contributions received during week ending Sixth Month 26, 1922—\$15,762.06.

## FRIENDLY NEWS NOTES.

The gigantic task entered upon by Albert Cook Myers, many years ago, to collect and edit the complete writings of William Penn, is now virtually completed. At the rooms of the Pennsylvania Historical Society in Philadelphia, he has collected a great mass of information concerning the great Founder. This has been assembled at a great outlay of time, labor and money, made possible through the untiring efforts of A. C. M. and generous friends.

The time would seem propitious for the publishing of this great work, which will embrace many volumes. Thomas A. Jenkins, of Chicago, writes in an Exchange before us on this topic and closes his paper thus:

In view of the immense importance of Penn's personality to the world, in view of the place which he holds in the American consciousness and in the hearts of the thinking people of Pennsylvania, it is unbelievable that this project to write of William Penn "more fully than has been done of any other Englishman" (as Sir Sidney Lee has said of Albert Cook Myers' work) should now suffer detriment or delay because of lack of financial or other support. The Sesqui-centennial of 1926 would be the right and fitting moment for the work to appear from the press. May all those to whom Penn is more than a mere name, to whom it seems important to keep alive the words and deeds of a moral hero, to whom the present miseries of the world are a burden, may all such rally now to the support and encouragement of this great and unique undertaking. Penn's was an upright, valiant and helpful spirit, and such are cruelly needed today.

THOMAS A. JENKINS.

A RICHMOND, Indiana, correspondent, has sent us the following for publication:—

In conferring the honorary degree of Doctor of Laws upon Timothy Nicholson at Earlham Commencement, the following statement was issued: "Because of distinguished service

rendered to the state and nation in connection with educational, civic and philanthropic activities of more than usual significance, and because of an unusual record for service in the Society of Friends and in Earlham College, having served in very responsible positions as a member of the board of trustees for forty-nine years and as a member of the endowment investment for thirty years, the committee on advanced degrees recommends to the faculty that the honorary degree of doctor of laws be conferred upon Timothy Nicholson by Earlham College at the annual commencement exercises, Sixth Month 7, 1922."

FRIENDS will be glad to hear that Arthur Watts, whose illness in Russia has continued so long, is reported to be progressing favorably. He has been seriously ill and the lung is not yet cleared after pneumonia, but progress is now satisfactory.

A NOVEL feature during London Yearly Meeting week was the issue, by the Central Literature Council and the Bookshop, of a Daily Programme and Book Bulletin. Each day had a separate color, and the books announced were arranged according to the topics before the meeting or at auxiliary meetings. Thus the Bulletin for one day gave details of "New Helpful Books on Today's Problems" and another day on "International and Industrial Peace." These Programmes and Bulletins were distributed freely and seemed to be much appreciated. There was also a book talk one afternoon by H. W. Peet.

## NOTICE.

An appointed meeting for Divine Worship is to be held at the old Exeter Friends' Meeting House, near Stonersville, Pa., First-day, Seventh Month 9, 1922, at 2 P. M. (Standard Time.)



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- Later Periods of Quakerism, (2 vols.) Jones 8.00
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## HELPING THE WORLD TO RIGHT ITSELF.

We must have been impressed last winter by the deference paid to public opinion by the Disarmament Conference in Washington. "The voice of the people", we are inclined to think, has never before been so studiously sought nor so anxiously followed on any great moral question. Experts were discomfited, old theories were thrown to the winds, temporarily at least, because of this "voice of the people uprising, awake." Nearly twelve millions of our inhabitants endorsed the limitation of armaments, while the sentiment for the abolition of submarines and against the use of poison gas was also highly significant.

And yet these twelve millions were but a little over a tenth of the people of the United States. Perhaps some who followed the doings of this Conference with eagerness, accepting its conclusions with much satisfaction, found to their surprise that this great world-changing meeting—so they fondly hoped—was a matter of indifference to others. Outside their own circle this indifferent class grew surprisingly large. The masses were not alive to the greatness of the issue.

Some months ago a writer in the business section of a daily paper put the situation as seen in New York thus:—

"I gave these instructions to an associate the other day:—'Go out and talk about the Washington Conference to colored laborers, to longshore men, street-cleaners, East-side housewives, immigrants, teamsters, elevator operators, and perhaps young girls in factories and stores. Report exactly what each one says.'

"The reports are not flattering to our standard of education. The percentage who knew nothing about anything going on at Washington is discouraging. A still larger number said they had heard something about cutting down armies and navies, but confess having no interest whatever in the subject. Among the young girls questioned few exhibited any interest. Another thing the interviews brought out was a rather widespread feeling among these humble workers that their ideas and wishes don't weigh one iota with the prominent men who decree war."

These findings make us pause. When we see, on the one hand, how much the views expressed by you, and others like

you did count last winter, and, on the other hand, how many, many more were untouched and silent, we begin to realize the greatness of a field that might be cultivated with enormous results. It is a field too that is close at hand, all around each one of us. To arouse others to moral thoughtfulness on worthwhile questions, public or private, is possible for any one who is himself aroused. It may be that you can speak well in the open forum. It may be you can write for your local paper, and so make hundreds think straight. If so, may it not likewise be a patriotic duty? The conscientious objector also was a powerful moulder of public opinion during the war and since. Any one who thus publicly exalts and honors Truth by suffering for her is helping the world to right itself.

But whether or not such trials of strength are within our compass there are humbler efforts that all can make. Let not the slightness of the act nor of the results hold us back from making our contributions to this philanthropy. To arouse in our washerwoman a sentiment against a break-down in the temperance legislation; to give the plumber, the carpenter, or the field-hand a leaning toward the Christian view of war; to set our neighbor to thinking whether there cannot be found a better place than the ordinary motion-picture theatre in which her little boy may while away his evenings; to engage a fellow-commuter in thoughtful discussion on civic or personal righteousness, giving it the turn that leads upward; to hand out the little pamphlet that will set a man straight, or give comfort and courage to a troubled heart—are these acts beneath our notice? Nay, are they beneath our *conscientious effort*? Though we know that many out of the very fulness of their hearts do speak the "word in season," might not the purpose be still more effectively kept in mind? But if we would express opinions persuasively, we must make some study of the subjects themselves—think, at least, and if possible, read. It is not mere talk we urge, but the voicing of opinions founded on some reasonable basis. Nothing convinces like conviction—nor is it the expression without reference to the suitableness of the occasion. The word must be "in due season" to be pronounced "good"; and there are proprieties of method and manner to be observed.

It may be that in thus speaking out we shall find ourselves at odds with our associates very often and in "a society of one." If our views are right, however, we should be glad thus to sow seed in fresh soil. It is not worth while to spend much time in saying what is already fully accepted. But the great importance of independence of thought, speech and action needs yet to dawn on many minds. What forcible examples we had during the late war of hysterical multitudes led astray by bold and oft-repeated assertions! Romain Rolland, the French pacifist, says that the theme of one of his books is that "the individual soul has been swallowed up and submerged in the soul of the multitude." "Every man worthy of the name should learn to stand alone, and to do his own thinking, even in conflict with the whole world."

And these considerations press upon our minds and

make us feel as Jonathan Dymond says, that to contribute to the rectitude of public opinion is to exercise exalted philanthropy?

And we cannot but be grateful beyond measure to One, who "in the midst of a faithless and perverse generation," that had ears but would not hear, nevertheless "opened His mouth and taught."

A. S.

---

"AT EVENING TIME."

WILLIAM C. ALLEN.

Days of my age,  
Ye will shortly be past;  
Pains of my age,  
Yet awhile ye can last;  
Joys of my age,  
In true wisdom delight;  
Eyes of my age,  
Be religion your light;  
Thoughts of my age,  
Dread ye not the cold sod;  
Hopes of my age,  
Be ye fixed on your God.

—ST. GEORGE TUCKER.

I came across the following a few years ago: "When John Quincy Adams was eighty years of age, he met in the streets of Boston an old friend, who shook his trembling hand and said: 'Good morning, and how is John Quincy Adams today?'"

"Thank you," was the ex-president's answer, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well!"

It is good to see old people with an unconquerable spirit. When their earthly course is almost run how often they fearlessly look into the future. It is well when they have such vital faith in God that they think of the worn body, shaken by every wind, as only becoming "uninhabitable," that soon they must "move out of it," as expressed by the venerable ex-president of the United States.

Generally speaking, there are two kinds of old age. One represents an attitude of mind that has become mistrustful or cynical after participating in the great adventure of life. This sort has not laid hold on that restful confidence in "the eternal goodness" that Whittier sang of. It relinquishes its uncertain hold on this life with doubtfulness or dismay. God pity such—but let these remember that He ever loves them! The other kind of old age reviews its career as a wonderful school in which sweet and bitter lessons have been learned but during which preparation has been made for the mellow years and of the triumphant life beyond. These experiences have developed a firm reliance on the gracious intent of the Great Caretaker of men. The valley of the shadow of death may, in some of the waiting hours, look dark, but beyond is the victory and the glory, the beauty and the joy that awaits the faithful child of God!

And now the searching question comes home to each one of us:—are we regulating our lives so that our swiftly passing days shall become fragrant and beautiful if ripe years shall overtake us? Are not youth and middle age the periods in which to form the habit of voluntary obedience to God and to acquire the happiness of unmixed trust in Him? Shall not his fortitude and grace finally sustain us when physical and mental powers shall diminish and our earthly ties are soon to be sundered? I ask my readers to think of the abundant possibilities associated with age and of how it can become a

flower-strewn pathway to the gates of heaven! Zachariah, the far-seeing prophet, wrote:

"At evening time there shall be light!"

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NOTES FROM PEKING.

President Mary Wooley of Mt. Holyoke College, has been absent since last summer with a commission sent to study educational institutions in the Orient. The *Holyoke News* quotes from her personal letters at times, and the following extracts seem of especial interest. The first because of the recent death of Count Okuma, which makes her account of a visit to the Japanese statesman of peculiar interest.

First we visited Waseta University, founded in 1862 by Count Okuma as a protest against the rigidity of the state institutions, with Liberty of thought and freedom of expression as its slogan. Then we had an hour and a half with Count Okuma himself, in a beautiful big room opening by sliding doors onto a lovely garden. The covering of the walls was shaded gold, deep at the bottom, lighter at the top, and a corner of the corridor had purple and white *fleur de lis* on it. First bouquets were given to the ladies, then tea and little cakes were served. As the Count does not speak English, the conversation, through an interpreter, was leisurely and gave abundance of time for studying the interior of the room and the exterior of this astute statesman.

This noon a luncheon was given for us, at which the guests were progressive Japanese women, heads of schools, the editors of the leading woman's magazine and so forth. All but one spoke English well and from their points of view regarding social, educational and international questions were as like a similar group in America as peas from the same pod! We were one even on the League of Nations and the folly of militarism! An exclusion act, when one comes into contact with such people, seems insanity, and seeing their pride and real dignity of bearing, makes one realize how delicately that question should be handled, not entrusted to cheap politicians.

Then follow two extracts dated from Peking on the Ninth Month fifteenth and Tenth Month seventh, which give us a glimpse of present-day China.

PEKING, September 15th.

The thing you would have enjoyed was a picnic supper at the Temple of Heaven. We escaped from the tea and took rickshaws, Miss Cratty, Miss Burton and I, with a group of Association Secretaries, and after a half hour of "rickshawing" reached the Temple. What would I not have given to put you down there tonight to see the Temple with its wonderful roofs of blue in the sunset, and the uncovered altar of marble in the moonlight. That was built before America was discovered! It takes away or at least reduces a tendency to spread-eagleism. I think we all felt that we had been in a place of worship, as well as of beauty.

Coming home through one of the theatre streets, with sidewalk bazaars and multitudes of people, was another experience. Tomorrow is one of the great feast days, the feast of the full moon of the Eighth Month and every one was buying provisions or collecting debts. The street was a maze of rickshaws, carts, some automobiles and a host of people.

PEKING, October 7th.

Founder's Day, and I suppose that now—eleven p. m., here—you are all rushing around in academic costume, preparing to escorting M. Carey Thomas to the Chapel. What would I not give to look in upon you.

I have dined this evening in a charming Chinese home. (You should see, by the way, how adept I am becoming with chop-sticks!) The mistress of the house, the aunt of one of my hostesses, is one of the Red Cross officers here, on the Board of Directors of the home for aged women and quite like American middle-aged women of leisure and philanthropic instincts. Of the six younger women—I being the only foreigner present—two are American college graduates, one

of them spending five years at Wellesley in the regular college course and the physical training department, and two are graduates of Gining. We sat long over the puts and sweetmeats, discussing international questions. Not only did they speak perfect English but two or three of them could easily be taken for attractive American college women. Alert, witty, earnest—one cannot despair of China's future with a group of this sort. I like the Chinese immensely. Even the coolest—some of them—attract me; the cultivated class seem more like the same type of Americans than any other Eastern nation that I have seen—especially the women. Their sense of humor, their quick perception, their directness, are very likable.

### LONDON YEARLY MEETING.

(Continued from page 6.)

Allusion has been made to *The Young Quaker*, the newest Friendly exchange on our list. John Henry Barlow in connection with the Young Friends' work, spoke of the service of the late William Charles Braithwaite in connection with the Committee. "He had, we believe, entered upon some higher form of service, and as we paused for this very brief reference to our late Friend we might surely do so with the earnest prayer that, having lost him from our midst we might close up our ranks, and that the younger men and women of the Society might find in his life of devotion and service a trumpet call to a like devotion and service. We must remember that our numbers are not great, and we should not overlook the difficulties of the problems associated with our large and small meetings, difficulties pressing so heavily upon those who have at heart the best interest of the Society. In our smaller meetings there might be Friends who needed to step aside as gracefully as possible and to allow younger Friends the difficult task of binding the younger members into a homogeneous whole. The very poor attendance at many of our meetings was a matter that the Yearly Meeting ought to face. There was the great population outside the influence of all the churches,—the slum dweller, the rich man, the libertine and the doubter and sceptic, all of whom tell us they have no use for religion. What were we doing to help them? How far were we as a Society justifying our existence by carrying our message to them? Here was the great call, here the work before us."

Gerald Littleboy said that young Friends were growing up in a time of stress. With remarkable power there was coming to them a sense of the need for service in the international sphere as well as in the home fields. The call for service had been repeated time and again; it was repeated every time we looked upon the world around us; it was impossible, for instance, to live in a district where a large percentage of the population were living on the unemployment dole without feeling that there was something most dreadfully wrong and that to us came a call to do what we could towards putting it right. The call to younger Friends was coming with tremendous insistence, and we could not feel that the response was at all adequate. Many avenues of service had opened out before the Society within comparatively recent times, and service had been magnificently rendered; and yet when there came a demand for service almost greater than ever before the response was far from adequate.

A Friend followed with these thoughts. The great principle of the Society of Friends was to rely upon the immediate guidance of Christ. Having attended London Yearly Meeting for ten or eleven years, he felt that the principle had not been sufficiently recognized. Experts had been too ready to speak, and he had a sense that those who feel most and were really best fitted to guide the Meeting had not been able to find a place. Let us, as did the early Friends, sit solidly waiting upon the Lord to know His mind and to let Him speak through us.

One who joined Friends less than a decade ago said: "At the time of my joining, particularly in the Young Friends' movement, all the efforts seemed to be to prevent the spirit

of energy and enthusiasm from going outside the Society, to give within the Society and to make the Society of Friends a living thing." He went to live in New York in 1908, and the one influence he felt more than any other at that time was the influence of John Wilhelm Rowntree, though he had then passed away more than three years. Much work had been put into the task of reviving the Society of Friends, and so far as he had been able to judge it had been successful. But during the last four or five years, so far as he could see, there had come a new phase in the life of the Society. Those who had obtained the experience of the living God had been influenced to work through the Society to bring the truth that had come to them to all the men and women they knew who were seeking the same truth. Let us go forward with more courage, more humility, more dependence upon God, seeking to bring this fellowship of the Gospel to men.

A Friend said:—"We sometimes needed to remember that the Society of Friends as such was only a means to an end. And the end was not to get people into the Society, for if we got them no further, we had accomplished very little. The end and the object was to bring men into contact and personal relationship with the Lord Jesus Christ, the Head of the Church."

J. Bevan Braithwaite, quoting his brother's lines beginning,

"I wandered wayward, all astray,  
Till He came by, who is the Way,"

said that our message to the world today was very simple and very clear. We stood in an almost unique position. We were untroubled with any theological formulas, or creeds, no outward ordinances, no professional ministry. We had a splendid opportunity simply to hold forth Jesus Christ to the world as a solution for all problems and troubles. Jesus Christ was the remedy for our soul's needs. He was also the solution of all industrial troubles and political and international difficulties, in one word, the solution of the world's needs.

WHEN the subject of Finance was before the Meeting, there were many references to conditions that find their counterpart in Friends' Meetings generally. One Friend, who acted in the capacity of Treasurer of a subordinate meeting, stated that though he was not prepared to state it as a positive fact, yet he felt quite sure that £285 did not represent one per cent of the income of the individuals forming the Society of Friends. We were always being asked where was the money coming from? Our first duty was of course to our families, but next to that was our duty to religious Society. If we would be loyal to the Society we should not question the expenditures which the central body agreed to in a Meeting which we believed to be guided by the Spirit of God. He was sick of hearing Friends talk about the difficulty of raising money for Society purposes. He had known Friends speak of a holiday for a fortnight costing more than they and their whole families contributed to the Monthly Meeting funds during the whole of their existence! He was talking to a friend with an income of £2,000 a year net who spoke with pride of having for many years contributed for himself and his family £1 a quarter!

ERNEST LORENZ, a German from Berlin, at the invitation of the Clerk, said as a German Friend he was most glad and thankful to take part in that Yearly Meeting. After referring to the translation of Quaker works into German which Friends of Berlin were about to publish, he gave the following as a message to Friends: "In those times great calamities fell upon the inhabitants of the lands, and they were broken in pieces, nation against nation and city against city. But be ye strong, and let not your hands be slack, for your work shall be rewarded."

(To be concluded.)

The golden beams of truth and the silken cords of love twisted together will draw men by a sweet violence whether they will or not.—CUDWORTH.

PROFESSOR JEROME DAVIS, of Dartmouth College, was recently speaking in one of the churches in the interest of Russian Relief. A woman who was present in the audience went home and wrote the following poem, which was published in *The Outlook*, Third Month 22, 1922. The author has since died; but as she wrote it for the sake of the Russian Famine Relief Work, we pass it on, hoping that it may be of further use.

FROM FAMINE FIELDS.

I am a little better than a movie show  
Because I speak reality. You know  
That I was there, have worked and shared and seen.  
And yet, like shadow pictures on the screen,  
The scenes I paint bring but a passing thrill  
Of pleasant horror. Self-complacent still,  
You murmur, "Sad! So sad!" and go your way,  
While cards, and tea-rooms, and the latest play  
Will reap their easy millions through the week.  
You cannot sense the things of which I speak.  
You are not heartless. Could I only lay  
One baby's body at your feet today,  
Or here and now bring swift before your eyes  
One mother watching by her child that dies,  
You would be pitiful, would strain to give,—  
And thousands doomed by apathy would live.  
Great God of Nations, give me words to stir  
These sleek-fed aisles of broadcloth and of fur!"

—BY MARTHA HASKELL CLARK.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

I AM not in favor of amending the Volstead Act in respect to the amount of permissible alcohol in beverages. I am not in favor of allowing light wines and beer to be sold under the Eighteenth Amendment. *I believe it would defeat the purpose of the amendment.* No such distinction as that between wines and beer on the one hand and spirituous liquors on the other is practicable as a police measure. Any such loophole as light wines and beer would make the amendment a laughing stock.—CHIEF JUSTICE WILLIAM H. TAFT.

EVERYBODY is ready to sustain the law he likes. That is not in the proper sense respect for law and order. The test of respect for law is where the law is upheld even though it hurts.—SECRETARY HUGHES.

AMONG the most subtle and deceptive of all propaganda directed against the enforcement of the Eighteenth Amendment is the persistent cry that the law is unpopular and cannot be enforced; that it is being violated, and therefore should be repealed. It does not take keen intelligence to see that this contention itself is subversive of law enforcement and is a veiled confession (of belief) that any law that is unpopular may be disregarded. If the Government accedes to such a demand, a precedent is established against the enforcement of any law rendered difficult of enforcement by adverse propaganda.—FEDERAL PROHIBITION COMMISSIONER, ROY A. HAYNES.

KANSAS has had Prohibition over twenty-five years. When first passed there was a great opposition, and for the first fifteen years the temperance question was the storm centre of all campaigns; but each year opposition grew less and its provisions were strengthened. To-day in Kansas the law is enforced as successfully as any other law, and any effort to remove it from the statute books would be defeated by a vote of fifty to one.—GOVERNOR ALLEN OF KANSAS.

SPANISH WINE INTERESTS ASSAULT ON PROHIBITION.—The action taken by the Icelandic Parliament in response to Spain's ultimatum concerning Iceland's Prohibition law, is not final.

The impression prevails that this action was a repeal of the Prohibition law. The fact is, it is a suspension of the Prohibition law effective for one year so that wines containing up to 21 per cent of alcohol may be imported and sold. Both houses of Parliament adopted with but one dissenting vote the proposal from the Parliament's Trade Committee that the Icelandic government be authorized to so suspend the Prohibition law. The Parliament is now closed, and will not meet again this year and the suspension will accordingly hold good.

The Prohibition law will come into force again in a year if it is possible in the meantime to find a new market for Iceland's fish or to make such an impression upon Spain that she gives up her demands. Spain has clubbed the little island into submission by the threat of boycotting their fish market. The whole world knows that Spain's attack was not an attack upon Iceland's Prohibition law but upon the principle of Prohibition, for Iceland was never an extensive market for Spanish wines.

*American Issue's* correspondent states that this brutal victory of Spain will be a strong factor in the Prohibition fight this year in Sweden. The Spanish and French wine interests are threatening the whole Prohibition movement in the Scandinavian countries.

The situation emphasizes the fact that the liquor question is an international question of vast importance, made such by the liquor interests themselves.

A ROLL OF "BEST MINDS" on the question of enforcing or modifying the Volstead Act was taken recently by *The Manufacturers' Record* of Baltimore. Those who oppose Prohibition have pointed out, as stated by *The Literary Digest*, that the list is a selected one; the first thousand names are those of influential men who five years ago signed a petition for Federal Prohibition. It is likely, therefore, contend "wet" adherents that these would still be in favor of prohibition. Then there are manufacturers, who perhaps naturally wish their workers to come to work sober on Second-day morning, alert and efficient. But there are also in the list men who are known to be concerned with the moral, rather than the economic, benefits to be derived from Prohibition—college presidents, physicians, surgeons. And these men vote almost unanimously in favor of Prohibition and its strict enforcement. Says the *Manufacturers' Record*, in a booklet setting forth the results of the polls:

"These letters come from men of national standing, men known in every walk of life, in the great business interests and professions. They are in answer to a questionnaire which we recently sent to about 1500 manufacturers, bankers, college presidents and others as to whether, in their opinion, Prohibition had proven a success, and what had been the result in their own experience and among the men in their employ."

A compilation by *The Record* gives the following results in percentage to the total:

	Per Cent.
For Prohibition in Some Form.....	98.50
Against Prohibition.....	1.50
For Strict Prohibition.....	85.50
For Beer and Wine.....	7.00
Against Volstead Law or Present Regulations.....	1.25
In Favor of Modification of Volstead Law.....	.75
In Favor of High License or Government Control.....	1.00
In Favor of Dispensary System.....	.25
Undecided or Noncommittal.....	2.75

Thus we see in this verdict from a hundred cities, that an overwhelming majority are for Prohibition in some form. Warren S. Stone, head of the Brotherhood of Locomotive Engineers, says that the longer he lives and the more he sees of the liquor traffic, the more bitterly he is opposed "to the entire question of the manufacture and sale of liquor." "Best of all," notes the Director of the College of Commerce, University of Southern California, "under Prohibition a generation of boys and girls are growing up who will soon come to maturity without the taint of alcohol."

In Detroit "the favorable effects of Prohibition are apparent

to even a blind man," declares the president of the Leland Motor Co., "despite the fact that we are but across the river from Canada." In Louisville, reports the Mayor, "saving accounts show an increase of 50 per cent. Moreover, 6,172 persons were arrested for drunkenness in 1919, whereas only 1,053 were arrested for that offense in 1920." In the words of the President of the American Rolling Mill Co., of Middletown, Ohio—whose name, by the way, is Verity—

"Some of the results that have been secured are:

"Less time lost, less accidents, less incompetence, less carelessness and inefficiency, better work, better homes, more thrift, happier families, and sober and safer and more efficient men who are now finding out what it really means to live."

GIFFORD PINCHOT got 1,807 Prohibition votes for Governor on our ballot, that many people writing his name on their ballots. This was because he made the first plank in his platform to stand for the wiping out of the entire license system.

As Prohibitionists, vitally interested in having as Governor of Pennsylvania a man thoroughly in accord with the Eighteenth Amendment, we would feel better satisfied with the nomination which is the equivalent to his election, if we had any assurance that he will have any more influence with a republican legislature in securing the repeal of the Sproul-Woner law than he had with the State Committee in making a state chairman.

Both parties are simply claiming and neither of them have yet demonstrated their ability to legislate in harmony with the U. S. Constitution.—*The Index.*

#### A STUDY OF THE MOVIES.

A first-hand study of the moving picture enterprise in Dayton recently was made by members of the class in sociology in Bonebrake Seminary. While disclosures may not throw a vast amount of additional light on the subject in general, they indeed are interesting and will confirm the conviction that the present movie business is indefensible and is one of the greatest evils that are cursing society. First of all, it was found that one person in every six attends the shows daily, or a daily attendance of between twenty-five thousand and thirty thousand people,—from infants in their mothers' arms to the grandires in their eighties. Many showed the marks of poverty, both in attire and in pinched faces. The average price of admission was computed at twenty cents, plus war tax, making a daily income for the picture shows and a daily out-go from the pockets of the people among whom are multitudes that can illly afford it, of from five thousand dollars to six thousand dollars.

Over eighty reels were witnessed, and among them were very few that in any degree could be regarded as instructive or morally uplifting. The tendency is to cater to the sensual and lawless element. Prohibition usually was treated as a joke, the general impression being that prohibition law enforcement is an utter impossibility. Among characters shown, eight preachers received attention, six of them being either hypocrites or fools and were made objects of derision. Two Catholic priests were represented, and, for some peculiar reason, both were made the embodiment of sainthood. Why this discrimination?

Scenes repulsive and vulgar to refined taste were the most common. Home life was shown up in the most unfavorable light. Domestic discord and conjugal infidelity seemed to afford the most inviting subjects for display. Indecent exposure, even to practical nudeness, was quite common in pictures shown, while scenes of a suggestive nature may be set down as characteristic. Gun play, murders and murder plots, drinking and drunkenness, card playing and gambling, smoking and vulgar dancing were found to be among the chief features that make up the menu of the picture show devotee. Surely there is nothing in such a mental menu to appeal to a pure mind or to purify an impure one.

Among the productions witnessed, two were pronounced as

being really clean and morally safe, but even these were supplemented by some silly comedy that largely discounted their good qualities. Some made use of industrial scenes, showing processes of mining, manufacturing, etc., though invariably the manager did not depend on these features to popularize his performance. The crowds invariably showed preference for rank comedies and extreme tragedies. "Especially were the old soldiers conspicuous in the vulgar vaudeville." R. L. Brill, who headed the investigation, says: "I have come to the conclusion that the movies could be a mighty force for education, but they are not. They could be a help in a moral and spiritual way, but they are not. They could make their heroes good, clean men instead of cigarette smokers, gun toters, gamblers, and often fugitives from justice, but they do not."

Will H. Hays, who recently resigned his position as a member of President Harding's cabinet to serve as head of the National Association of Motion Picture Producers, has a great opportunity to do some things that need to be done. According to his own statement, two things are included in his contract that should have a bearing upon the moral side of the business: First, "To attain and maintain the highest possible standard of motion picture production." Second, "To develop to the highest possible degree the spiritual, moral and educational value of the industry." It remains to be seen what these "highest possibles" are to be. If he, in eliminating the things which have brought the movie business into disrepute, develops its possibilities for good he will render a great service to his country. The biggest part of his task will be the reconciling of the highest possibilities for good with the highest financial interests of the men who are paying the \$150,000 a year for his service.

—*From the Religious Telescope.*

#### CHILDREN'S CORNER.

A STRIKING ILLUSTRATION.—At a meeting in Japan where a number of Christian girls were gathered together, the subject was: "How to glorify Christ by our lives." One of the girls said: "It seems to me like this: One spring my mother got some flower seeds, little, ugly, black things, and planted them, they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said: 'Oh, how beautiful! I must have some, too; won't you please give me some seed?' Now, if this neighbor had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed. And so with Christianity. When we speak to our friends of the truths of the Bible, they seem to think hard and uninteresting, they say: 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say: 'How beautiful these lives! What makes them different from other lives?' When they hear that 'tis Jesus teaching, then they say: 'We must have it, too!' And thus by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."—*From The African's Friend.*

A MESSAGE TO BOYS AND GIRLS.—New York Yearly Meeting, in recent session, issued the following letter to its boys and girls. It will be pleased we are sure to have the boys and girls of other Yearly Meetings "listen in" on it.

DEAR YOUNG FRIENDS:—

Have you worn the radio head-pieces yet—had a chance to "listen in?" "But what has radio to do with New York Yearly Meeting," you may ask. Just this—we wish to broadcast a little message to all the children and young people.

There's another wonderful power, to some just as mysterious as radio, but one that can be just as real to every single one of us as radio has become to those who have listened to its messages. This power is even more wonderful, however, for it can transform human lives. Do you listen to the messages that your Heavenly Father sends to you? You cannot

hear them unless your spirits are "tuned" to catch them, as the radio instruments must be if we are to hear distinctly.

You probably know about the many different "wave-lengths" by which sounds are transmitted. Our Heavenly Father sends his messages to us by many different methods—sometimes they seem to come through the beauties of nature, the flowers, the birds and the trees; often His thoughts come through others, from good books and fine sermons; very often He speaks by the wise counsel of those who have had more experience than we; but best of all, like the higher wave-lengths used for official messages, our Father speaks to us Himself—words of comfort, strength and guidance. Sometimes we call this conscience. Friends often call it the "Inner Light."

Radio waves are continuous or unbroken; just so God is always speaking to us. Sometimes, by unkind thoughts or disobedient deeds, we ourselves, may "cut off the current," but always we may reach Him by the simple lifting of our hearts or by the spoken words of prayer.

Now the next time you "listen in" (or the first time) and every time, won't you think about that other wonderful power which is free to us all?

We have asked our clerk to sign this letter.

JAMES WOOD, Clerk.

### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 3.)

In the spring of 1833 we removed to the house 1128 Arch Street, which we found a pleasant change. Here I had the opportunity of indulging my taste for cultivating plants, etc. I put up a small and inexpensive greenhouse, taking the care of it myself. Just after it was finished my brother-in-law, Dr. Caspar Wistar, visited it while I was absent, and wrote these lines on the door:

"Enough has heaven bestowed of joy below,  
To tempt our tarrance in the loved retreat,  
Enough has heaven ordained of human good,  
To make us languish for a happier seat."

The pleasure and the disappointment were both realized, for after a year or two of success, the greenhouse was destroyed by fire, and I did not renew it, finding my time could be employed more usefully, and more in accordance with apprehended duty.

In the fall of 1834 I accompanied our beloved friends Jonathan and Hannah C. Backhouse on their way to Ohio Yearly Meeting. We had journeyed by way of Baltimore, Frederick and Bedford, as far as the summit of the Allegheny Ridge, when H. C. Backhouse became so unwell that she could not proceed. Jonathan Backhouse, however, determined to push on to the Yearly Meeting and leave his precious wife under my care at the country tavern on the turnpike. This was a most unexpected charge. After some hours delay she felt a little better, and thought if I could procure a carriage she would make an effort to follow her husband by easy stages. I met with a suitable conveyance and we went on to Somerset. Here she had a concern to visit the prison which was accomplished, but on returning to the hotel, she again became so poorly that it was decided to return towards Philadelphia. We again crossed the mountains, and night coming on we were obliged to stop at one of the ordinary taverns of that rude region for lodging. Our fellow-guests were a number of rough teamsters, who came to the supper table fresh from the care of their horses, with little regard for cleanliness. I felt much for Hannah C. Backhouse in her weak state without a female companion, but she bore up bravely under this trial, being actually less discomposed than I was by our unkept company. The night was an uncomfortable one from the rudeness of the wagoners who attempted to enter my room, but my barricade prevented it. Happily they did not disturb

the repose of our dear friend. In the morning I was shown the horse trough as my washing place, but for "the lady" a stool and common basin were provided. Although we asked for an early breakfast, being very desirous to leave our rude hostelry, we were not permitted to sit down to the table, until the teamsters had curried their horses and were ready to partake with us, they being the more privileged and profitable guests. Notwithstanding all these discomforts the pure air of the mountains improved the health of our beloved friend so that we cheerfully pursued our way to Bedford. At this place we found comfortable quarters which were refreshing. Hearing that there was a Friends' meeting at Dunning's Creek we concluded to attend it. A ride of about twelve miles brought us to the place, where we met with a small company, including several valuable aged friends. After the meeting, being invited by a dear old elder and his wife to dine we went with them. They had shut up their little cottage to go to meeting, and when we arrived the fire was to be made, and the dinner prepared by the aged couple. Seeing this, we joined in the pleasant duty. Our dear friend H. C. Backhouse sat by the blazing hearth, and ground the coffee with the mill in her lap, as was the old fashion. A son of the family who resided near, sent a fine rabbit which had been cooked for themselves, and with several simple additions from the old Friend's larder we had a good meal. After dinner some of the neighboring friends came in, and there was pleasant conversation, in which H. C. Backhouse spoke very interestingly on the subject of Scriptural instruction. We parted from these good people feeling that we had been refreshed together in Christian love. Returning to Bedford we rested for another day. Our dear friend was much improved by this, and her cheering, pleasing conversation was really delightful. She proposed taking a walk to procure some silk to make me a guard-chain for my watch, which she did. Leaving Bedford we went forward to Chambersburg. As we were descending one of the lofty hills we saw over a distant valley a thunder storm, over another a magnificent rainbow, emblem of our Heavenly Father's mercy and goodness which aroused in both our hearts feelings of wonder, love and praise. At Chambersburg our dear friend was brought into close mental trial. She apprehended it to be her duty to have a public meeting, but I became seriously alarmed on account of her weak unerved state, and thought her entirely inadequate for such a service. I therefore urged her to press on to Philadelphia. To this she consented, and we started in the stage, and proceeded as far as Gettysburg. Here she decided it to be her duty to return to Chambersburg, which was a great trial to me. I procured a conveyance and retraced our morning's journey. On arriving again at the hotel, we found our dear friend Eliza P. Kirkbride with the carriage and friendly driver who had accompanied J. and H. C. Backhouse in most of their travels in America. Thus my anxiety was completely relieved. We made arrangement for the public meeting, which was largely attended and was satisfactory. Having now a dear female companion and good carriage and competent driver, H. C. Backhouse concluded again to turn westward where much good service was afterwards accomplished. Thus the way was opened for me to return to my dear family in Philadelphia. The twenty-first day of First Month, 1835, my dear daughter Mary was born, and our little family circle became more and more interesting. The day of her birth happened to be the time of our Monthly Meeting at Twelfth Street. I was then appointed an overseer of the meeting, an office which involved many responsibilities, and which I fear have been very imperfectly discharged. But I can say I ever felt an interest in the welfare of my fellow members, and conscious of my own many infirmities and shortcomings, I have desired to do my part in restoring them who were out of the way.

(To be continued.)

ALL evil springs from evil thoughts. Yea, in the code of Heaven a bad thought indulged is a bad deed committed.—FARRAR.



## WESTTOWN SCHOOL NOTES.

The commencement exercises were held on the fourteenth of Sixth month. A class of 21 boys and 19 girls were graduated, twelve different states being represented. Essays were read by Hugh Borton, Marion H. Cowperthwaite, William F. Satterthwaite and Marion Rhoads, the valedictory being given by Edward S. Wood, Jr. Andrew Thomas Smith, Principal of the West Chester Normal School, gave the address to the class,—an address full of sound wisdom and helpful counsel. Various honors were announced. The following Seniors, because of high scholarship, became members of the Cum Laude Society, an honor society in secondary schools, corresponding to the Phi Beta Kappa of the colleges.—Edward S. Wood, Jr., Charles R. Tattall, Robert H. Richie, Anna Moffitt and Ruth M. Miller. The class of 1914 Reading Prizes were awarded to Edward S. Wood, Jr., and K. Virginia Wood. The Alumni Association prizes for highest scholarship were won by Robert H. Richie and Edward S. Wood, Jr. (tie) and Edna E. Wetherald, in the upper classes, William K. Alsop and M. Frances Goodwin in the lower classes. Alumni prizes for improvement in scholarship went to Daniel E. Houghton, Ruth Biddle and C. Frederick Taylor. William B. Test and Sarah C. Carslake have been elected as Student Body Presidents for next year.

Marian B. Rustedt is to spend the summer abroad, studying in Paris and travelling in other parts of France. E. Grant Spicer also goes abroad. In connection with his work in the Department of Agriculture, he is to study the native breeds of cattle in Scotland, the Channel Islands and Holland. Lauretta P. James and Eugene R. Raiford expect to take summer courses at Columbia, Cebrun W. Joyner at the University of Pennsylvania, and Jessie A. Wood at Chautauqua. Barclay L. Jones and S. Margaret Lowmes have resigned their positions for further study, the latter at the University of Pennsylvania, the former at the University of Chicago, where he has an assistantship in chemistry, and expects to receive his Master's degree next spring. Elizabeth Thomas is also leaving, as she feels she should be at home another year; she has received an appointment at the South Philadelphia High School. Emma Mae January has been appointed to succeed Elizabeth Thomas as physical director on the girls' side. She is a graduate of the Sargent School in Boston, has been connected with the Cleveland School and Playground Systems for two years, and is this summer a physical director in the School for Women of Industry, held at Bryn Mawr College. Ruth Kellum will have the work of the Sixth and Seventh grades. After graduating from college, she taught for three years in the Junior High School at Cambridge City, Indiana. Both she and Emma Mae January are Westtown old scholars. No extensive physical improvements are contemplated in the main buildings this summer, outside of the usual repairs. A portion of Industrial Hall, however, is to be remodelled into modern working laboratories for the Agriculture Department. Another tenant house is being built on Walnut Hill, just at the edge of the woods and a short distance west of the present buildings.

Thirty-three of the pupils remained over at the school to take the College Entrance examinations: in addition to our own pupils, four others have come in from outside. Walter H. Magill, formerly of Westtown, now Assistant Professor at the University of Pennsylvania, was supervisor of the examinations.

Under the direction of the Alumni Committee on Science and Museum, extensive work is being done in the school museum in classifying and re-arranging the many specimens, and in revising the catalogue. Several collections of various kinds, especially of shells, have been given to the school since such work was last done.

G. L. JONES.

"He who constantly accepts every thing that happens in the order of Providence and seeks nothing but what it gives will find that every day will make him a partaker of the Cross of Christ."

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

SOME THINGS THE NAVAL TREATY OF THE WASHINGTON CONFERENCE WILL DO.—Theodore Roosevelt, Assistant Secretary of the Navy, in a recent article in the *Ladies' Home Journal*, presents clearly some points of interest in regard to the proposed naval agreements. He said in part:—

"... By the naval treaty we have left each nation with ample strength for defense, but with insufficient strength to make her confident enough of success to tempt her to make aggressive war. With any nation—I care not who she may be, the United States or another—there is no better deterrent from aggressive war than a doubt as to whether she can make the war a success or not.

"There is at this time a real misapprehension in this country as to the financial effect on this country of the naval treaty. The public, seeing the list of ships to be scrapped, has naturally jumped to the conclusion that our present navy is greatly reduced, and that consequently we shall show an enormous saving in the naval expenditure in the coming naval bill over what was appropriated last year. This is not so. Our great saving is in terms of the future. If we had completed our building program and enlarged our shore establishment accordingly, as we should have had to do had there been no conference, the cost of maintaining our navy would have been approximately six hundred millions each year.

"The number of battleships which the navy is going to scrap is twenty-seven. Of these twenty-seven, thirteen are now under construction, with no men of the navy on them. The other fourteen are old battleships out of commission, for the most part with very few navy men on them. In all, there are only about 850 men on all of the ships to be scrapped. Therefore, the total number of men that we are saved by the scrapping is but 850."

THE WASHINGTON CONFERENCE ON LIMITATION OF ARMAMENTS is reported to have cost the United States a little less than \$250,000.

THE BRITISH ADMIRALTY ANNOUNCED SOME WEEKS AGO, that of 9450 officers, 1835 were retired on account of the reduction in personnel caused by the Naval Treaty.

ADMIRAL BEATTY, OF THE BRITISH NAVY, speaking to the Lawyers' Club in New York City last fall, said:—

"Those who have served in the war have seen something of the devastation of war and the sacrifices of war. *We have felt that whatever our duties are with regard to the navy, we have a higher and greater duty to civilization and to the Government and the country which we serve. And that is, if it is possible, to make war impossible.*"

GERMANY AND RUSSIA MUST TAKE THEIR PLACES in the family of nations before real peace can come. Lloyd George spoke very plainly when he said at Genoa, "You have Germany and Russia who are in a condition of semi-antagonism to the rest of Europe. That means two-thirds of Europe, and anybody who imagines you can permanently by any combination keep down two great peoples representing two-thirds of Europe, must be either blind or blinkered. It is an impossibility. It is a folly. It is an insanity. You must arrive at an understanding which will include the whole of these peoples."

WILL IRWIN'S "THE NEXT WAR" is among the required studies in the Freshman class at the University of California.

"THE MORAL BASIS FOR A TREATY OF PEACE."—A memorandum recently issued by the Peace Committee of London Yearly Meeting contains, among others, the following statements:—"What is wanted to express this new sentiment is not so much a revision of the Treaty of Versailles, clause by clause, as a new agreement amongst all the nations, based on

wise principles and superseding the treaties dictated by the victorious allies."

#### PRINCIPLES THAT SHOULD BE ABSOLUTELY REJECTED:—

1. The sole responsibility of Germany for the war.
2. The right of the victors to dictate terms.
3. The belief that any nation or group of nations can register the degrees of guilt resting upon others, and assign the reparation due as atonement for such guilt.

#### WHAT IS THE TRUE BASIS FOR A NEW AGREEMENT?

1. President Wilson's Fourteen Points:  
These were accepted by the Central Powers as the condition of the Armistice and the basis of peace. To deny them in the Treaties is a vast breach of faith.
2. The Restoration of Prosperity.  
Important as the restoration of prosperity is, we should regard it as a desirable by-product of applying true principles, not as the ultimate test of the truth of these principles.
3. Forgiveness and Co-operation.

Let us not deny that every nation has much to forgive. Nor, on the other hand, let us regard full forgiveness as a sign of weakness or a dangerous acquiescence in injustice and crime. Within a State, where defined rules of justice are accepted by all, it may be right that crimes should be punished by approximately impartial judges or tribunals. Similarly, the time may be not far distant when all international disputes can be adjudicated by the Court of International Justice or by an all-inclusive League of Nations.

The policy for which we should work may be thus summarized: for the past, forgive and forget; for the future, show our good-will and confidence by disarming, and our desire for the general welfare by contributing what we can to the rebuilding of what has been destroyed and the loyal support of all international humanitarian activities.

W. F. W.

This article appeared in the New York newspapers on Sixth Month 28, 1922.—

Christian churches of all denominations and all countries will be asked to join the Quakers in a definite organization for peace which will demand the complete rejection of war and all preparations for war for any purpose and against any people. The movement has been started by the Religious Society of Friends embracing Pennsylvania, New Jersey, Delaware and Maryland through the world-wide circulation of an appeal adopted at their recent Yearly Meeting in Philadelphia. This appeal has been commended to the attention of the churches by the Church Peace Union of New York and is now being mailed from the headquarters of that organization to 20,000 clergymen in all parts of the United States. It has already been endorsed by the Yearly Meeting of the Society of Friends in London, and the originators expect the co-operation of all other local Societies of Quakers. Its general circulation among Christian churches marks an epoch in the history of the Quaker sect, because never before have the Friends made an organized public effort to gain the adherence of other denominations to the recognized fundamental principle of their creed.

The Friends' appeal to the churches of Christendom says, in part: "Christianity seems to us to face a grave crisis and a Divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

"As Christians we are striving for a 'warless world.' We are firmly convinced that this can be achieved only by refusing to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in

supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well: it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

"The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever."

In sending this appeal to 20,000 churches the Friends suggest that it be read at the First-day morning or evening services, published in church bulletins, discussed at prayer meetings and studied by the adult classes of First-day schools or other appropriate groups.

### American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA

#### Secretaries

WILBUR K. THOMAS, Executive Secretary  
SYBIL JANE MOORE, J. AUGUSTUS CADWALLADER  
ANNA B. DUDLEY, MARION H. LONGSHORE

#### Associate Secretaries

WILLIAM B. HARVEY, J. BARNARD WALTON, WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

#### RELIEF IN THE COAL FIELDS.

The proposed relief work of the American Friends' Service Committee to be carried on in West Virginia and Pennsylvania among the families of the miners is under way. Investigations by their representatives and by many other agencies indicate that a very serious condition exists among the children and families dependent upon the mining industry. Already a number are developing tuberculosis on account of malnutrition. There are hundreds of children who are without necessary food.

Christian people cannot sit by and see people starve. Without discussing any of the issues involved in the present controversy in the coal industry, the Committee believes that it should engage in relief for the most needy cases. Economic strife does not justify the starving of innocent people. No civil or industrial warfare should ever be allowed to progress to the point where the lives of children are at stake or where there is a possibility that they may be dwarfed in body for the years to come. While the officials on both sides of the controversy are coming to an agreement we propose to see that the little ones are helped to such an extent that they may develop into normal men and women and thus become a real asset to society. The work is being undertaken, therefore, with the desire to bring a message of good-will to these people in their time of need. Beginning on a small scale in the district around Charleston it will be extended to other sections just as rapidly as funds will permit.

The press is giving the matter favorable publicity, and from all sides sympathy with the work is being evidenced through letters of appreciation and money contributions. Philip Furnas, an instructor at Earlham College; Cyril Harvey, a student; and Lucile Ralston, an experienced dietician and social worker—one of this year's graduates from the same college—have been chosen for the West Virginia field. Edward W. Evans, of Philadelphia; Herbert Bowles and Lawrence Dale, students at Earlham College; Luella Jones, of Iowa; and Frieda Burkle, dietician in the German child-feeding, will constitute the Pennsylvania Unit.

The immediate work will be the feeding of the most undernourished children and of expectant and nursing mothers. One meal a day will be served for six days in the week. This will consist of the very simplest but most nourishing kinds of

food, such as milk, cocoa, rice and fats. The menu will be worked out by expert dietitians and the meal will be made supplementary to that which they receive at home. The closest kind of co-operation will be sought with the community and the owners and operators of mines. Nothing is to be done which will create partisan feeling. The whole work is to be kept on a humanitarian basis. Advice and counsel will be sought from the relief committees among the miners, the men in charge for the operators, local physicians, and others. The character of the work, the manner of conducting it, etc., will be entirely in the hands of the American Friends' Service Committee.

#### DEDICATION OF THE CHÂLONS MATERNITY HOSPITAL.

On Sixth Month 17, 1922, the formal opening of the Châlons Hospital occurred. A letter to the Service Committee makes the following reference to the occasion:—

I am writing to tell you a little about the ceremony at Châlons. Twenty or more English and American Friends were in attendance, most of them as appointed delegates.

All of these from both committees were invited to the Assemblée Générale which was held at the Préfecture at ten o'clock.

It was very interesting to meet in that beautiful building which has its historic associations with the Revolution, for it was there that the Royalist party was met by the mob after they had been captured at Varennes in the attempted flight, and it has many associations for us of those early years of the war.

The Treasurer's Report was made. Mlle. Merle gave a most able and moving account of the last year at the Maternity. I am sure that those who did not already know her agreed with the rest of us that she is absolutely the right person for her task and that we may have great confidence in the future of the Maternity.

We also got a glimpse of what an excellent body the French Committee is, what a keen interest they take in the work, and how admirably they support the matron without in any way interfering in the professional matters which have to be decided by the professional staff.

We had a little opportunity after the Assemblée of the French, Americans and English to meet each other. We missed Melvin Cawl very much and felt that it was a great loss to the functions of the day that he could not be there. A warm and appreciative reference was made in the opening address to the excellent and devoted work which he had done and to the fact that the building could never have been put through in the time without him.

The function at the Maternity began at three, but a good many people began to arrive at 2.30. There were certainly over 500 there altogether. The Préfet arrived punctually at three and a selected party set off to go round the hospital with him. Everything was looking charming—it really was wonderful how spick and span everything looked, considering the difficulties of getting a new place straight after a move, and wonderfully cosy and homelike considering that it was quite new and the patients only in a month. The nurses had certainly worked very hard to get it all ready.

When we came to the hall where the presentation tablet, which was covered by the flags of the three countries, was located, Robert Maris, of Wilmington, Delaware, performed the ceremony of unveiling it, and said in French, that he handed the building over in the name of American and of English Friends and of International Friendship to the French Committee. Everyone admired the tablet very much. We then adjourned to the porch at the end of the children's ward where T. Edmund Harvey and the Préfet spoke to the multitude assembled around.

The acclamation to Edmund Harvey's speech in spite of his explanation of the Friends' pacifist attitude was very good to hear.

The Châlons people are certainly very much delighted with the Maternity and very proud to have such a place in their

town. At the Assemblée in the morning the Maire of Epemay, who was present, made a most beautiful little speech saying that this Maternity was in advance of anything in France and would surely serve as a model that would be copied by other Departments.

The beauty of the building has drawn attention to the work as a whole, and people are much impressed with the tone and spirit of the nurses' work, and with the evidence that a Committee representing so many shades of religion can work together.

SHIPMENTS received during week ending Seventh Month 1, 1922—63 boxes and packages; 4 anonymous.

Contributions received during week ending Seventh Month 3, 1922—\$8,654.59.

#### CORRESPONDENCE.

[The following extract from a letter of William Littleboy to a "younger Friend" is generously shared through THE FRIEND with others. It is dated Jordans, Sixth Month Tenth, 1922—EDS.]

"My life has been wonderfully enriched and blessed through the experience of the last months and now, more than ever, I feel it to be true that a good deal of my heart remains behind in America.

"I did not know how much I loved my friends there, especially younger friends. I remember them often in my quiet time, the last thing before I go to rest, and just long that God's blessing may be poured out upon them, good measure, pressed down, shaken together and running over."

W. L.

#### FRIENDLY NEWS NOTES.

CANADA YEARLY MEETING (Conservative) was held this year at Norwich, Ontario, from the 22nd to the 27th of Sixth Month. Several of the sessions were felt to be very favored, and despite the numerical weakness of this group of Friends, there was a distinct note of encouragement in the meetings. Three Ministers with minutes of concurrence from their home meetings were present, from Ohio, North Carolina and Philadelphia, and there were other visitors too. Eleven members of Philadelphia Yearly Meeting were in attendance, including two ministers and two elders, although neither of the latter went as companion to the former. The interest and dedication of the younger members and the use made of them by the Yearly Meeting for some of its most serious business impressed some of the visitors. Taking all their meals together in the basement of the meeting-house, and joining in afterwards in washing and wiping the dishes, made the social side of more than usual value and everyone felt at home, and on the friendliest terms with everyone else, almost from the start. We hope to publish an account of the Yearly Meeting a little later.

It is reported that there is an appeal being made for help in building a Friends' Meeting House in Vienna, Austria.

The following is taken from a late message from Carl Heath:—

"The Monthly Meeting in connection with the Wilhelmstrasse Meeting for Worship (Berlin) is of great interest. It has builded a way into the life of the community. It is carrying on a steady effort at Russian relief work and other practical matters, as well as a study circle. Its last meeting reports twenty present." . . . "There is a small but growing nucleus of German members. No one has ever been urged, to my knowledge, to join the Society. These memberships are entirely a personal response to a sense of need. I welcome this fact, because it is creating a group with a common responsibility around which a German religious society will grow and adapt itself to meet its own needs."

"The lines of right development in respect to Quaker needs in Germany seem gradually becoming clear. Groups at Elberfeld, Berlin, Charlottenburg, Frankfurt and Darm-

stadt, with many individual links in all parts of Germany, indicate a growth which is entirely normal and healthy. Friends are responding to a searching. As way opens the door the growth will be natural, and have German roots."

WALTER H. ABELL, who has been the efficient editor of the *Intelligencer*, has terminated his connection with the paper. For the present Paul Wager will be his successor.

THE sale of foreign embroideries in Philadelphia alluded to a few weeks since proved a real success. The net proceeds were a little in excess of \$600.00. The money will be used to help relieve the suffering in the respective countries from which the embroideries came. Two or three hundred dollars worth of supplies, all priced, will be sent upon request to the Committee, to any meetings wishing to make a sale of these foreign embroideries. Profits are to be returned to the Service Committee. For further information write to the office, 20 South Twelfth Street, Philadelphia. The production of the sale is under the direction of Friends' relief workers who constitute a medium through which the deserving people of Europe can dispose of their handicraft.

CARL HEATH expected one of the features of his present visit to Berlin to be a meeting with a company of Friends from Denmark to consider the question of establishing a Friends' Centre in Copenhagen.

GREAT satisfaction has been expressed by Friends in London Yearly Meeting over the the appointment of John Henry Barlow as Clerk of the Friends' Home Mission Extension Committee, which place was left vacant by the death of William Charles Braithwaite. The position is one of great responsibility and calls for an almost unceasing supply of spiritual energy.—*The Friend* (London).

NEW EDITION OF JOHN WOOLMAN'S JOURNAL.—Friends and others will be much interested to know that after years of consecrated labor, Amelia Mott Gummer has completed her Journal of John Woolman. The guarantee fund to make possible the publication of this monumental work is not completed, though sufficient cash and pledges have been received to warrant signing a contract with Macmillans of New York to go ahead with the work. The final instalment of "proof" has been received today (Seventh Month 10). It is confidently expected that the Friendly reading public will await with much interest the appearance of this new book.

THE town of Moundridge, Kansas, with its seven hundred inhabitants and the surrounding community contributed two carloads of flour during the campaign a few months ago, when the American Friends' Service Committee were collecting for the Russian relief. This was the best record made by any one place.

NEW YORK YEARLY MEETING seriously considered the holding in 1924 a joint meeting of American Yearly Meetings to mark the ter-centenary of the birth of George Fox. The object of such a gathering should be "to make it an occasion for projecting into the present and the future the spirit in which George Fox lived and worked."

WANDERING SCOTT, writing in the *Edinburgh Evening News* of Fifth Month 27th last, says of English Friends:

"One of the most arresting addresses I have heard for a long time was that given by Carl Heath at the opening of the Yearly Meeting of the Society of Friends. His subject was 'Christianity and Public Life.' In loftiness of the thought and expression, in the sweep of its comprehension of the 'fundamentals' in religion and ethics, few Moderators or Presidents in the big churches could match this address. Is there any other religious body with so many gifted laymen as the

Quakers? It is probably the absence of a priestly class that gives the Quaker his exceptional power."

H. M. P.

DR. WILLIAM I. HULL'S summary of the results of the Washington Conference have been sent to over 20,000 clergymen in the United States; this summary appeared in *THE FRIEND* at the time of the close of the Washington Conference.

AN English Friend who attended the recent Annual Conference of the Mennonites in Holland reported that they numbered in that country about 13,000 at present, with 120 pastors, who were nearly all maintained by invested funds. They welcomed very much their fellowship with the Society of Friends. He thought there was a great future for Quakerism in Holland.

AN English correspondent writes us: "The long awaited Prison book by Stephen Hobbhouse and A. Fenner Brockway is announced for publication. Its accurate description is the report of the Prison System Enquiry Committee, which is based on the evidence of nearly 300 ex-prisoners of every type, including two men who have served life sentences for murder, 50 prison officials of the different grades, as well as many visiting magistrates, agents of Discharged Prisoners' Aid Societies, and other persons with direct knowledge of the subject. The conclusions of the Committee regarding the mental and moral effects of imprisonment are of a startling nature and are likely to arouse much discussion. The publishers are Longmans, Green & Co.

SEVERAL of the Friends' Grade Schools have adopted J. Russell Smith's Geographies. These books, called "Human Geography," published by the Winston Co., Philadelphia, are a Friend's attempt to promote better international understanding, and therefore international co-operation, by writing a text-book that should be both good geography and good ethics. The second of these books has recently appeared, and is producing favorable comment.

THIS startling statement was made in London Yearly Meeting by a Friend but recently returned from Russia. He said that until he reached Russia he had not realized what an immense number of Quakers there were in that country. He was visited by representatives of those calling themselves Quakers, and in mingling with them made the discovery to his surprise that their beliefs were very like those held by Friends. They were absolutely convinced of the unlawfulness of all war to the Christian, and believed in the positive side of communion with the Lord. Those who held the views of the Society of Friends in Russia were reckoned to be quite one million; that is to say, there were more Friends in Russia than in the whole of the rest of the world. It is hoped that there will be some method of getting into touch with these people.

## NOTICES.

UNDER the auspices of the Young Friends' Association Haridas Muzundar, of Bombay, friend of Gandhi, will speak in the Friends' Auditorium at Fifteenth and Cherry Streets, Seventh Month 14, at 8.15 p. m. on "Gandhi and India." Muzundar has been in this country two years and is now on his way to West Virginia to study the conditions. At the end of the address questions will be answered. Public cordially invited.

A MEETING FOR DIVINE WORSHIP will be held in the Friends' Meeting House at Marshallton, Pa., First-day afternoon, Seventh Month 16, at two o'clock, Standard Time.

ISAAC EVANS.

MARRIED.—SIXTH MONTH 19, 1922, at Friends' Meeting-house, Hughesville, Md., HOWARD W. WICKERSHAM, of West Grove, Pa., and L. GERTRUDE WETHEWALD, JR., of Brydwood, Md.

—, SIXTH MONTH 21, 1922, at Friends' Meeting-house, Woodbury, N. J., in a public appointed meeting, LEWIS ARCHER TAYLOR, of West-towh, Pa., and MARGARET FOX NICHOLSON, of Woodbury, N. J.

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| Rise of the Quakers, T. E. Harvey                   | .30    |
| Later Periods of Quakerism, (2 vols.) Jones         | 8.00   |
| Christ in all the Scriptures, Hodgkin               | 1.00   |
| The Sword and the Cross, Page                       | .15    |
| Tenants of the Trees, Hawke                         | 1.60   |
| A Boy's Religion from Memory                        | .75    |
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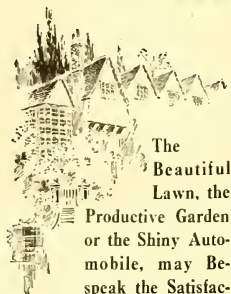
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## DEAN INGE'S DANGER SIGNALS.

*See Contemporary Review, Second Month, 1922, and re-print in the Westonian.*

The picture of an Anglican ecclesiastic appealing to the Society of Friends against "*losing their distinctive testimony and their peculiar strength,*" is not without epic quality. It might very well make an additional panel in the mural decorations at Harrisburg; it will suggest to some minds the heroic figure of Jeremiah as depicted by Sargent in the Public Library at Boston. The misfortune of the situation is that the modern prophet will probably share the fate of his great predecessor. Because he sounds a note of warning and of seeming ill, we shall complacently exclaim *jeremiad*, and pass heedlessly on! A prophet of ill, if we may suggest an addition to the accepted Scripture principle, is without honor in every country. The reason is patent enough. Pessimism, although it is sometimes said to be "the other name for truth," is a cheap quality—the refuge, it is to be feared, of shallow minds. But Jeremiah is not properly described in such a formula. He, and moderns of his class, have an undoubted background of perception and knowledge. They may sound alarms, may speak in gloomy tones, but their burden is of hope and their pleading is for the preservation of the very foundation principles of causes or of communities. Readers of Harold Begbie's (?) characterization of Dean Inge in "*Painted Windows*" will recognize that the dean is in the Jeremiah class. His gloomy atmosphere is but a shadow of an intense moral earnestness, or of a "living concern," if we may use a Quaker phrase. It is after all the frivolous background of a thoughtless world that makes such men seem to be prophets of gloom. So it behooves Friends to "stop, look and listen," before the danger signals of the Anglican dean.

As one reads his analysis of Quakerism it is apparent that he is deeply instructed in its history and profoundly sensible of its serviceable contribution to religious thought. The change of "the centre of gravity in religion from authority to experience," the "untouched foundation of Quakerism" in "the crumbling of traditional theology", are salient points treated in his article with revealing understanding. His con-

clusion that "the safeguard of mysticism is the belief that we have not merely to renounce the world of ordinary experience, but to find its deeper and more spiritual meanings, and so to advance the knowledge of God, the world and ourselves, that every aspect of our experience may be exalted and consecrated together"—this conclusion, one may readily observe, epitomizes the Society's successes and failures during two centuries of history. When confined merely to "renouncing the world" how pitifully poor have Friends (or other religionists) been. On the other hand, finding [mysticism's] deeper and more spiritual meanings, has indeed "advanced the knowledge of God" and enabled the Society to make worthy contributions to the progress of the world, as well as to the unchallenged catalogue of saints.

These brief references and quotations may serve to indicate to those who have not read the dean's article how clear a perception he has of the fundamental theory and practice of Quakerism. With such an understanding the "danger signals" as defined by him, should have place, it may be said without hesitation, with Friends everywhere. "They are threatened," he says, "with two dangers; one of being assimilated to other Protestant organizations, and so losing their distinctive testimony and their peculiar strength; the other, that of being entangled in social politics, and so carried out of the religious atmosphere altogether."

On our side of the Atlantic, and particularly in the conservative circle, the first named danger may seem to be directed to the majority type of Friends' meetings. These have programmed services, arranged and led by pastors and conform so nearly "to other Protestant organizations" as to be hardly recognizable as having any Quaker stamp. Very probably this situation was in the dean's thought, but he was actually dealing with a far-reaching principle, as his article shows, and not alone with a specific violation of it. Do we appreciate how far we can go in the process of "being assimilated" without abandoning the ancient forms? Duly recommended ministers, regularly appointed elders and overseers, even committees set aside in the usual way, to say nothing of secretaries and strong executive boards, will not safeguard the Society of Friends, if it is not keenly sensitive to its basic principles. The dean's chief service is in giving this basic principle clear expression. After a word as to the second danger signal it will be well to focus attention on that point.

The idea of "being entangled in social politics and so carried out of the religious atmosphere altogether," which is the second danger signal, might seem to be a veiled thrust at social work as such. The dean's record makes it clear that this is not his intention. Closely analyzed it carries us back to that oft-repeated thought that all the activities and interests of life should have the religious motive. He would join Friends in the effort to break down the distinction between religious and secular. A social gospel with religion left out is as meaningless to him as it should be to Friends. Let us maintain

that ancient position. Our modern world needs nothing more than that.

The constructive side of the dean's warning is of course what concerns us most. What really is the basis of his objection to having Friends "assimilated to other Protestant organizations?" At a time when the general call is for unity, why should a dean of the Anglican church appeal to us to maintain our separateness? He says that the doctrine of "the immanence of God is increasingly recognized by Friends themselves," and he adds that "it is a doctrine which appeals to the present generation." But he knows, we all know when we think about it, that a doctrine, a principle, a message, will not save individuals or groups. In that keenly analytic "Life of George Fox," by the trained historian, Dr. Thomas Hodgkin, it is claimed that as great as George Fox's message was, his method of life and work—the method\* he expressed in his organization of the Society of Friends was far greater. *That*, it is definitely urged, is his special contribution. Others had expressed the message quite as convincingly, some much more powerfully than Fox. But he established a *method of practicing immanence* in every day life and in the affairs of the Church that has kept a small body alive, and potent for good, during two-and-one-half centuries. Doubtless it is this *method of immanence* that the dean wishes us to preserve and transmit. Shall we be moved from this by the force of the urge for efficiency, and in competition with such highly perfected organization as other denominations are using? Is it not in essence the old conflict between a religion of authority and the religion of the Spirit? Can we not still hear the pathetic words, as we pursue a prescribed way rather than seek an inspired one, "Oh ye of little faith?"

TUCKERTON, N. J.

J. HENRY BARTLETT.

### FRIENDS MUST HELP!

An international "No More War" Day will be observed in ten countries on Seventh Month 29th, running over to the 30th and it has become of very great importance that the American people shall renew at this time the demonstration for peace which was so impressive and influential during the period of the Washington Conference. A persistent effort is being made to prevent further progress in the outlawry of war by a revival of the old outcry against "pacifism." Our army officers have recently been given orders authorizing propaganda in support of our military policy, but forbidding criticism of it without special permission. Our Assistant Secretary of the Navy and others have announced that our reserve officers are to be organized in Ninth Month to advance "the military policy of the United States as expressed in the Act of Congress of June 4, 1920." A militaristic revival is on foot and it is under the leadership of members of our War and Navy Departments. Only an overwhelming expression of world opinion in favor of unceasing progress towards the substitution for war of world organization in some form will be adequate to overcome the forces that oppose it. The National Council for Reduction of Armaments, of which Frederick J. Libby is Executive Secretary, appeals to Friends everywhere to rise as one man to meet the situation that confronts us. Shall we drift back into barbarism or are we going resolutely forward to achieve permanent peace?

### WHAT OTHERS ARE DOING.

The National Council informs us that parades are being arranged in New York City, Milwaukee and elsewhere, similar

\*For a more detailed treatment of this subject see Carl Heath's Swarthmore Lecture, page 62. His conclusion is "it is a method big with suggestiveness for the religious mind, and pregnant with many possibilities for pacific human development."

to those that will be conducted abroad, but that the day will be observed chiefly in three or four ways in which Friends can well participate wherever they may be.

1. Order posters immediately which bear the slogan, "No More War," from the National Council for Reduction of Armaments, 532 Seventeenth Street, Northwest, Washington, D. C., paying the cost price of 25 cents per hundred, which includes postage. These posters are to appear simultaneously on the morning of Seventh-day, Seventh Month 29th, in windows and on automobiles, fences and trees, wherever the law allows, in cities and towns and on country roads, all the way from Eastport, Maine, to Puget Sound. The State W. C. T. U. of Georgia ordered 43,000 for their use in Georgia alone. The National Y. W. C. A., the Women's International League, the Foreign Policy Association, the Fellowship of Reconciliation and the National League of Women Voters, have endorsed the idea and their State and City groups in all parts of the country are ordering posters. When other organizations are taking so strong a stand in a "No More War" demonstration, the Friends must not hold back.

2. Give your local editor the story of "No More War" Day with the request that he participate in the nationwide expression of the universal longing. A special publicity story can be obtained by application to the National Council.

3. Ask the ministers of your town to make clear in the services on First-day, the 30th, that they stand firmly for further progress on practical lines in the direction of world peace. Remember that on this issue Catholics, Protestants and Hebrews are united.

4. On Seventh Month 29th—and this is particularly important in view of world conditions—write or telegraph President Harding that he will have your support in further steps towards permanent peace. Address your letter or telegram to The President, The White House, Washington, D. C. One sentence will carry the message.

5. First-day, the 30th, churches and meetings everywhere should circulate petitions or adopt resolutions of similar import for immediate transmission to President Harding. Such a petition might read in whole or in part substantially as follows:

TO THE PRESIDENT,

The White House, Washington, D. C.—

We assure the Administration of our support in further steps along the path on which the world entered at the Washington Conference until war has been outlawed and permanent peace has been achieved. We favor American recognition of the World Court at The Hague, American participation in the reconstruction of Europe, and the outlawry of war by international agreement.

### WHAT WILL YOUR MEETING DO?

Experience shows that good intentions alone accomplish nothing. The world drifted into the last war because of the apathy of the peoples who later paid a bitter price for their indifference. Your meeting will be missing in the roll call on the 29th of active workers for peace unless you who read these lines accept your responsibility to do your full part to end war by every means that offers. Send for posters at once, regardless of what others do, and see that they are used effectively at the time appointed. Urge your friends to write or telegraph to the President on the 29th with the earnestness that they would show if the next war were upon us. Get signatures to a petition, carefully written in advance of the meeting. There is no reason why the circulation of this petition should not begin at once. Then take it to your meeting for completion. Be thorough, be earnest. Don't spare yourself. Colonel Frederic Palmer said in Washington last winter that he should not put much faith in the success of the peace movement until he saw in pacifists the same devotion that he found among the boys at the front. This is a challenge to you. Do your full part.

[The foregoing will appear this week in various Friends' papers in the United States. The copy has been prepared at the Washington Office, 532 Seventeenth Street, N. W. If



Friends and others allied with them could be as active in their propaganda as members of the War Department are in theirs, no one can guess the issue of such a campaign as the one suggested. The very fact that we have no "axe to grind," and that our salaries are not directly associated with the outcome must not allow us to be in the least degree lukewarm.—Eds.]

#### H. T. HODGKIN'S VISIT TO PHILADELPHIA.

Henry T. and Elizabeth Joy Hodgkin are sailing for England on the eighth instant, having been absent from home for nearly two years. Most of this time has been spent in visiting missions and educational institutions in China. They were stationed in northwest China as missionaries from 1905 to 1910, and so are well able to estimate the changes which have taken place and are still in progress in China.

During their short stay in the neighborhood of Philadelphia, they have spoken at many gatherings of Friends and others, arousing intense interest in the problems, particularly the mission problems, of the Far East. Some of the points touched upon in three of these meetings will be briefly stated in what follows:

At Friends' Institute, on Second-day afternoon, Seventh Month 3rd, the Executive Board of Friends' Foreign Missionary Association and the Yearly Meeting's Committee on Missions met to hear suggestions in regard to mission policy in the Far East. E. Joy Hodgkin told some incidents illustrating the increasing part taken by women in outside affairs in recent time.

Henry T. Hodgkin expressed satisfaction that Philadelphia Yearly Meeting has taken steps to bring the work of its members in connection with foreign missions into direct relation to the Yearly Meeting. He told how the work among Friends in England had been for many years carried on by an organization having no official connection with the Yearly Meeting, and how gradually this association had come into closer and closer relation to the Meeting, until the mission board is now chosen in the first instance in the various Quarterly Meetings, each appointing some members. These, who constitute a majority of the whole number, nominate the remaining members to the annual meeting of the Missionary Association, which all Friends are privileged to attend.

After a very appreciative review of the work being done by our Mission in Japan, he gave some account of his visits among influential men in Tokyo in the interest of improving the relations between China and Japan. In this work the co-operation of Gilbert Bowles, in introducing Dr. Hodgkin to the men he wished to meet, was most essential. The cordial spirit in which he was received, the respectful hearing accorded to his frank recital of the existing difficulties, and the crucial questions which were asked by the listeners, all point to a real desire on the part of those in authority in Japan to get at the root of the troubles and try to cure them.

In considering the future of the work of our Mission in Japan, Dr. Hodgkin offered his opinion that it would be well to concentrate on three kinds of work. First, public affairs, with special reference to international relations. This is the line in which most of Gilbert Bowles' effort has been directed for a long time. Second, work for women. The Girls' School in Tokyo and the work of Minnie P. Bowles have given this department a high relative importance. Third, work among college students. While Horace Coleman was with the Mission he did a good deal of work of this character, and the speaker expressed great satisfaction that Thomas Jones, in his teaching at Keio University, has a favorable opening for influencing the coming men of Japan toward Christian ideals.

He believes that among students, who are becoming impatient of authority in control of subjects of thought, there is a strong drift toward what may be called the early Quaker point of view.

Dr. Hodgkin's final point was the relation between individual concern and corporate concern. This relation was long ago worked out in harmonious fashion with reference to the

affairs of traveling ministers and a great variety of other matters, individual concerns being laid before meetings for discipline for their judgment. When such a concern is approved it becomes the corporate concern of the meeting which approves it, and the meeting then assumes responsibility, more or less complete, for carrying out the concern. The part which the individual himself takes in executing the concern may then be different from what he anticipated.

A parallel example is that of Dr. Livingstone, who volunteered for missionary work in China, and was sent by the London Society to Africa instead. His work in Africa is a sufficient evidence of the rightness of this change.

At West Chester on the same evening, in the Chestnut Street Meeting-house, Dr. Hodgkin spoke on the general situation in the Far East. He explained how the prevalence of brigandage is a direct result of the civil war, defeated and disbanded soldiers becoming brigands quite generally. In fact, the soldiers are often no less a scourge than brigands, looting stores when their commanders fail to pay them.

The present situation in China, Dr. Hodgkin thinks, is more promising than any which has obtained recently, perhaps since the death of Yuan Shi Kai. Practically all of China is under one authority, and the new President is at least an honest man, and one who promises to carry out progressive policies. He announces that he will devote all his salary and perquisites as President to educational needs. During the period of anarchy, educational matters have been sadly neglected.

A very interesting part of this address dealt with the conference of Chinese and Japanese Christians, held at Hangchow at Dr. Hodgkin's instance. The number of delegates was small. The conference lasted a week, and the relations between the two countries were discussed in the most fundamental way. One day was spent in a statement by the Chinese of the grievances which their countrymen entertain against Japan. Many of these were not before known to the Japanese representatives, who were very sorry to learn of such abuses. The whole conference was a "get together" occasion, and the delegates found it possible to develop mutual confidence and appreciation, based on their common faith. A student conference at Peking soon after carried the good work further, a feature of this occasion being fellowship meetings arranged by the Chinese delegates for the Japanese, in which both participated with the greatest cordiality.

In the meeting-house on Twelfth Street, Philadelphia, on Fourth-day evening, Seventh Month 5th, a representative audience of Friends heard Henry Hodgkin present the challenge of the Orient, particularly China, to the Society of Friends. Statistics fail to show the real hold which the religion of Jesus Christ has already taken on the life of China. Many of her outstanding men are known as aggressively Christian, and it is being increasingly recognized that probity is an element of character to be normally expected in a Christian man.

The old idea that the authority of the past is absolute has been discredited in many respects. In this revolt against outward authority, it is not surprising that religious teaching which appeals to the spiritual faculty of the individual rather than to some external standard has a special attraction for the forward-looking Oriental. A young Chinese Christian who had come to England to study just before the outbreak of the war was bewildered by what he heard in the great churches. The preachers were presenting something which he could not recognize as consonant with the teaching of Christ. He became so discouraged that he concluded he had made a mistake, stopped reading the Bible and left off praying. Then he found a little book\* by Dr. Hodgkin which showed that there were Christians who understood the teaching of Christ as he had understood it. He came to the writer of the book with his troubles, and was soon rejoicing in the recovery of his faith.

A recent writer made use of a well-known fact in the treat-

\*"Lay Religion."

ment of disease to illustrate what has taken place to a great extent in the countries of the West with regard to Christianity. It is well known that there is no such thing as a Christian nation, and a reason why there are so few thorough-going Christians is because they have been inoculated with an attenuated virus which has given them an exceedingly mild form of Christianity and rendered them immune from taking the real thing. Romain Rolland expressed it by saying that we have modified the message of Christ to conform to our mediocrity.

The Oriental has not been protected by this inoculation, and is liable to the full fervor of the unmodified disease. At a missionary conference a whole day had been spent most unprofitably in a somewhat acrimonious dispute on theological matters. This sort of wrangling among the missionaries has done and is doing untold harm to the work of missions. At the close of this dispute, one of the Chinese who had witnessed it said to one of the missionaries, "If you could only leave matters like that to us Chinese, we would settle them very easily." The Oriental approaches problems of the Christian life with a mind unclouded by the effect of centuries of bickering, and he is better able than we to distinguish which is vital and which is non-essential.

This not only do the Chinese need us, but we need the Chinese. It is not to be desired that sectarian divisions be perpetuated in the Chinese Christian Church, but the Society of Friends has something to offer in aiding the Chinese to get at the real fundamental message of Christ.

A National Christian Council has been created, consisting entirely of Chinese, and this body has testified its appreciation of the Quaker point of view by inviting Dr. Hodgkin to come back to China for a term of years as some sort of advisory secretary. Whether this invitation will be accepted is yet undecided.

In the course of his address, Dr. Hodgkin referred to the work of Joseph and Edith Platt at Mukden. At the close of the meeting, among those who came forward to speak to the Hodgkins were the parents of Joseph Platt. Another was Charles H. Haines, son of Robert B. Haines, who is soon to sail for the East, to teach in the Canton Christian College.

LYLLOD BALDERSTON.

"THEREFORE BE STRONG, BE STRONG,  
Ye that remain, nor fruitlessly revolve,  
Darkling, the riddles which ye cannot solve,  
But do the works that unto you belong,  
Believing that for every mystery,  
For all the death, the darkness and the curse  
Of this dim universe,  
Needs a solution full of love must be:  
And that the way whereby ye may attain  
Nearest to this, is not thro' broodings vain,  
And half rebellious questionings of God,  
But by a patient seeking to fulfil  
The purpose of His everlasting will,  
Treading the path which lowly men have trod."

(Trench: "On an Early Death.")

### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 18.)

About the year 1836 my desire to engage in some rural occupation led me to purchase a small farm just outside of the then improved part of West Philadelphia. On this it was my intention to establish a nursery of trees, etc., but this plan did not succeed and was abandoned. The place was held for several years, and afforded me and the children many pleasant hours. We called it Hillside. It was finally sold. It was I think in 1837 that I accompanied Thomas Kite in his religious visit to the meetings of Caln Quarterly Meeting,

and at another time to the meetings of Bucks Quarterly Meeting. The mingling with our country friends and partaking of their kind hospitality was pleasant to me. In the fall of 1842 I felt it right to offer to accompany our beloved friends, Regina Shober and Jane Johnson, to Baltimore Yearly Meeting, and the meetings composing it. Our dear friend Regina had not been accustomed to public conveyances, and I therefore procured a carriage and pair for the journey. We were the greater part of three days in reaching Baltimore, lodging two nights by the way at the houses of Friends where we were kindly entertained. Arriving at Baltimore we were favored with a delightful home with Galloway and Margaret Cheston during the Yearly Meeting. When this closed we left for a place called Indian Spring, where a small meeting was kept up by some interesting Friends named Hopkins. Two or three of these were single sisters, living in a humble cottage, very neat and simple. As Regina stepped over their threshold, she felt, as she remarked afterward, that "the Son of Peace was there." We attended their meeting and soon after left for Goose Creek, where we were kindly entertained by our friends Hannah Hoge and her daughter, one of whom had been our companion from Baltimore. At this place we attended their Monthly Meeting. The Clerk being absent, a valuable elderly Friend named John Griffith was desired to act. He quaintly remarked he "had not been used to clerking," but he took the pen and succeeded well. Our next destination was Hopewell near Winchester to which place we were accompanied by our friend John Griffith. We crossed the Blue Ridge and enjoyed the fine scenery. The meeting at Hopewell was principally composed of the children and grandchildren of John Griffith, a numerous and interesting company. Several of them came on horseback, brother and sister on the same horse, quite in primitive style. There are memorable historical reminiscences connected with this locality. It was to this place that a number of prominent Friends of Philadelphia were exiled during the war of the Revolution, on account of their conscientious refusal to participate in the war, or to aid it in any form. Some of them laid down their lives there, and we were shown their graves. We were now in the Shenandoah Valley, which is very fertile, but has some of the worst roads I have ever traveled over. The mud was deep, and rocks and great holes filled with water abounded. The greatest care was needed in driving even at a slow walk lest there should be broken springs. As we were about starting, one of the young men, knowing by experience the condition of the roads, said he pitied me in the prospect of our journey. We got through the worst without accident, and crossing over into Pennsylvania reached Gettysburg. On our arrival, to my great surprise, we were met by my dear friend Stephen P. Morris, who informed me he had been sent to take my place as my presence was required at home on account of the alarming illness of my daughter Margaret with scarlet fever. This was a great blow under the fearful uncertainty of my seeing her again in life. I took the earliest conveyance homeward. On my way I opened the New Testament and the first passage that met my eye was the miraculous recovery of the daughter of Jairus, she being the same age as my dear Margaret. This seemed like a ray of hope which comforted and sustained me, and I have ever regarded it as a favor from my Heavenly Father. When I reached home I found the dear child living, though so ill that it was thought best I should not see her until there was some improvement, which under the Divine blessing soon took place. The next year, 1843, proved a memorable one in our religious life. It was thought best by several of our elder Friends that we should send an invitation to John Pease, a beloved minister residing at Darlington, England, who had been liberated for religious service in America. This after serious reflection my dear wife and I concluded it would be right to do. He arrived in the autumn and we soon felt him to be a dear personal friend. To aid him in his religious concern became a pleasant duty. Many Friends being desirous to meet him, our parlors were often occupied, and frequently large companies were assembled. These occasions

were often times of spiritual refreshment, and we felt that a blessing rested upon our household. In his social character John Pease was very pleasing and instructive, and he became more and more one with us in the domestic circle. In the Third Month of 1844, his religious concern led him to the New England States and I was invited to become his companion in travel—I met him at Salem, Mass., at the house of Wm. Henry Chase, who then resided there. We went on to Portland where we were joined by John D. Lang. A great snow-storm had covered the country and we commenced our journey in sleighs which we found a pleasant mode of traveling. Meetings were held at Salem, Portland, Berwick, Vassalboro and many other places much to the satisfaction of Friends and their neighbors. We became much attached to the dear Friends of those parts who welcomed us very cordially to their homes. After visiting the meetings in Maine we returned to Dover in New Hampshire. Thence we went on to Wolfsoord on Lake Winnepesaukee where we lodged. During the night there came up the most fearful snow-storm I had ever witnessed. Our journey for the next day was across the lake on the ice about seventeen miles. After breakfast a council was held as to the safety of travel on the lake. Several of the Friends were in doubt about it, but they said there was one man who could guide us over the trackless ice, and if he was willing to go it might be accomplished. About 10 A. M., there being a little lull in the gale, our guide came, and we determined to go on in two small sleighs, I riding with the guide. In a few minutes we lost sight of land, and the terrible storm increased, driving the snow in our faces. It was impossible to use umbrellas, so that we were much exposed.

(To be continued.)

### CANADA YEARLY MEETING, 1922.

The opening session of Canada Yearly Meeting of Friends was held at Norwich, Ontario, on Sixth-day, the twenty-third of Sixth Month. After a period of worship the business of the meeting was taken up. Mordecai F. Starr and Janet H. Pollard served efficiently as Clerks. Minutes for five visiting Friends were read: David Holloway of Ohio; Thomas W. Fisher and Alfred Lowry of Philadelphia; Sybil J. Barker of North Carolina, and Anne E. Warner of England. Other visiting Friends were Eliza Holloway, Solomon Barker, Henry B. Leeds, Anna and Adelia Crawford, Elisabeth Harmer, Ruth Brown, Charlotte Wood and daughter Rachel. Nineteen members of Scipio Quarter in New York State were present. Meals were served in the basement of the Meeting-house, which made it possible for the meeting to adjourn for dinner and finish the business of the day at an afternoon session.

Meetings of Ministers and Elders were held both Fifth-day afternoon and Seventh-day forenoon. At the latter session a meeting was appointed for the young people for First-day evening. This made three meetings for worship that day; the morning was a time of spiritual refreshment, and in the evening our Friends Marianne V. Wood and Alfred Lowry were especially favored in their ministry to the younger Friends.

Second-day a long business session was held in which a great degree of Divine guidance was manifest. In speaking of this meeting afterwards one of our visiting Friends remarked that it was his ideal of a Friends' meeting. One matter of interest was the sending of a letter of commendation to the Attorney-General of Ontario for his earnest work in behalf of Temperance. The report of the Relief Committee showed that \$1000 in money and clothing had been sent abroad during the year. This committee was continued for another year. There was a large epistle committee appointed which was enabled to discharge its duties in a very satisfactory way.

Third-day morning was the last business session. In its exercises our visiting Ministers took considerable part. The address to the absent members caused a great deal of sympathy to be expressed for our smaller meetings. As it contains much of the exercises of the various sessions, we print it below. A final meeting for worship was held in the afternoon. The meeting was adjourned to meet next year at Norwich where,

at the present time, there are more Friends and some large families who could not attend if they had farther to go.

Sixth-day evening there was an interesting meeting held under the auspices of the Good Will Literary Union of Norwich. A paper by Elma McG. Starr was the keynote of the discussion of the evening. Many lively testimonies and much good advice were handed forth. There were also some very good recitations given by our young people.

Second-day evening, Henry B. Leeds and Alfred Lowry talked to us in an intimate way on very interesting subjects. They gave to us from their rich store of personal experiences. Henry B. Leeds told something of Tunessassa and his work among the Indians, while Alfred Lowry gave an account of his journey to Central Europe as companion to James Henderson of Ohio. At the close of this meeting, as in many of the others, we felt we were brought together as one family at the Master's footstool.

It was my first experience in attending so small a Yearly Meeting and from it I am convinced that numbers do not in the least determine the amount of strength to be gained from such gatherings.

NORWICH, ONT.

LUCINDA STRATTON POLLARD.

### ADDRESS TO ABSENT MEMBERS.

DEAR FRIENDS:—

At this time, when we have again met together as a Yearly Meeting, those of our number who are not present with us are often in our thoughts; and we desire that you, too, may enjoy with us the refreshing of spirit, and the strengthening of desire, and the renewal of courage, which through condescending grace, we have experienced. It is with this earnest hope in our hearts that we endeavor in this letter to gather together the fragments of the feast, remembering that the bread blessed and broken by our Heavenly Father alone satisfieth "the longing soul."

We have with us at this time many Friends from a distance, ministers of the Gospel and others, whose presence has been a comfort and a strength to us, and we are deeply grateful to our Heavenly Father who has strengthened and preserved these fathers and mothers in Israel, so that we may be again encouraged by their presence. It has been earnestly pleaded that the soil of our hearts may be fallow for the precious seed of Truth; and we have been comforted with the thought that God who sends the message will prepare the way for it, for He has said, "So shall my word be that goeth forth out of my mouth. It shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it."

A care has been felt for the growth and enlargement of our Society, and we have been reminded again that only in *waiting upon God* can we find a true spiritual growth, for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The reading of the Queries with their answers has led to a deep and thoughtful consideration of our spiritual condition, not only as a Society, but as individuals; and it has been brought to our remembrance that this consistent searching of heart before the Lord, while often humbling to our self-esteem, is of great assistance in our spiritual life. The fact that, while we obey in letter, we may fail in a real, spiritual obedience, has been also brought before us; and it has been questioned whether we in reality attend our meetings for worship if we are present in body, but with a mind wandering away to worldly things; and whether we "read the Scriptures in our families" if, though we pronounce the words of the text, a few moments later (or even in the reading) they are entirely lost from mind.

An earnest invitation has been extended to all to "taste and see that the Lord is good," for he "satisfieth the longing soul and filleth the hungry soul with goodness," and from the living waters of his salvation "every one that thirsteth"

may drink. We have been deeply impressed with the great truth that wisdom is not to be found in intellectual effort or attainment, but is from above and "cometh down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." It is to the word of God in our own hearts that we must look for inspiration and guidance. Faithfulness to this inner word will bring us peace and joy in this present life, and "in the world to come life everlasting."

We have been reminded that our Lord has said, "Ye are my friends if ye do whatsoever I command you." And again, "And thine ears shall hear a word behind thee saying, 'This is the way, walk ye in it,' when ye turn to the right hand and when ye turn to the left," and have been again admonished to acknowledge Him in all our ways, and wait for His directing of our paths. We have been urged to submit to this Divine guidance in all the ways of life; being ready to give up our own way and our own wills to follow Him. In this waiting obedience we may be humbled, but we shall never be humiliated; and we shall be directed in a true and living service of our Lord—a service of love which will be like that at the marriage in Cana of Galilee where they filled the water-pots "to the brim."

The young have been earnestly urged to seek the God of their fathers, being reminded that if they seek Him, He will be found of them, a precious Seed deep in their own hearts, to which, if they give heed, God will give growth and life. They have been encouraged to be faithful in following the dictates of Divine guidance, and prepare earnestly to take up the burdens which soon the older members of our Society must be called upon to resign.

A general concern for the welfare and a feeling of deep love for the members of the smaller meetings of our Yearly Meeting have been felt at this time. Desires have been expressed that they may be encouraged in faithfulness in attendance at mid-week meetings as well as at those held on First-days, and that each individual member may feel as his own the weight of the responsibility of the meeting. Mid-week meetings are often our best meetings, because of the sacrifice made in attending them. We are reminded in this connection that our Lord has said, "Where two or three are gathered together in my name, there am I in the midst of them."

We have been comforted and encouraged in the assurance that God is Love. Jesus desired that his disciples should follow Him *because they loved Him*. There is no adequate service where love is lacking.

We have been reminded also that our Lord desires His people to be "overcomers;" that His grace is sufficient for us, for His strength is made perfect in weakness; and that, though weak and poor in our own strength, in Him we shall do valiantly, for He it is that shall tread down our enemies. "He that overcometh," He has said, "will I make a pillar in the temple of God." "I will not blot his name out of the book of life." "To him that overcometh will I grant to sit with Me, in My throne, as I also overcame, and am set down with My Father in His throne."

We have been led to feel a renewed thankfulness for our communion is with God, and that we are not alone dependent on the spoken word of His ministry; but may all be taught in our hearts of Him; and that as man does not give, so, while we remain close to our Divine Lord, man cannot mar this "peace of God which passeth understanding."

#### JAPAN NOTES.

EXTRACT FROM A LETTER OF EDITH SHARPLESS.

During Edith Newlin's visit to Mito we made numerous calls on the Nicholsons. One was a picnic lunch which we brought with us and ate around the table. Another was a dinner to which they invited us to meet the bank president and his wife. We talked intermittingly Japanese and English, and had a very pleasant evening.

Madeline takes everybody up to see the baby, and every one is thrilled, of course, for Virginia is a remarkably good

and happy little baby. I think it a grand education for the people, too, to see the effects of not picking her up every time she cries. One of my kindergarten mothers asked to be introduced, and went to see her get her bath. She was much impressed and promised to do likewise with her own.

EXTRACTS FROM TWO OF THE ESSAYS READ AT THE GRADUATION EXERCISES AT THE FRIENDS' GIRLS' SCHOOL, TOKYO, THIRD MONTH 28, 1922.

Fuka Oishi spoke on "Women and Peace," in part as follows: "One of the great questions in the world today is peace. People have recognized the necessity of it, and since the war they are thinking very earnestly about how to bring peace into the world. I think it is good for us here today to think about women in their relation to peace.

"Some Japanese women have already begun this work. The Women's Peace Society was organized a few years ago, and the members are thinking about peace and working for the peace of Japan. Last year Madam Yajima went to America, taking a letter signed by ten thousand Japanese women to President Harding. We all know that it was the statement that these Japanese women are wishing for the peace of the world in earnest. Madam Yajima's eagerness, in spite of her old age, has melted the hearts of many people in the lands she has visited, and her influence in her own country is very great."

Minako Ikegami wrote on "Three Phases of Tokyo City." "The future Tokyo city must be the most convenient and well arranged city in the world. In Tokyo there are still so few schools that many young people are suffering for want of them. If young people cannot be educated, after they become men and women, they cannot live their best."

#### LONDON YEARLY MEETING.

(Concluded from page 15.)

Commenting again on the London General Epistle which we hope all our readers have pondered and which appeared as the leading article in a recent issue of THE FRIEND, this comment is made:—

The Epistle, addressed to Friends Everywhere, is the shortest we have ever had. As brought in by the Committee of twenty-five, it had but one direct quotation, but the four lines from the poem by William C. Braithwaite were introduced in the Large Committee in response to a widely expressed desire. The marginal references (which show in the original, but which we have not reproduced) indicate how closely the thought of the Epistle follows the teaching of the New Testament. A few Friends were uneasy at the emphasis on the human side of the life of Jesus, but it was not found possible to add to the Epistle, which was left with its one message, stated as simply and shortly as possible.

One who has been a regular attendant at London Yearly Meeting and who has been present at the final session when the reading of this document brings the Meeting to a solemn close writes:—

"Then came the reading of the General Epistle—briefer than usual—in the quiet, attentive atmosphere which we have learned to associate with this closing chapter of our Yearly Meeting."

It was a matter of unusual interest that Lord Robert Cecil figured on the program in one of the evening meetings, which like our own are given over to addresses on special topics.

He was pleasantly introduced by the presiding officer—who expressed a satisfaction at seeing him "on the upward path." To this bit of pleasantry our correspondent writes, Lord Robert responded and remarked that the Chairman had greeted him with true Christian charity as "a brand plucked from the burning." This put the speaker on good terms with his audience. He evidently tried to go as far as he possibly could in the direction of the Quaker pacifist position and went further than some of his audience expected. Amongst other things, he referred to that "curious but widespread delusion, a belief

in force." Lady Parmoor expounded clearly and faithfully the Quaker principle that all war is un-Christian, basing her argument on the teaching of Jesus and the statements of George Fox. It was good for the people who do not hold the absolute pacifist view (of whom there were many in the large audience) to be given the pure milk of the Quaker Gospel of Peace.

The demand for the New Book of Discipline exceeded the most sanguine expectation of Friends. Our readers will recall the review of Part I published in THE FRIEND a few weeks since, written by Anna Moore Cadbury; about the same date a similar review of the same appeared in *The Friend* (London).

Those who have not procured and read this Part I of the London Book of Discipline have a real treat in store when they do gain access to it. A Friend in commenting on it said: "The book is one which should be used by Friends. It may be found useful in connection with family reading. Where Monthly Meetings are in the habit of giving copies of the Book of Discipline to newly admitted members, they should remember especially to include Part I."

When the consideration of the work of the Book Shop was before the meeting, Friends spoke with much freedom on the value of the written word as a teaching agent. The task Philadelphia Yearly Meeting seems called to, through its Extension Committee, found able exposition from many Friends.

The value of the printed word was emphasized in many ways; one Friend said: "The printed word reaches hundreds, perhaps thousands, where the spoken word only reaches units." Satisfaction was felt that through the influence of the Central Literature Board and other kindred efforts, Preparative Meeting Libraries were no longer merely places where ancient leather-bound volumes are carefully preserved and never used, and have become means for spreading the Truth. Use is being made of the public press to spread the Quaker message. Several Friends spoke of the value of the work of the various central organizations connected with printing and publishing and urged the need of more co-ordination. We were reminded too that it is not merely a question of Quaker literature in a narrow sense, but that for young and old, wholesome reading is necessary, and our usefulness should extend beyond our own borders.

It was not to be expected that a topic like the Book Shop should escape all pointed criticism, especially in view of this year's deficit. On the whole, however, the sentiment of hope prevailed and encouragement was offered the Committee in charge of the store, with the honest expectation that another year would show better results.

In considering the Education of the children the statement was made that the cost per pupil in the English Friends' schools is just double what it was in 1914. Friends have an increased responsibility to see that children are not, through limited means, deprived of the opportunities of a Friends' Boarding School, and they need equally to care for the other 50 per cent. who attend day schools and depend on the meeting for Quaker nurture.

Fitting references were appropriately made to the life of service at Ackworth of Frederick Andrews. Schoolmasters and teachers and committee men and women, identified with our Friends' schools in America, would find much of stimulation in the character of this Quaker schoolmaster.

When statistics were called for, the figures showed that a little more than 50 per cent. of Friends' children were at Friends' schools. There were 750 in attendance last year and 735 this. This would give the approximate number of children in the Yearly Meeting as 1500.

Touching the Foreign Missionary efforts, many statements were made which have the air of novelty to most of us, because our lives do not even remotely touch the people referred

to. This especially applies to the Missions in Madagascar and India. Of the former one in attendance said he represented 20,000 people who met together in our meetings in Madagascar each Sabbath in the 207 meetings for worship in the Island. Without education, the Malagasy were a most patient and loving people; but what, he asked, could be the state of mind of a people whose children of six or seven or eight years of age learn all the secrets of adult life? There was a great willingness on the part of the people to learn; if we would send the teachers, they would provide schools, etc. The Malagasy had a great contribution to bring to our Church; we had a large body of native Friends who were ready and willing to take the message to their own people; but the time had not yet come when we could assist to educate and help those who were doing that great work.

Of the work in India a Friend remarked that there was hardly a more hopeful thing in the world than the great movement led by Ghandi, which seemed to him a great piece of practical Christianity. If we compared that great movement and sentiment of non-resistance with the state of this country only two or three years ago, it would seem strange that anybody could speak of Christian England sending out missionaries to the non-Christian East. Following a discussion of unusual power, the Clerk offered a minute, of which the following is a portion:—

"We have been told of non-Christian visitors to the Friends' settlement of Calcutta who, while unwilling to accept Western dogma, and church system, are yet anxious to lead their lives after the pattern of Jesus Christ; and the Christian teaching shown in the non-resistance side of the national movement in India has been made evident to us. With these evidences of doors opening for service we have been urged to take any opportunities that may offer by personal contact and friendships to bridge the gulf between East and West. While the practical working of the Mission Stations is being rapidly transferred to the communities on the spot, and while it is true that the future of the churches founded by our missionaries in the East must depend more and more on the native adherents gathered to them, there will still be a place for the Home Base. Our standards and methods of education are being adopted and we must continue to send out educational and spiritual leaders."

#### CHILDREN'S CORNER.

THE CHOSEN MAID.—Many, many years ago in a little town of Palestine lived a young girl named Mary, about fourteen years of age. Mary had often visited the magnificent Temple in Jerusalem, set high upon a hill, its gilded front blazing with the reflection of the morning sun; but imagine her surprise and awe when one morning a servant of that great Temple appeared at the door of her humble home with a special message, summoning her, the young maiden, to accompany him to the Temple.

"The high priest bids you come," the servant said. "What would the high priest with his humble servant?" asked the gentle maiden, not for a moment forgetting the reverence due to the religious ruler of her people, though she could scarcely find breath to shape the words.

"There hath been held a council of the priests," answered the servant, "in which it hath been decreed that a new veil must be made for the Temple, to hang before the Holy of Holies. It is to be woven of linen, with embroideries of many colors, blue and scarlet and purple and gold. But that the work may be holy, undefiled by hands that have committed sin, the order has been given that seven pure maidens be summoned—maidens of the royal family of David—to spin the thread for the weaving. For this purpose hath the high priest summoned thee."

Mary's heart beat with rapture as she prepared herself to accompany him. Once, when she had visited the Temple with her father, she had looked past the altar where the priest was performing the sacrifice, through the open doorway

into the Holy Place where none but the priests ever went; and far within she had seen the glimmering folds of the rich curtains that hung before the most sacred chamber of all—the Holy of Holies. If her heart had leaped within her then, how much more so now, when her own hands were to help in the making of newer, more beautiful curtains than those! How glad Mary was that she had not neglected the spinning her mother had taught her! She could not have offered anything but perfect work to the Temple of her God.

Soon Mary found herself in the Temple with six other young girls, all fair and shy and radiant with joy like herself. Before them stood the great high priest in his robe of many colors, with his heavy turban bearing on a golden diadem the words, "Holy to Jehovah."

"Bid them draw lots," he said, "for the colors they shall spin."

While the lots were arranged, the girls whispered among themselves. "There is gold thread," said one. "I would fain have that for my spinning."

"I choose the blue," another answered.

Mary did not speak, but her eyes were fixed upon the purple, the color of royalty. She was thinking of the stories her mother had told her about the great King David, her ancestor; and of a still greater King who should some day come to rule his people.

"Mary, come hither!" It was the high priest, calling her to draw the first lot.

"She shall weave the purple," she heard his voice pronounce when she had drawn. He bestowed a kindly smile upon her from under his austere, shaggy brows, as she took the purple flax that was placed in her arms and walked joyfully from the Temple. She was to weave the royal thread for the Temple of the Most High!

As the days went by, Mary would be seen in her home again, busy with her spindle, twisting the thread in even, perfect form; but her thoughts were busy with rainbow dreams, such as come to few young maidens. Visions passed before her eyes which she could not have told to anyone; visions in which the purple thread seemed always entwined.

Days passed and Mary again trod the road to the Temple, bearing the thread neatly spun and rolled, ready for the weaving. Would the high priest praise her work? Would he tell her the reason for the visions that had come to her while she toiled?

Trembling, she placed the work in his hands. The old priest reached out to bless her, saying, "Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all the ages of the world."

Mary went away filled with joy, yet wondering more than ever what future awaited her; she felt that she was some day to give a greater service to the Most High than even this work of her loving hands.

She did not know then, but afterwards an angel told her, what this service was to be; she was to be the mother of Jesus, the Prince whom the prophets foretold. The greatest joy and the greatest sorrow that can come to womankind were awaiting her; and Mary accepted them as lovingly as she had accepted the task of spinning the purple thread.

This is one of the stories of the mother of Christ which were told in his own land, but were never printed in our Bible, because we cannot be sure that they are true as the Bible stories are; but we can enjoy it as a beautiful fable and a true picture of the gentle, pure girlhood Mary must have lived in order to be worthy to be the chosen maid.—Adapted from the *Apocryphal Gospels*.

He is the complete Christian who copies the image and likeness of God, who imitates God as far as possible, deficient in none of the things which contribute to the likeness, practising self-restraint and endurance, living righteously, reigning over the passions, bestowing of what he has as far as possible, and doing good both by word and deed.—CLEMENT OF ALEXANDRIA.

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

RATIFICATION OF THE WASHINGTON TREATIES.—The Prince Regent of Japan has approved the ratification of the treaties and resolutions concluded at the Washington Conference. As they had been previously approved by the Privy Council, their ratification by Japan is complete.

The bill for their ratification encountered no opposition in the English House of Lords, and yesterday was passed for the third time by the House of Commons. It now awaits royal approval, which is never withheld from an act three passed by the House of Commons.

The United States Senate ratified the Washington treaties in the spring, so the three great naval powers have now adopted them, and the naval reductions at least are an assured fact.

ACTIVITIES OF THE PEACE COMMITTEE.—The Peace Committee has under way several promising pieces of work, and is already planning for vigorous activity in the fall.

The letter entitled "Christendom for a Warless World," approved by both Philadelphia Yearly Meetings, and later by London Yearly Meeting, has met with an enthusiastic reception by the officers of the World Alliance for International Friendship Through the Churches. This organization concentrated its entire office force for a week on the task of mailing copies of the letter to twenty thousand clergymen in all parts of the United States. These are men who have shown interest in the problem of bringing peace to the world. Replies are being received now, with requests for six, a dozen, fifteen copies, in some cases more, for distribution in the congregations, or for use in Bible Classes or Study Groups.

Hamilton Holt, who, while editor of *The Independent*, was largely responsible for the development of the idea of the League to Enforce Peace, from which grew the League of Nations, acted as chairman of a publicity committee of the World Alliance, which distributed an account of the appeal to some three hundred newspapers throughout the United States. Such papers as the *New York Times* gave the story space.

Plans are being developed for an educational campaign at the state and county fairs in New Jersey, Delaware, and eastern Pennsylvania. It is hoped that members of local meetings will co-operate energetically in devising interesting features for this campaign. Needless to say, suggestions will be welcomed.

The Peace Committee is paying for sewing and knitting materials furnished to members of our Yearly Meeting who are making garments for the American Friends' Service Committee.

The Committee is preparing suggestions to be distributed to the teachers of Pennsylvania, New Jersey, Delaware and Maryland for the appropriate observance of Armistice Day in the schools.

Robert G. Taylor, who has been acting as Disarmament Secretary, has resigned, and Richard R. Wood has been appointed in his place. Robert Taylor intended to join the Friends' Relief Mission in Russia, but at his doctor's advice has postponed his departure for a little while.

THE NATIONAL DEFENSE ACT.—The Amended National Defense Act of 1920 is constantly appealed to by those who feel that the provisions of the Army Appropriations Act passed by Congress on Sixth Month 26th last are inadequate. The Defense Act of 1920 is an attempt to provide a skeleton army that can be easily filled in in case of war, and to provide for the military education of students in schools, colleges and universities, and of all interested citizens in summer training camps.

The frame work is provided by Chapter 1, Section 3, of the Act, which says:—

"The original peace establishment, including the Regular Army, the National Guard, and the Organized Reserve,

shall include those divisions and other military organizations necessary to form the basis for a complete and immediate mobilization for the national defense in the event of a national emergency declared by Congress."

Section 3a provides for a committee of officers, half from the General Staff, half from the Organized Reserve and the National Guard, to prepare plans for the national defense and for the mobilization of the land forces of the United States.

Provision is made for officers and enlisted men to serve as instructors in schools, colleges and universities offering courses in military training, and at summer camps for members of the Organized Reserve, and for citizens who wish to spend their vacations in military training.

The present Appropriations Act reduces the number of officers from 17,000 to 12,000 as compared with the Defense Act, and the number of enlisted men from 247,000 to 125,000.

The *Army and Navy Journal* feels that while such a reduction in the number of enlisted men is serious, the reduction in the number of officers is disastrous, because under the National Defense Act, with the army too small for either peace or war, the number of officers should be determined by the amount of instruction to be given, not by the number of men to be commanded, and that 12,000 officers are not enough to give the instruction contemplated by the Defense Act.

It is hoped to present an analysis of both the Army and Navy Appropriation Acts in the near future. It is encouraging to note that in both appropriations and provisions for personnel, they are more moderate than the corresponding Acts of last year.

PRESIDENT A. LAWRENCE LOWELL, of Harvard University, has accepted the position of Vice-Chairman of the National Council for the Reduction of Armaments.

*Current History* reports that the Nobel Prize Committee proposes to introduce a bill in the Swedish Parliament for the provisional discontinuance of the Nobel Peace Prize Award.

RICHARD R. WOOD.

## American Friends' Service Committee

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CONDITIONS IN THE RUSSIAN FAMINE AREA.

BY MURRAY S. KENWORTHY.

[Murray S. Kenworthy, chief of the Russian Unit from Eleventh Month 1, 1921, to Sixth Month 1, 1922, returned home on Seventh Month 1st. He is the first worker to return

since Anna Haines came back last autumn. His account of conditions during the winter shows that all reports about the severity of the famine are without exaggeration. The following extracts from his comprehensive report to the Service Committee covering every phase of the situation give an indication of the problems that the Unit has had to meet and of those which still confront it.]

When I went south of Buzuluk to Andrievka in Eleventh Month, many peasants had already died. Thousands were leaving, seeking more promising areas where food was to be had. Bones of animals which had died by the way were already bleaching by the wayside. Peasants were stripping the thatch from their house-roofs to feed their stock. In the village they told us that the last cat and dog had been eaten. The situation was desperate. People fell on their knees by the scores begging for food.

Passengers on the boat coming home told me that they had not thought conditions to be so bad as I reported them. They had not believed that people could be driven to eat the things they were reported to have eaten. Personally, I have seen enough to make me believe that practically anything might have been eaten. Bread made from grass flour, stuck together with glue from horses' hoofs was common. Harness leather broth was not unknown! Cannibalism was more than occasional. I have seen hundreds of dead bodies thrown, like cord-wood, into piles in the cemetery. I have walked around the dead lying in the streets. This continued until the day I left the area.

The Russian Government undertook to relieve this condition by obtaining food in the Ukraine, White Russia, Siberia and other more favored sections. The result was that some of this territory was, by this spring, reduced to famine conditions. Conservative estimates placed the starving in the Ukraine at four to five millions.

When I left Russia the combined efforts of all relief organizations were probably giving relief to well up to 10,000,000 people. But there were large untouched territories begging assistance. Over and over again we were compelled to tell delegations that we did not have food enough to come to their aid.

What the total population loss will be is beyond estimation at present. We have statistics for a part of our territory. Present figures indicate that the average loss is twenty-three per cent. for six months. Some volosts have lost forty-one per cent. in that time. What would have happened if we had not come? Whole villages would have died to the last man. In others, a few would have survived, and, along the railroad, many would have pulled through. The remote peasant villages would have suffered terribly."

### LIVING CONDITIONS FOR THE PERSONNEL.

We live in Russian houses which, although the best available, are not equal to those we are accustomed to. Our food is canned or dried foods to a great extent, for we dare not eat raw or uncooked foods for fear of cholera. Our workers must in consequence go through the summer without green vegetables such as radishes, lettuce and onions, unless they choose to try them cooked. There are no places of amusement or recreation. In winter, skating on the Samara River, just back of our home, might be available but for the snow. Skiing and coasting are possible for months on the bluffs beyond the river. A good Edison or Victrola with suitable records would be very acceptable. If a vacation is desired, Moscow is the nearest point, and it offers little real rest; while the trip back and forth spoils all one gets by going.

People should be selected for the Russian work with even greater care than for the other fields. The nervous and emotional strain had been very great, due to the distressing sights and sounds. I hope that these will be largely removed by the autumn of this year.

The danger from disease is very great. We know of no way to avoid the possibility of becoming infected. None of us know where we got the bites giving us typhus. We have tried

to use all practical means of protection. I wish right here to say that we have not been careless in this respect. All houses are carefully cleaned, floors washed with carbolated soap, cracks liberally supplied with anti-vermin chemicals, walls and ceilings whitewashed. Our clothes are laundered in our own houses by people who we have reason to believe are clean. When traveling we avoided crowds and traveled only in cars we felt were reasonably clean—the best Russia had. When making inspection trips, we carried our own folding beds and a liberal supply of anti-bug powder.

#### DISTRIBUTION OF FOOD.

One of our most difficult problems lay in selecting those whom we should feed. The Soviet Government had made an effort to find out the actual food situation, and had divided the volosts into five categories based on these findings. At first we did not provide food to the volosts listed in the best provided sections. As time went on and conditions changed, both as to the number of rations at our disposal and the needs in our area, we changed the percentages of our distribution until by Sixth Month 1st practically every one in our area was getting food, either from us, the A. R. A. or the Central Russian Government. The Government was feeding a certain number of children in kitchens under its own management; we were feeding the rest of the children, and distributing American corn to the adults for the A. R. A.

The problem of feeding the inmates of the children's homes was particularly puzzling. Many of them were all but dead when received. Quarters were crowded, sanitary conditions serious, vermin numerous, disease rampant and adult help inadequate and mostly inefficient. To give food to some of the children meant sudden death—the first mouthful would kill them. Hundreds of others would die in a short time even under favorable conditions. If a farmer had one hundred pigs and only enough food to get fifty of them through the winter, would he select the weakest to be fed? Should we apply these calculating tactics? We did not: our code of ethics somehow got in the way. We did our best to relieve the situation in all its phases. These children slept on board platforms or the floor without mattresses and often without covering, and frequently wore but one garment and that a short skirt. Conditions gradually improved, so that when I made my round of inspection the last of Fifth Month the situation was decidedly more hopeful.

#### RATIONS.

"More than once our famine ration has been called in question. The Russian is a bread eater, often eating nothing but bread, and when he can get it eating as much as three pounds a day. His daily menu is more simple than that of Western Europe and America. We have introduced foods about which he knew nothing, though all wholesome and much used by us. The Russian fuel and brick oven are ill-adapted to cooking some of these foods. White flour is a luxury at best. Whole rye flour is the first choice. 'Why don't you sell your white flour and buy rye—it's cheaper?' was a question frequently asked. Millet and buckwheat are much used, and the common ingredients of kasha. Our experience would warrant a careful study of Oriental and Near-Oriental (Russian) tastes and habits before sending in foodstuffs for famine relief."

SHIPMENTS received during week ending Seventh Month 8, 1922—39 boxes and packages received; 2 anonymous.

Contributions received during week ending Seventh Month 10, 1922—\$5,586.89.

NEVER was a sincere word utterly lost. Never a magnanimity fell to the ground but there is some heart to greet and accept it unexpectedly.—R. W. EMERSON.

"The perfect vision of God's Face;  
Which we, for lack of words, call 'Heaven.'"

#### MEETING AT EXETER.

On the afternoon of Seventh Month 9th, at 2 p. m., about one hundred people gathered at the old Exeter House, near Stonersville, Pa., to a Meeting appointed by the Visitation Committee of Philadelphia Quarterly Meeting.

The Divine Power which touched the heart of young Robert Barclay when he came "into the silent assemblies of God's people" was spoken of at the opening of the Meeting, with the desire that the same unchanging Power might be felt among us.

The next speaker emphasized the thought that it is only as this Power is "given way" in our hearts, that its transforming virtue can be manifested, and that through it we may be enabled to keep so close to our Heavenly Father and to trust ourselves to Him so fully that "He will trust us" with His work and strengthen us for it.

That we should be earnest in our service, and, as professing Christians, "be doing something for Christ," in building up His Kingdom in the earth, was the message of another minister, and that "the way to this is by prayer."

What Friends, as a branch of the Church, stand for, and our view of the spiritual sacraments of worship and communion, was clearly pointed out, and fervent prayer was offered that we might not be separated from our Heavenly Father's love, but united to one another, and to Him.

Under a sense of thankfulness for this opportunity, and for the beautiful summer sights about us; the green hills, and the clear bright sunshine; the gathering dispersed, some lingering to look into the ancient burial-ground where the grassy covering is unbroken by any stones, to show where rest those whose memories are still fragrant about their place of worship.

A marker placed by the Berks County Historical Society, in front of the Meeting House records that "here are buried ancestors of Abraham Lincoln, and of Daniel Boone," but whether they were Friends it does not tell.

F. T. R.

#### RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 9r.

John E. Carter, Ellen F. Cope, S. Francis Walton, Henry Hllal, Catharine W. Morris, James H. Moon, Margaret B. Wiggins, Deborah D. Maris, John B. Garrett, Henry D. Allen, Clement E. Allen, C. Canby Balderston, Emma Cope, Wm. T. Elkington, Chas. E. Eerody, Sarah Griscom, Jean F. Hallowell, S. Dorothy Keeney, Sarah B. Leeds, Katharine McCollin, Paul D. L. Maier, Edward R. Moon, Phoebe T. Roberts, Catharine E. Rhoads, Dr. Sina Stratton, Amanda Spackman, Evangeline S. Temple, Mary Thomas, Edith C. Tatuall, James G. Vail, Wm. F. Wickersham, Ethel L. J. Wright, Albert H. Votaw, W. Atherton Haines, H. Russell Worthington, Samuel W. Jones, Alfred E. Maris, Martha A. Gregson, David G. Yarnall, Hannah B. Evans, I. John Ransom (\$1.50), all of Pennsylvania; Sarah S. Carter, Rebecca H. Roberts, Deborah B. Wiggins, S. Harvey Wilkins, Sue W. Pharo, Thos. W. Elkington, Mary R. Lippen-cott, Hannah H. Stokes, Mary R. C. Reeve, Lydia C. Wilkins, Walter S. Cox, Dr. S. Emlen Stokes, all of New Jersey; Maria Willets, Henry B. Leeds, Mary A. Goudy, Lina Eppendorff, Mary E. Hoag, Alice D. Mitchell, all of New York; Arthur H. Wilkins, Lloyd Balderston, both of Delaware; Edith W. Silver, Maryland; Sara M. Barnard, Mary Gifford, both of Massachusetts; Phoebe E. Harston, Sarah E. Galloway, John Weltz, Oscar J. Bailey, Franklin J. Hoag, Kenneth Morse, all of Ohio; Charles T. Moon, Illinois; Joseph N. Dewees, Levi Bowles, Henry Stratting, Lars C. Hansen, Henry S. Conard, Joshua W. Smith, Wm. C. Mott, Elisha J. Bye, all of Iowa; Everett Moon, Minnesota; John E. Hinshaw, Kansas; Henry A. Hunt, Georgia; Elizabeth W. Gage, Colorado; Saretta B. Patterson, Helen S. Matteson, both of California; J. Wistar Worthington, Oklahoma; Frederic Sara, Alberta; Timothy W. Veresching, Saskatchewan; Wm. Cooper, Australia; John W. Graham, J. Ruedel Harris, John Wm. Hoyland, Thomas P. Staehchow, Albert B. Bayers, all of England; Edwin Squire, Ireland; Ida Worm-Bleck, Denmark; Mary P. E. Nitobe, Switzerland; Ume Tsuda, Matsui-Tsui San, Ryu Sato, Esther B. Jones, all of Japan.

DED.—At her home in West Philadelphia, Pa., Sixth Month 30, 1922, MARY DAVIS SCATTERGOOD, wife of Charles C. Scattergood; a member of Philadelphia Monthly Meeting for the Western District.



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| Rise of the Quakers, T. E. Harvey                   | .90    |
| Later Periods of Quakerism, (2 vols.) Jones         | 8.00   |
| Christ in all the Scriptures, Hodgkin               | 1.00   |
| The Sword and the Cross, Page                       | .15    |
| Tenants of the Trees, Hawke                         | 1.60   |
| A Boy's Religion from Memory                        | .75    |
| Conscription and Conscience, Graham                 | 3.00   |

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A RELIGIOUS AND LITERARY JOURNAL.

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## VACATION DAYS AND WAYS.

As this number of THE FRIEND comes to hand the vacation season may just be over for some of us, but for others it may be yet to come. For it has become a longer and more varied season of late years.

Time was when the trip to a river beach on the Delaware—in that period of supposed leisure known to the farmer as “after harvest,” was quite sufficient for one family; and that day was cherished in memory for the rest of the year. Even the city dwellers of that time found two weeks in the mountains or by the sea all that they needed.

But now there are winter as well as summer vacations, and week-end trips and motor-excursions between seasons.

And so as “a right use of all our leisure time” has been put before us in the consideration of our Fifth Query, it seems worth while to give some thought as to how we shall spend these vacation days; what our best equipment for them will be; in what spirit we shall enter on them. “So as to have a thorough change and rest,” is the first thought. “No more office-work, or house-keeping, or teaching, or committees—or whatever is our special duty in home surroundings.” A recent periodical says:

“Every person needs a vacation. Perhaps there are a few in the world to whom the only real vacation would be an honest task faithfully performed, but most of us have to work and need a typical vacation. We need this to increase our capacity for effective work. We need it for physical and mental recreation. We need it for soul expansion. To my mind the ideal vacation would be to be wealthy enough to risk wearing old clothes, and get out in the open among the hills or lakes, or along the seashore, there to forget duties for a real duty (self-enlargement) so as to live differently from the rest of the year. But most of us are denied this luxury and must invent our own vacation and go through it in our own backyard.

“Marguerite Wilkinson has suggested that for a vacation three things are essential: solitude, imagination and books. She says that solitude must be taken with us for it is a state of mind, an opportunity for retirement into ourselves, the chance to get on pleasant terms with ourselves. ‘We ought

to take our imaginations with us because they are probably in dire need of fresh air.’ ‘We ought to take books with us because they are such good friends of solitude and imagination.’”

Speaking of books recalls the notices sent out by publishing houses, and the many advertisements of “Books for Summer Reading,” and “Greatly Reduced Books for Vacation Time.” A little further study of the books in these lists brings us to the same conclusion as a writer in *The Literary Digest*, who says, “In the main the advertisers who are urging people not to forget to read something in vacation lay too much stress on the idea that only the lightest of light fiction can be read with any enjoyment during the summer.” . . . Why not assume, on the other hand, that if one wants entertainment he wants it to be of good quality in summer as well as in winter? . . . And, by the way, how about re-reading an old book?”

Dallas Lore Sharp, Dr. Schmucker, Henry Van Dyke, Samuel Scoville, and others of their kind, who have brought the great outdoor world near to us, and made it vivid, have always found sympathetic hearers among us.

The Friends of a past generation had a marked love of Nature, and each of us has his or her well-beloved memory of relative or friend to whom the stars, or birds, or flowers were as familiar acquaintances, who studied carefully some natural science, and who was always glad to help a beginner in it. And many of us love best a vacation passed as nearly as can be in our variable summer climate, “under the open sky,” and take with us not only some worth-while books, and equipment for field study, but whatever else makes it easy to live near to Nature, and share her secrets.

Now as to our need of solitude, and our right to indulge it. This was illustrated to the writer by the remarks made by two doctors of her acquaintance.

One, when asked about where he was going, declared that it should be where “he knew nobody, and need never speak to anybody but the hotel waiter.”

The other, returning from a trip, spoke of a bad cut which he had been able to sew up, although the bit of surgical thread he “happened to have” with him was hardly long enough. “Three or four more stitches would have been better,” he said, “but at least it will hold.” To the comment, “I should think thee would be glad to get away from sick people,” he replied, “O, but some of them needed to see a doctor so much! It was a pleasure to help them.” His service was only measured by their need, not by his own right to well-earned rest in this remote spot.

We have not all his ability to help: but here again is a chance to answer the searching question, “What hast thou under thine hand?” for we all have something.

It may be in Christian fellowship. One family group had spent several summers in a certain locality, gathering for a little meeting in their own cottage, or attending a religious service nearby, before they found that it was quite possible,

by some speeding through morning duties, to attend a small Friends' Meeting some thirty miles away, and that they were greatly the gainers by doing it.

There are many services to the community in which our vacations are passed, and to certain individuals in it. Some of these have been pointed out and followed up by such groups as that at Pocono Lake, but there are others waiting to our hands.

Some of us may have felt that Friends "are different," and that it is easier and pleasanter to be in a group composed largely of our own people. But we are not alike in this.

Years ago a plain Friend was heard to say that she did not choose the hotels where she met only people of her own kind; she liked to meet others. At one time she discovered that the "pretty young woman" by whom she had been sitting at table, and with whom she said she had had "some very pleasant talks," was a well-known actress. Knowing the Friend as we did, we could be truly glad that their paths had crossed.

If, then, we can add to our vacation equipment the inspiration of a genuine interest in human nature, in its marvelous variety, and "for the sake of One who bore it, making it Divine," if we desire to be really neighbors (*i. e.*, high-dwellers) to those with whom our lot is cast for a time, however unlike us they may seem at first, shall we not come back to our home surroundings refreshed in spirit as well as in body? Will we not be richer by many ties of friendly interest, as well as by memories of mountain and sea, bird and flower?

These are not new thoughts to those who may read them, but it is worth while to re-consider some of the old things, to strengthen ourselves and one another in them; to feel afresh our responsibility for a right use of every part of that

"rich gift of God,  
A year of time."

F. T. R.

### ARMENIAN REFUGEES.

The first contingent arrived at Ras-el-Metn in First Month. The rain was pouring, and they looked wretched enough. They were gathered into our large meeting-room, hot tea was quickly provided, and in front of a good fire, they soon felt better and babbled at a fine rate in Armenian. We commandeered empty houses that were suitable for our purpose, and the Ras people were very kind, so the housing problem was easy.

The following morning we fitted out all in clothes. The four bales of second-hand clothing had just arrived from the American Friends' Service Committee, and were exactly what was needed, coming in the nick of time to meet a most urgent need. The men had their hair cut with clippers and then took a bath outside on a sheltered terrace, and each received two sets of underclothes and, in most cases, trousers and jackets. I will not attempt to describe how necessary clothes were in most cases. How different they looked when washed and clad in clean garments. Also they felt they were safe. However, most of them were afraid of the Druses, but we assured them that the Druses were a fine, manly, generous people, that we trusted them absolutely and they could do so also.

By degrees we heard the history of many of these poor people. All knew what it was to suffer; to have lost many—in some cases all—of their loved ones, and to be facing a world in which they think there is little justice and no home for Armenians. And yet it is good to see their courage, their perseverance and industry. A few instances will give an idea of what they have gone through.

*Joseph.*—Comes from Hadgin, a town a considerable distance north of Adna. There was a population of about 10,000.

These Armenians were attacked by Turks, but held them at bay until the Turks brought up a big Italian gun they had, and began to bombard the place. The confusion and the wreckage then baffled description. The wounded and the dying were everywhere. Joseph lost all his relatives, including his wife and only child. With seventy young men Joseph cut a way through the Turkish lines, and they fought until only eight remained alive of the seventy. These fled to the mountains. There Joseph hid for five days without any food. He wandered about and ultimately got some food at a house. He hid by day and traveled by night until he made his way to Adna—only to find that the Armenians were in motion there too. This was in 1921. Joseph is about thirty-six years of age. I have sometimes seen him smile, but it is not easy for him to be optimistic. In his dark eyes there is a far-away look and a wistful longing for other days and faces that come no more. He is a wanderer and a refugee. Why?

Because the European war kindled afresh the fires of hate and intolerance everywhere, and especially between the Turks and Armenians, it lowered all moral values and particularly the value of human life. It again emphasized (not in words, but in acts) the false doctrine that might is right, that the victors may possess the spoils, and that the vanquished must suffer. Joseph (and tens of thousands like Joseph, not to mention the one-and-a-half million Armenians who lost their lives during the past few years) have suffered the loss of all and have become refugees, to-day depending on charity, or on a day's work here and there. Armenia is in the centre of Asia Minor, where its population is surrounded by Turks who are in a large majority. There is difference of race and religion, but what has inflamed and intensified all this is that during the war the Armenians were in sympathy with the Allies.

When Ever Pasha early in the war with an army of 40,000 attacked the Russians in the Caucasus, the Turkish army was practically annihilated and Ever Pasha with difficulty made good his escape with a handful of his men. The Turks blamed the Armenians with giving information and other help to the Russians. This may be correct or incorrect; I am unable to say. But from that date the evacuation of Armenia was determined upon, and has been carried out with a cruelty and callousness of which the world now knows. The feud has gone on ever since. The hope that the U. S. A. would step in and give the Armenians a chance to live in safety and under good government in their own country has not been realized.

*Surphi* is a young widow with a boy about two years' old. She was among those banished to Aleppo. Soon after her marriage her husband was murdered, and some months later, when her baby was born, she was facing the world alone without a single living relation. She has no education and is in no way trained to make a living for herself and her child. She has been put into a class which has just been formed here for young women to learn fine needle-work and embroidery. For such finished work there is always a demand. She makes very slow progress, however, as she has trachoma in her eyes, and her child takes up some of her time.

*Artin*, a young man about twenty-two years of age, was born in Sevas. All his relatives have perished. He has had many hairbreadth escapes and exciting experiences and imprisonments, but (after we cured him of his chronic malaria) he is now strong. Like most of the Armenians he has no education, and cannot even read or write his own name.

I could go on telling of case after case—all sad reading—but our gospel is a message of restoration through Jesus Christ—teaching men and women to take heart and to hope "the best is yet to come." After months of care and feeding we have secured labor for all the men. It is not permanent, but it will last for a month or so—and what then? We are like the opportunist governments in Europe. "We are looking for something to turn up." Some of the women have still to be provided for.

There are thousands of Armenians in Beyrouth who can find no work. The government had been giving bread and

cereals to those scattered along the coast, in places such as Sidon, Junivah, but that help has now been stopped, and so more refugees are flocking into Beyrouth, which is already full of these half starving people. The small Armenian Committee is giving soup daily to about 700 of the worst cases.

#### ORPHANAGES.

The boys and girls are growing in mind and body. A more diligent lot of students it would be difficult to find anywhere. We have an excellent staff of teachers who are doing most faithful work.

The Carpet Factory for young women and girls remains closed. Our funds are so low that we cannot attempt reopening at present.

We recently had a visit from the French Governor General for the Greater Lebanon, Commandant Albert Tra baud and his assistants, A. Privat Aubouard, and Sheik El Khasim. The Governor General is a fine, warm-hearted man with a most genial manner and a deep desire for the improvement and uplifting of the country. He expressed his admiration of our location, for the work we are doing, for the old castle, and he said:—"It is a great work for the benefit of the country." He promised to help us in any way he could. Thus we and our work are in the most friendly personal touch with the authorities.

We had also a most pleasant and helpful visit from George G. and Anna Rhoads Williams. They are traveling with a minute from California Yearly Meeting. Both had acceptable service in a special meeting on First-day evening. They cheered and encouraged us and we were loath to let them depart. Any other visiting Friends should remember that Ras-el-Metn is now quite accessible from Beyrouth by automobile, it being only a journey of two hours up, and one-and-a-half hours return.

Our present needs are:—

Contributions in money.

Clothing—good second-hand clothes are most welcome, stockings, socks, etc., etc.

Pieces of material, calico, flannelette, print.

All clothing (American) to be sent to Store-room, Care of Elizabeth Marot, Fifteenth and Cherry Streets, Philadelphia, Pa.

DANIEL OLIVER.

### MESSAGE, IDEALS AND WORK OF FRIENDS, PAST AND PRESENT.

ELMA MCGREW STARR.

(Read at Canada Yearly Meeting, Norwich, Ont., Sixth Month 23rd).

The doctrines of Friends were set forth not only with the religious energy common to the age at the rise of our Society but they were preached and enunciated by George Fox and his coadjutors under the deepest convictions that the Lord had sent them forth as messengers for the further reformation and more thorough conversion of the nations.

Those Friends believed in their inmost souls that whether life or death, liberty or imprisonment were their portion, these Gospel principles would live and spread until they obtained possession of all people, and they themselves prepared to start on religious missions to any or every part of the earth for their propagation. Absorbed and strengthened by such convictions, they seemed to lose all fear of man and to think of obedience to the Lord Jesus, watching for the pointings of the Holy Spirit manifest in their souls. At home they were seen traversing their native land on all sides addressing the people in the market-place, in the fields, by the wayside, and in the chapels, after the regular service had closed.

How very far short many of us to-day fall from following their example in such perseverance to tell others our message! If all Friends since the rise of the Society had been as consecrated to their message of "peace on earth, good-will to men"

and to their duty in telling it to others, as well as in living it themselves, surely the great world war would never have occurred. While we know and appreciate that some of the Lord's servants are faithful to His call to preach the gospel and others to visit the sick and afflicted far and near, are not many of us too content to settle ourselves down in our own comfortable homes and social circles, following the lines of least resistance, thinking if we live moral social and business lives, and so are in these respects good examples to all men, that that is enough? When there is a vote, we quietly try to cast our vote in what we think is the right way, but are we not often too backward to speak a word of caution or encouragement, privately or publicly, direct to others about theirs?

It is possible that by *undue silence* Friends have been misunderstood by the world. Of more recent years they have contented themselves with quiet philanthropic action, without sufficiently holding before the world the Christian principles which have produced that action.

Far may we be from desiring self-exaltation for our Society or its individual members, but herein as elsewhere the grace of God is sufficient to guard us as we look for it, and if we do not look for it, we go astray on one side or the other, in this matter as in any other.

For the candle, which the Lord has lighted and which should give light to a great household, to be hidden under a bushel is contrary to our Savior's teachings.

Let us arise and shake ourselves from any self-contented, easy-going state and see if we are doing our full duty. If we have had more opportunities and privileges than some other people, are we not the more accountable? We read, "To whom much is given, much will be required."

How many of our predecessors, as, for example, Joseph Sturge and Elizabeth Fry, felt a burning in their bosoms to help in some way people less favored than themselves! Joseph Sturge's biographer says: "The lesson I would have people learn from his life is *Courage*. It was courage that made him stand up for the weaker boys at school. It was courage that enabled him to go to the West Indies to find out if the slaves were being cruelly treated after England had paid £20,000,000 to free them. It was courage and love for the starving Finns that made him go to Finland to do what he could for them. Therefore learn from his life, 'Be not afraid!' . . . Though in many things he failed, he went on trying. When he went into business for himself, he made up his mind that he was not going to spend all his energy in making money. He determined on a certain sum that should be spent on his household and private expenses, not to be exceeded however much his business improved. He is known to have gone without his dinner in order to have something to give to others."

Elizabeth Fry's concern of mind and exercise of body greatly improved conditions in hospitals, prisons, and houses of correction.

The lives and work of these two Friends cited from among many others, encourage us to follow the examples set before us. Such labor as theirs involves many a sacrifice of vain inclination and selfish desire, yet though strait is the gate and narrow is the way, how infinitely blessed is this course of Christian devotion!

Each of us may feel it said to him direct,

"Thou hast a work that no other can do.  
Do it so nobly, so bravely, so well,  
Angels will hasten the story to tell."

It is written that at the rise and during the early life of our Society, "the bright course of those faithful servants of God and benefactors of mankind is designed to serve as an ensign through succeeding generations, to exhibit, by the force of a holy example, the blessedness and the duty of treading in that pathway of Christian dedication in which they sought to follow Him who 'went about doing good' and 'who came to seek and to save that which was lost.'"

Many of these early Friends were comparatively uneducated, and their doctrines and teaching were unacceptable to many people, but scattered among the multitudes were others who

responded with joy and gladness to the spirituality, the purity, the unswerving truthfulness and the Christian love that their lives and preaching manifested. The public trials and the persecutions which they endured tended to make the principles of the "Friends of Truth" all the better known. Therefore, so long as such persecutions lasted, the Friends as a people continued to increase.

Friends' efforts on their own behalf to lighten this persecution, by getting laws enacted to favor themselves, have been it would seem a detriment to their growth in numbers. How about it with regard to their growth in life and spiritual power? We feel it a privilege and a blessing to live in an age when we are permitted peace and quietness for our Society. This being so, should we not strive the more diligently that others may also know and enjoy this peace?

Have not many of us had conversations with our neighbors and friends, and with strangers, who are very much interested to learn what we do believe and what the doctrines of our Society are? And have we not heard some of them express the wish that this or that principle were more generally known and practiced by the people of the world at large?

One means to this end and one which is within the reach of all of us, is to welcome visitors who feel drawn to our meetings, and to invite them, as way opens in the Light, so to do.

It is well that at some of our meeting-houses literature is kept to be handed out discriminately; would it not be well for such to be the case in all? Surely, if we are humble and prayerfully watchful, what to give and when to give it will be shown us by Him who knows the thoughts and intents of the hearts of men.

"O Spirit of that early day,  
So pure and strong and true,  
Be with us in the narrow way  
Our faithful fathers knew.  
Give strength the evil to forsake,  
The cross of Truth to bear,  
And holy, fervent love to make  
Our daily lives a prayer!"

#### "CLEAR THE WAY."

William McAndrew, of the New York Board of Education, answers an inquiry recently made in *The Outlook* as to the authorship of this poem with above title; saying that it was written by Charles Mackay in 1848; and further adds that "in these troubled times," it might be well to reprint the whole poem, which is done, with a reminiscence added of the writer's mother; so pleasantly told, that it may be repeated here for readers of THE FRIEND.

#### "CLEAR THE WAY."

Men of thought! be up, and stirring  
Night and day;  
Sow the seed, withdraw the curtain,  
Clear the way.  
Men of action, aid and cheer them  
As ye may!  
There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
There's a flower about to blow;  
There's a midnight blackness changing  
Into gray;  
Men of thought and men of action,  
Clear the way.

Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?  
Aid the dawning tongue and pen;  
Aid it, hopes of honest men;

Aid it, paper; aid it, type;  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play.  
Men of thought and men of action,  
Clear the way.

Lo! a cloud's about to vanish  
From the day;  
And a brazen wrong to crumble  
Into clay.  
Lo! the Right's about to conquer,  
Clear the way.  
With the Right shall many more  
Enter smiling at the door;  
With the giant Wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey.  
Men of thought and men of action,  
Clear the way!

In 1886, Bishop Potter, of New York, delivered the baccalaureate address at the University of Michigan. His theme was the University's duty to deliver to the Nation an output of men concerned with more than athletics, dances, fraternities, and passing examinations. He pleaded for public-minded youth, trained to a desire and ability to serve the general welfare as the Fathers of the Republic expected public education would do. When he came to the close of his moving appeal and swung into Mackay's verse,

"Aid it paper; aid it, type;  
Aid it, for the time is ripe,  
And our earnest must not slacken  
Into play,"

the little gray woman beside me became more and more excited. She took up the words with the eminent orator, spoke them more and more distinctly with him, until the recitation was a duet, and when he finished she rose and waved her parasol and shouted, "Hurrah, Hurrah!" much to the enthusiastic approval of the auditors. Old friends still remind me how my little mother helped the eminent Bishop conclude his address.

WILLIAM McANDREW.

Board of Education, New York City.

#### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 29.)

I could see nothing but the icy surface over which we glided and the thick snowflakes in the air. It was intensely cold and the breath congealed on the handkerchief with which I covered my face. We were favored to reach the landing-place in safety about seventeen miles across. Our guide assured me afterwards that he thought it "very risky," but as I made no remark during the ride about danger, he would not speak of it. When we came to land we still had a long distance to go through the snow, in which the horses sunk every step nearly to their bodies. We had strong, tough animals of northern breed, but one of them drawing the sleigh in which John Pease was, became so much exhausted that he had to crowd into our little vehicle, leaving the driver to get on as best he could. It was some time after dark before we arrived at Benjamin Fry's hospitable home, thankful for our preservation in this memorable journey. The intention was to have had a meeting in the afternoon, but the storm prevented. Quickly, however, after our arrival notice was sent in various directions and Friends were gathered the same evening in B. Fry's large kitchen fitted up for the occasion. The meeting was a very precious one, and especially interesting as showing the zeal

of Friends to turn out in the dark in the snowstorm. The next morning was clear and being First-day we attended the regular meeting at Sandwich, and in the afternoon returned to Wobfsboro across the lake as we came. But the scene was wonderfully different. The sun shone on the clear ice and on the pure white snow of the many islands, forming a most brilliant and beautiful scene. At Wobfsboro a large evening meeting was held. The next morning we again crossed the lake in a different direction on our return to Dover. Our journey continued to New Bedford, Providence, Newport, etc., holding meetings at each place, then on to New York and Philadelphia. Our beloved friend John Pease remained in America until the Seventh Month of 1845, during which time he was much at home with us, and memorable meetings were held in our parlors, many Friends attending. The sweet, loving spirit that prevailed on these occasions is now, after the lapse of more than thirty years, comforting in remembrance. He embarked from Boston for Liverpool, and we went on to see him depart from our shores. There was a large company of Friends from various parts assembled to accompany him to the ship and a solemn meeting was held in the cabin. Our dear friend Isabel Casson returned in the same vessel. She and Rachel Priestman came over with John Pease and it was my privilege to wait on them occasionally. Their religious services were truly acceptable among us. R. Priestman returned the year before. I, Casson, my sister Elizabeth W. Wistar and I went on to see her embark from Boston. In the Twelfth Month of 1844 our beloved mother Mary Wistar died. Her sweet, loving Christian character always impressed me deeply. I felt it to be a great privilege to have her affectionate, wise counsel and example continually before me, and was strengthened and edified by it. In 1846, our dear friends, Josiah and William Forster, John Allen and George Stacey from England, came over as the deputation from London Yearly Meeting to endeavor to reconcile the separation which had taken place in Indiana Yearly Meeting on anti-slavery grounds. The two latter lodged with us and the others were frequent visitors. Thus commenced my friendship and correspondence with our beloved Josiah Forster, a blessing for which I trust I shall ever have a grateful heart, and which ended only with his departure from this life. With my dear friend John Allen, who came from Kiskeard in Cornwall, I also had the privilege of correspondence until his death. He was truly one of the salt of the earth. A public-spirited man in the best sense, ever aiming to promote the true welfare of his fellow-men, both in their temporal and spiritual interests. George Stacey was also a very interesting man and highly esteemed for his sound and vigorous judgment. He died soon after his return to England so that I received very few letters from him. Their mission to Indiana was a successful one, and such a good feeling was promoted by it that in a comparatively short period the breach was almost entirely healed. The same fall of 1846 came our beloved friends Benjamin Seebohm and Robert Lindsay from England, a record I made at the time is here introduced:

*Eleventh Month 11, 1846.*—"This day went to Burlington to meet our dear friends, B. Seebohm and R. Lindsay, who arrived at Boston on the 7th inst. They came at 8 p. m. in the train from New York and lodged at Stephen Grellet's. They attended the week-day meeting at Burlington, in which B. Seebohm appeared in testimony, in the course of which he alluded to our dear friend S. Grellet as one whom he considered as his father in the truth, having been brought through his instrumentality at a critical period of his life (about fifteen years of age) to enter upon the narrow way which leads to life. He acted as interpreter to S. Grellet at Pymont in Germany in his religious communications, and subsequently for Elizabeth Coggeshall and Sarah Hustler, and by the latter was invited to come to England, which afterwards became his residence.

"Soon after, these dear Friends came on with me to Philadelphia. On First-day, the 15th, they attended Twelfth Street Meeting, and in the evening the meeting on Arch Street,

where he was largely and impressively engaged in testimony, expressing as his decided conviction that if ever there was a revival among Friends it must be through faithfully living up to the pure first principles of our religious Society without modification. He alluded touchingly to the sufferings and sacrifices of our early Friends, to their lively convictions and great tenderness of feelings, to their self-denying lives and to their love one for another. He enlarged upon the soundness and fulness of their Christian faith, upon their firm reliance on the great atoning sacrifice of our Lord and Saviour Jesus Christ, that through Him alone was the forgiveness of sins, inasmuch as He had borne upon Himself the amazing weight of the sins of the whole world and had yielded up His precious life that their sins might be washed away by His blood from all who fully believed in His name. On the 18th, our dear friends attended our Monthly Meeting and produced their certificates. Much unity was felt and expressed and their Gospel labors among us accepted as edifying. Our dear B. S. mentioned his satisfaction in being with us. On the 24th, 25th and 26th, our friends attended the other three Monthly Meetings.

"I was favored to accompany our dear friends in some visits to the aged and feeble and have been instructed and confirmed by the evidence of our Heavenly Father's love influencing their hearts and enabling them to minister comfort and consolation to the afflicted and cast down. Oh, for more of the purifying and enlightening operation of Divine Grace in my heart, that through its irresistible power, the stony heart may be broken, self may be laid low, all idols stricken down and the Lord alone exalted in His temple. 'Know ye not that ye are the temple of God? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.'

In 1847 I went to Ohio Yearly Meeting with our dear friends Rebecca Collins and Jane Johnson. There I met Benjamin Seebohm and R. Lindsay. It was a time of great trial on account of great division of opinion and feeling in relation to the separation which had taken place in the New England Yearly Meeting. It was painfully evident that with many the pride of opinion and the self-will of man were largely mixed up with a desire to maintain the truth, as each of the opposing divisions viewed it. Others differed in a more Christian spirit, but a few years afterwards the divergence appearing irreconcilable a separation took place. The recollection of this scene is a sorrowful one. Our dear friend B. Seebohm took little part in the discussion, but very opportunely proclaimed the sound Scriptural views of the founders of our Religious Society, which some of the ardent disputants almost lost sight of in the heat of their zeal to maintain some of their own opinions. Although our dear Friend was involved in much trial on this occasion, I was glad he was there, his calm unprejudiced mind enabling him to exercise a soothing influence over many.

During the five years of his extensive travels in the United States, I had much interesting correspondence with him, and his frequent trariances with us as a member of our domestic circle were always felt to be seasons of comfort and instruction. After his departure from America I received many valuable letters from him, which for depth of feeling, comprehensiveness of view, and soundness of religious and moral sentiment are seldom equaled. Our friend R. Lindsay we also found to be a dear Christian brother who in a quiet, unobtrusive way was devoted to the service of his Divine Lord and Master. They embarked from Boston in the summer of 1851, but we were prevented from witnessing their departure from our country.

(To be continued.)

THE books which help you most are those which make you think the most. The hardest way of learning is by easy reading.

A MAN can avoid making up his mind, but he cannot avoid making up his life.—HARRY E. FOSDICK.

## CHILDREN'S CORNER.

**THE QUAKER CAPTAIN.**—We are all interested in true stories. Now that Friends have rendered to mankind the great service of showing there is a better way than force, I am reminded of some of the early experiences of Friends in the Far West of the United States; the "Far West" in that early time meant principally Kansas, the State in which I live; it was then a territory, not a State; many of its first settlers were Friends—Friends of varying degree and quality, as there are now.

Lawlessness in those days was very great; there were some unfriendly Indians, but most to be feared were border ruffians, "bushwhackers" or "guerillas," as they were called; these were outlaws, often murderers, common, wicked men, who made no profession of religion, and were a real menace to all settlers who entered the Kansas Territory. Congress exerted very little control over it, and made no attempt to keep order there—even leaving it to its own decision whether to be a Free or a Slave State. As its people differed on this point, this caused much fighting and bloodshed.

Now nearly one hundred and fifty miles inland from a river trading post, many Friends, mostly from Indiana, had formed a settlement—that is, they had made their homes for many miles up and down the banks of a beautiful wooded stream; behind them and in front, as far as the eye could reach, rolled the rich prairie, a waving, grassy picture of great beauty.

There were many other settlers here also, and all had to journey every few weeks the one hundred and fifty miles down to the trading post on the river where they could get provisions, clothing, etc. As the journey was so full of danger, it was necessary for them to go in long wagon trains or caravans. At each going they would elect a captain for the journey who rode at the head and of course gave orders and was responsible for the safety of the caravan. Each night they camped in a circle, ready at a moment's notice if an attack should occur.

Now a venerable-looking, middle-aged Quaker and his son-in-law invariably went along on these trips, but they never carried weapons of any kind. On one occasion, when nearly ready to start on the river journey, the elder Friend, much to his surprise, was elected captain. Of course, he protested as any good Friend would have done, but the rest would not take no for an answer. So our Friend rode in the lead, as stately as any captain, but with no weapon of self-defense except his kindly heart and an honest smile.

All went well on the outward journey; no attack was made upon the little caravan, but on the return trip our Friend had an opportunity to try out his peace principles. A savage-looking man rode up to him, and addressed him very gruffly and discourteously; the Quaker captain only smiled his usual smile of kindness and treated this border ruffian as becomes a gentleman and a Christian; soon the man rode away. Later, it was learned that the weaponless, smiling captain had proven too much for this outlaw and his band; when he went back to his comrades, and told them of him, they said they were not after peaceable people, but quarrelsome ones.

This is certainly one of many instances where the smile is mightier than the sword and also where those who put their trust in the Lord shall be saved.

This Quaker captain afterward sat for forty years head of his meeting and held the love and esteem of all who knew him. He had many other thrilling experiences, sometimes with Indians, but his trust in the Lord never forsook him and he was not harmed nor was he ever armed except with love and kindness.—**JOHN E. HINSHAW.**

He sees God in the star-lit night,  
In every sun-kissed flower;  
Each bird-song sings life's mystery,  
Each forest tree its power;  
In every voice of harmony,  
He hears the Voice Divine;  
In every wavelet's sparkling hue,  
He sees God's wonder shine.

## OUR CITY MEETINGS AND THEIR INFLUENCES.

(This paper was read before the West Philadelphia Christian Fellowship.)

In considering the subject of our city meetings and the position of influence which they hold in our Religious Society, and in the religious life of the community, it will be interesting, I think, to look backward, a little, and consider under what conditions they were first established and under which they grew.

As nearly as I can learn, eleven meeting houses, not including those built by Fifteenth and Race Streets Friends since 1827, have been erected in Philadelphia since 1684, all except two having been situated between Sixth and Noble Streets on the north and west, and Front and Pine Streets on the south and east. At one period between 1700 and 1850, five meeting-houses were in use within this small area. Within the memory of some of our Friends now living our meetings were large on both First-days and week-days and overflowed into the youths' galleries.

All through this section of the city, which was the principal part of Philadelphia in those days, were situated the homes of Friends.

"Travel on Arch Street was only occasional," we are told, and we can believe that Market Street was sufficiently quiet to afford a safe playground for some, who, within our memory, have been valued "pillars in the Church."

It is not surprising that such a large Friendly population, estimated at the beginning of last century at one thousand families, should have stamped their individuality upon the city, and that, because of their influence, Philadelphia continues to occupy a unique position.

As we read of the worthy characters of those early days, we wonder whether we of this generation are letting our light shine as did our ancestors, and whether, a century from now, our posterity will be able to refer to us as a group which substantially influenced the life of Philadelphia.

For the last seventy-five years we have steadily decreased in numbers. Several causes have contributed to this condition.

In the first place, as the population has increased, it has become easier for many who were Friends only nominally, to go with the greater number.

In the second place, we have been sadly torn by separations. A third reason is that Friends have very largely removed from the city. This migration began about 1800, when many went West, and probably about fifty years later Friends began to settle in suburban towns where their children would have better surroundings.

We are all acquainted with the present situation in our meetings.

At Fourth and Arch Streets, where we have a membership slightly under three hundred, only five persons live nearer to our own meeting than to one of our other city meetings or to a suburban meeting. Probably the situation at Twelfth Street is much the same.

It follows that if our two city meetings are to be maintained it must be through the efforts of those Friends who believe their continuance is sufficiently vital to warrant them in making considerable sacrifice of physical comfort to attend them. The question, then, naturally arises just how essential is it that we shall have substantial representation in the church life of our city?

We have many trusts that must be administered, but this could be done by non-resident members, just as business concerns are carried on by persons who live out of town and commute each day.

The work of the American Friends' Service Committee, of the Young Friends' Committee, of the Friends' Institute and of various Yearly Meeting Committees is carried on largely by those whose membership is in our suburban meetings. There has probably never been a time when Friends have been more active.

Is it not possible for us to exert our influence upon the life of the city through these various activities, some may question,



and is it necessary for us to be so concerned for the life of our city meetings for worship?

The gathering together "in His Name" is a duty and a privilege enjoined by Christ. It strengthens us individually and collectively and it is an influence for good upon the community. We are apt to forget that we do not go to meeting for the sole purpose of renewing our own spiritual lives, but that we have the further duty and privilege of praying for our fellow-men.

We hold to a belief in regard to worship and ministry that differs quite substantially from that held by other religious denominations.

This belief is a vital principle just as is our testimony in regard to war. I do not believe we should have been able to take the advanced position which we have held upon practically all reform questions, if it had not been for the strengthening influence of our meetings for worship, held under the authority and prompting of the Holy Spirit, and characterized as our Spiritual Power Houses.

If it is true that our spiritual message is the answer not alone to the evils of this age, but to the heart yearnings, as well, how very important it is that we should zealously hold our meetings for worship, right in the heart of this busy city, making the necessary physical sacrifice even more willingly than for any other cause, believing that through them, if they are held in the Power of Truth, we will have an opportunity for larger influence in the community, and that without them our strength to work for the dawn of a better day will fail.

MABEL B. HOYLE.

#### ENGLISH AFTER ALL.

The following in *The Friend* (London) of some weeks ago deserves consideration:—

I have been greatly interested in reading the correspondence in *The Friend* on the value of Esperanto, the importance of which was specially brought before me by a circumstance which occurred two-and-a-half years ago on the disbanding of the German Prisoner Camps. I had charge at the time of the workshops belonging to Friends in the camp near Hawick, and I sent a working carpenter to arrange for the removal of the huts and their contents to the railway. On his return, after carrying out the work, I asked him how he got on with the men there. "Oh, all right," he said; "some were very nice, one was a particularly decent fellow, indeed he could speak English perfectly." The fact that he could talk to him in a language that he could understand seemed to this artisan to transform him from being an ordinary barbarous Hun into a particularly decent fellow.

Now I do not wish to base a plea for a common language on this single example; but, like many others, I am firmly convinced that the power to converse in a common language would very greatly tend to promote good understanding and confidence among the different nations of the world. Our late Friend, Ellen Robinson, was so strongly convinced on this point that, at quite an advanced age, she made herself proficient in Esperanto. On one occasion she strongly urged me to do the same, but on my mentioning the matter to a German business friend, his reply was as follows: "An Englishman already speaks a language understood by far more people than that of any other nation on the globe; and there is little doubt but that it will ultimately become the international language, so there is no need to invent another."

It used to be said that the Japanese would have adopted the English language if it were made phonetic and possibly the grammar simplified. I do not know what truth there was in that assertion, but I believe that if that were done, all the Northern nations of Europe would very soon make it a compulsory subject in their schools, and I have no doubt Germany would very soon follow. Doubtless there would be a difficulty with France, at first, just as there was when the movement for a universal system of reckoning time was started. The French wanted either Paris meridian or that of a neutral spot in the Atlantic Ocean. The other nations desired Greenwich

and adopted it. The French stood out against it; but during the late war finally gave way, and now practically every country bases its time on so many exact hours before or after Greenwich time. We might show a little return to the French and at the same time do ourselves no harm by adopting their weights and measures.

In writing this I do not wish to be misunderstood. I am not throwing cold water on Esperanto or Ido; but I do believe that English is the finest language in existence, especially that more shades of thought (*nuances*) can be expressed in it than in any other language, and I think other peoples should have the benefit of using it. By all means teach our children Esperanto or Ido as temporary expedients; but let us look to reformed English as the language of the federated countries of the world, as we desire them to be five hundred years hence under a reformed League of Nations.

WILFRED IRWIN.

"Say not thou, I will hide myself from the Lord." (Eccles. xvi. 17.)

Among so many, can He care?  
Can special love be everywhere?  
A myriad homes,— a myriad ways,—  
And God's eye over every place?

I asked; my soul beyond of this;—  
In just that very place of His  
Where He hath put and keepeth you,  
God hath no other thing to do!

—A. D. I. WHITNEY.

#### GERMANTOWN FRIENDS' SCHOOL NOTES.

(SIXTH MONTH, 1922.)

The Commencement Exercises of the Germantown Friends' School were held in the Meeting-house on the afternoon of Fourth-day, Sixth Month 7th. A class of thirty-seven graduated, of whom two, Edith T. Harris and Ninah May H. Cook, received diplomas *Magna Cum Laude*, and the following six *Cum Laude*: Lorna C. Brown, Elizabeth L. Burton, Elizabeth Rebmann, E. Eleanor Stutz, William McP. Huber and Winthrop M. Leeds. Six members of the class were elected to the *Cum Laude* Society, four girls and two boys.

The Honor Alumni Scholarships for next school year were awarded as follows:—

Susanna S. Kite Scholarship—Ruth E. Bleckwell; Davis H. Forsythe Scholarship—Edward R. Fiske (both of the Class of 1924).

An interesting announcement was the establishment by a gift of Walter H. Jarden and wife of a Memorial School Library and Annual Awards for Excellence in English, in memory of their daughter, Roberta V. Jarden, a member of the upper school, who died after a brief illness last spring. The gift is particularly appropriate because of Roberta Jarden's excellence in scholarship and particular interest in English. The Library will supplement the work of the English Department, and will be started by an expenditure of about \$400 for books. A capital fund provides income for the maintenance of the Library and for the annual awards of four prizes of \$25.00 each. The awards are for excellence in English, designed to encourage a delight in company of good books, and a desire to own them. Each award brings to the recipient the privilege of spending \$25.00 for the beginning of a library of his own, or for the development of one which he has already begun.

The address to the class was delivered by Frederick J. Libby. The Annual Meeting of the Alumni Association was held in the evening.

As part of the program Frederick J. Libby spoke briefly on *The World Drama*.

The work of the school year has been successful and inspiring. The student activities of the school have been well maintained, with successful seasons in athletics, the boys again winning for the fifth time the Inter-Academic Champion-

ship in soccer, and the girls winning the Private School Championship in hockey.

The Student Council has continued to function with growing influence in the school life. The most conspicuous service rendered by it during the past year has been the successful organization of the School Study Hall under the general care of the Student Council on an honor basis, with no teachers present. A Junior Student Council has also been organized in the Intermediate School to take over such duties and responsibilities as are appropriate to boys and girls of younger age.

The college preparatory work has a growing importance in our upper school. All of the sixteen boys graduating this year expect to enter college, with one exception, and fifteen of the twenty-one girls. More searching and rigid examinations have been given to the upper classes as a preparation for the college tests throughout the year than heretofore. Two sets come regularly now in the school schedule, one coming just before the Christmas holidays for the Seniors, general examinations for the upper school at the middle of the school year, and special examinations for the First Class at the end of the school year. These, of course, are supplemented by special coaching and drill work, based largely on College Entrance Examinations for the college candidates during the ten days immediately following Commencement.

Four of our teachers will again be Readers for the College Entrance Examination Board in New York this month:—Jane S. Jones in Mathematics, Edith H. Knight in French, Helen M. Zebley in Latin, and Joseph H. Price in History.

In Third Month a joint Editorial Board, consisting of members of the School Committee and the teachers' staff, issued the first number of the Germantown Friends' School Bulletin, which will be published two or three times a year and distributed among the members of the Monthly Meeting, patrons of the school, and Alumni. The first number of the Bulletin is an interesting pamphlet of twelve pages, giving general comments on the school life, the Annual Report of the School Committee, Frederic H. Strawbridge's article on our Foundation and Our Future, and an article on An Experiment in Social Studies, by Dorothy Brooke, describing the work she has been carrying on in the Intermediate School in combining history and geography, on the general plan of experiment of the Lincoln School in New York City. Emma D. Roberts wrote interestingly on Two Years of Ivy Lodge, dwelling on the value to the school of such a home for its teachers.

It is a matter of regret that several teachers of experience and valuable influence are passing out of the school life at the end of this school year. They are as follows:—Jules Marcel Wilmar, Assistant Teacher in French; Dorothy Brooke, Teacher of Geography and History, who is to be married during this summer; Ruth Bridge Winkler, Teacher of Drawing, and Elizabeth S. Knight, Assistant in the Kindergarten, both of whom are to be married; Eleanor Shane, who has been taking the place this year of Katherine E. Dobson, who returns after a year's leave of absence; Gladys Brooke of the Primary Department, and Dorothy Shane of our Secretarial Staff, who will be married early in the fall. The positions for next year will be filled as follows:—Eleanor D. Harris, a graduate of Germantown Friends' School and Bryn Mawr College, Teacher of French, William W. Price, graduate of Swarthmore College, and widely known among Friends for his work in reconstruction and in Peace, to take the place of Dorothy Brooke; Elizabeth Wood, a graduate of the Germantown Friends' School, and the School of Industrial Art, to teach Drawing and Crafts Work; Edna E. Mendenhall, to take the place of Gladys Brooke in the Primary Department, Margaret Culin, Assistant in the Kindergarten, and Martha A. Tierney to take the place of Dorothy Shane as Secretary to the Principal.

As a tribute to her long and useful service to the school, the Committee has made possible a vacation trip to Emma D. Roberts.

Hadassah J. Moore has been granted a leave of absence for next school year to take her degree at John Hopkins Univer-

sity. Sarah H. Kohler, who has been this year substituting for Jane S. Jones, who was also granted a year's leave of absence, will fill Hadassah J. Moore's place.

The Wistar Brown Athletic Field will be completed this autumn by the erection of a locker house, providing facilities for 250 lockers, with an attractive second floor apartment for the head groundsman. The contract has been let and work is now under way. Clark Field, which the boys have previously occupied, will this autumn be made over for the girls' athletics, and the locker house there will be converted to the use of the girls.

The prospects for next school year are favorable. The enrollment is practically complete and exceeds the figures of last year by a small margin. The school has now practically reached its limit of growth, and there is no desire on the part of the teachers or Committee to change the present policy of double section classes, which provides for ample individual care on the part of the teachers, and yet gives sufficient numbers for competition and school spirit. Without a fairly large school aggregate built up by small class units, many helpful activities in the school life cannot be maintained without over-strain on the part of the few chief burden-bearers. Our ideal is a large school, so organized that each individual boy and girl receives specialized attention and care in the matter of character development, and at the same time feels himself to be a part of a great whole, with the enthusiasm and strength that come from numbers working together with helpful spirit and high ideals.

S. R. YARNALL.

## American Friends' Service Committee

20 South Twelfth Street,

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### CHÂLONS HOSPITALS—OLD AND NEW.

Esther Whitson, now serving as a nurses' aide at the Châlons Maternity Hospital, sends the following letter to Mission members. Interest in this vivid picture of the old and the new hospitals will not be confined to Mission members.

DEAR MISSION MEMBERS:—

Have you forgotten the days you spent in sunny, muddy France? Have you forgotten Châlons-sur-Marne, with its quaint canals and bridges, its crooked streets and old cathedral? Do you remember the French army-barrack out on the Route de Suipes? Can you recall the red-brown wall of the Asile (porchouse) just opposite?

You were told that within that walled enclosure Edith M. Pye of England had started her "French Hospital." When you went inside you saw six huge, bare buildings and a well-kept kitchen-garden. You were surprised when you saw deformed or silly people wandering about the garden or squatting in the grass. You wondered to yourself where were the little children you had heard her talking about. But you followed the pathway, because the arrow on the weather-beaten sign pointed "MATERNITÉ."

Your walk soon ended, however, for suddenly you came into a little world of babies. There they were, a dozen of them, corralled in a crooked pen in the sunshine—fat, happy babies! As you looked you saw others, smaller ones, kicking and cooing in their baskets nearby. It was a gala day for these tiny, nameless people, for the blessed sun was shining and they could be out of doors. Each tiny urchin crept or crawled his happy radius as though no fairer expense there were on earth than the space of his big, grey blanket.

Inside the "Maternité" you ascended a flight of well-worn stairs and came to a ward of "new" babies and their hardy, peasant mothers. They looked contented, but you noticed

the rude equipment for their comfort. You wondered how those grey girls, who moved about beneath white veils, could be resigned to work in such crude ways.

Then you met the Directress of this little "Maternité." She was a sturdy Huguenot, embodying the loyalty and tireless enthusiasm necessary to carry on the work. You felt the warmth and earnestness of her spirit and you knew that her workers had caught it, too. You cried within yourself: "Oh! for some one with money, some group of people to build a new and fairer Maison, a cleaner, sweeter shelter, for these brave workers to protect poor, ignorant mothers!"

Your cry has been answered! Come with me and peep inside the wall of our new Maison Maternelle! We have watched and waited and worked; we have swept and scrubbed and painted; and now we have our dear, new house. Not a public poorhouse, but a clean, white dwelling. Not an old garden-plot and stumble-stones, but greensward, blossoms and shade-trees. Not six, bare buildings, but two fair homes together. Do you recognize it—our "nouvelle Maison?"

The same white veils are worn, but not now so much for protection. The walls are decorated with stencil-work and pictures—in the Children's Ward a complete border of them around the room. The woodwork is painted, and there are neat, white draperies. Instead of red-hot or stone-cold stoves we have gas and steam heat. Instead of having flies and ants we have screens and tight floors to keep them out. Instead of the bare stone floor of the children's Pouponnier, there is a separate play-room for the "kiddies." Instead of the rough, cold barracks that housed the nurses in former days, we have a "Staff House" with a dining-room, a place we call "home." The Night Nurse is a bit more lonesome now, perhaps, than formerly, for no more do mice gather about her feet in the wee, small hours, nor do bats intrude to fan the patients with their wings. Even the cats seem to wail less pitifully, and the owls are ashamed to hoot at our new Maison. Every day we are trying to make you feel repaid, dear co-workers, in giving this gift to France.

Much is due to our Directress. For five tedious years she has been a loyal friend and helper to us all. Throughout all the changes and vicissitudes, this staunch, steady, undaunted leader has never swerved from her steady purpose, to serve and to keep her workers united in serving.

We know we are but a part of the great work for the relief of suffering in Europe. Russia needs our hearts and hands. Everywhere there is need for money. But remember that in the county town Châlons, one hundred and ten miles east of Paris, in the valley of the Marne, there are inscribed over the doorway of a certain house of blessing these significant lines:—

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Presented to the people of France by English and American Friends and their Co-Workers, who during the agony of the World War and the years that followed, founded and maintained at Châlons

LA MAISON MATERNELLE DE LA MARNE.

### FRIENDLY NEWS NOTES.

J. ROWNTREE GILLET, of England, expects to reach America next month. His plans contemplate extensive service here, covering six or more months. He has a special gift with young people and is assured a warm welcome.

POLITICAL PRISONERS.—In accordance with previous plans, at noon on Seventh Month 19th, about forty people met at the White House in Washington; the object of the visit was to present to President Harding a huge roll, some three feet in diameter, containing the names approximately of 1,000,000 persons asking for the release of the eighty-six political (war time) prisoners. Addresses to the President were made by a Columbia University man, also by representatives (one each)

as follows: Federation of Labor, Socialists, War Veterans, Federated Churches, Friends.

The President was sympathetic, stating that his natural inclination would be to release promptly the distinctly war time prisoners, those who had not openly advocated violence or disloyalty; he pointed to a pile of papers on his desk, cases which he had under consideration, and he had given orders to the Department concerned to hasten work on other cases.

The President informed that within sixty days, Executive clemency will have become effective, but it will not embrace the total number of the men still held in prison.

W. B. H.

ULSTER QUARTERLY MEETING, held at Richhill, Ireland, on the twelfth of Sixth Month, was largely attended, and there were present three of the appointed delegates from Dublin Yearly Meeting, to the Five Years' Meeting in Richmond, Indiana, in Ninth Month next.

The fact that these three Friends were also members of the Committee of Ulster Provincial School at Lisburn, led the Quarterly Meeting to warmly endorse a proposition which was made, viz.: that our Friends whilst out in the United States, should not fail to bring before our American Friends the straits which we are in at present for some further substantial help, in the way of endowment for the School.

Feeling that we have still the need of a good Quaker education and training for our children, several local Friends have offered sums varying from £1 to £50 per annum for the next five years, so as to enable the School to be carried on. But beyond all this, it is absolutely necessary that some more permanent help be obtained, if this old-established school is to continue its usefulness to our Society as in the past.

W. H. TURTLE.

We have already called attention to two books of especial interest to Friends which were published last month. Both of these will be briefly reviewed in an early issue of THE FRIEND.

A London daily refers to them as follows:—

TWO IMPORTANT BOOKS.—The past month has seen the publication in England of two very important volumes which are the outcome of the experiences of Friends during the war. First is the history of the C. O. Movement in England, with a survey of the American Movement in an Appendix, which John W. Graham of Manchester has written under the title of "Conscription and Conscience." The other volume is the authoritative picture of life in prison to be found in the volume "English Prisons To-day," by Stephen Hobbhouse and A. Fenner Brockway. Both of these can be secured through Friends' Book Store, 304 Arch Street.

In connection with the announcement that at the next Pan-American Conference Meeting, the Chilean President is to propose disarmament throughout South America, the foremost London "Sunday paper" *The Observer*, of Sixth Month 18th, gave a large reproduction (about nine by seven inches in size) of the statue "The Christ of the Andes," which, as Friends will remember, was erected on a long disputed section of the boundary between Chile and the Argentine as a pledge of perpetual peace between the two countries. The prominence accorded to this subject has a welcome significance, none the less because, we believe, the reproduction was originally made from a photograph in the possession of the Peace Committee of London Yearly Meeting.

H. M. P.

In the course of a delightful and characteristic article entitled "Rural Faith: The Peasant in Church," by Maurice Hewlett, which appeared in the *London Times* of Sixth Month 22, Maurice Hewlett quoted from the experience of Marmaduke Stevenson, and acknowledges his indebtedness to the new volume, "Christian Life, Faith and Thought in the Society of Friends," the revised Part I of the Book of Discipline. In a personal letter regarding the book, he refers to it as "your beautiful little book of pious testimony."

In a recent magazine article, the writer speaks of a class of fifty-four First-day school children between the ages of six and seven where a vote was taken on the books which said children loved most. The favorites mentioned were: Hole's "Life of Jesus," Bird's "Jesus, the Carpenter," and "Joseph the Dreamer," and Violet Hodgkin's "Quaker Saints" and "Legend of St. Christopher."

Last month, Movie Director Hays sent an ultimatum to the picture industry to clean up the films and keep them clean. This order affects the Motion Picture Producers and Distributors of America, which represents seventy or eighty per cent. of the business in this country. This ultimatum, so press despatches said, was to be pasted upon the bulletin boards of all Los Angeles studios, calling upon actors, directors, etc., to assist in eliminating objectionable features. The head of each particular company sent a letter with this order. Every picture of the allied companies is to be filtered through the internal censorship of the head office. The public is asked to report objectionable films.

In a recent issue of THE FRIEND under the title "A Study of the Movies," we had a clear and honest statement of what this task would embrace.

"THE MENTAL ABILITY OF THE QUAKERS" is the title of an interesting article in the current number of *Science Progress*. The writer, a native of India, gives, amongst other things, a list of Fellows of the Royal Society who are Quakers or of Quaker descent from 1663 to 1915, particulars of successful Quaker businesses and examples of Quaker initiative in works of public utility. He also draws attention to the evidence of mental ability in the philanthropic movements of Friends of the nineteenth century. How much importance dare be attached to his findings we are quite ready to question. He argues that "between the years 1851 and 1900 a man had about forty-six times more chances of being elected F. R. S. if he was a Quaker, or of Quaker descent, than was the case if he belonged to the general population!"

THE Alumnae Association of Bryn Mawr has raised a fund of \$25,000 for establishing a prize to be awarded to an American woman who has achieved eminence in some line of work. This is a tribute to the retiring President of the College, and will be awarded every five years or oftener. The jury to award the prize will consist of six persons, M. Carey Thomas, the retiring President, two Bryn Mawr Alumnae and three eminent persons not connected with the college. This year Amy Lowell, of Boston, poet, Cecilia Beaux, of New York, artist, and Carrie Chapman Catt, representing women in politics, have been asked to become members of the jury to award the M. Carey Thomas Prize, consisting of \$5,000.

In a recent number of THE FRIEND the statement was made that J. Henry Scattergood was probably the first Friend appointed a Manager of Hampton Institute. We learn that Anthony M. Kimler held the position for many years, resigning on account of the infirmities of age.

PROTESTANT churches in America are planning to give to the Protestant churches in France and Belgium \$175,000 during the coming year, chiefly for reconstruction work and for the extension of missionary endeavor in the former German colonies.

THERE has just come from the press a complete alphabetical index of the Bulletins of the Friends' Historical Society of Philadelphia.

The ten volumes thus indexed are a veritable treasure of Quaker history; much of the matter never reached the reading public until the Bulletin published it. The index contains between five and six thousand entries and is itself a book of over ninety pages.

Much of the work was done by Amy L. Post of the Haver-

ford College Library. Amelia Mott Gummere and Elizabeth B. Jones assisted in proof-reading.

AN important publication referring to the Peace Letter issued by Philadelphia Friends last spring and now receiving a wide circulation says:

The Religious Society of Friends is issuing an appeal to "Fellow Christians and Sister Churches of All Lands" urging the utter condemnation of the whole system of war unequivocally and without compromise:

"What greater message of cheer and reconstruction could be brought to mankind to-day than the assurance that all who bear the name of Christ in every land have solemnly resolved to have no part in war or in preparation for war, but henceforth to work unitedly for peace by peaceful means alone?"

This remarkable document is destined to have wide publicity and to arouse searchings of heart among Christians all over the face of the earth. It is in effect a *new Magna Charta*, a demand that Christians shall never again be required to kill each other.

THE following will awaken favorable comment on the part of an ever-increasing number of converts to Esperanto.

It is claimed that many of the educational authorities in Birmingham, England, are in favor of Esperanto and that they signed a memorial to be presented to the League of Nations asking for the subject to be placed on the curriculum of schools throughout the world. There are groups of boys and girls at Ackworth School learning Esperanto and other groups learning Ido, and there is a healthy rivalry between the two groups. Friends have sent a minute on the subject to the League of Nations.

THE *Young Quaker* is a genuine addition to Friendly periodicals. It has increased its circulation 136 per cent. during the past three months. Among other worth-while papers in the issue for Sixth Month, is one on the simplicity of living. While from the nature of the case it appears in its argument to conditions which obtain in England rather than here, the paper might benefit many a youthful American couple contemplating marriage. We commend it to their attention and quote only the following:—

"To those 'contemplating the engagement of marriage'" expresses the concern of Gwen and Corder Catchpool in the *Young Quaker* for Sixth Month. Their desire is that young Friends should enter into a great experiment by "building up" as quickly as possible in the midst of the old contending classes a new class that is no class." They acknowledge that this is no easy matter, but say that it must be reached by way of "first Quaker principles." The first step is to fix the style of living. "The guide in this matter is the no-class principle, which will require the home to be neither too pretentious nor too mean; neither too luxurious nor bare to the point of discomfort." The problem of domestic servants, they say, is at the centre of the whole complex. "We must face it resolutely and without compromise. We can never hope to defy the barriers of class distinction if we install the class system on our very hearths."

DR. ELIHU GRANT on a public occasion recently said that mission work touches lightly those for whom it is done, but is the salvation of those who do it. It is therefore in service for others that we can best appreciate God.

#### NOTICE.

NEW GARDEN MONTHLY MEETING at its last session appointed Meetings for Worship to be held in the London Brittain Meeting-house (near Striekerlevie) on the second First-day in Eighth and Ninth Months, at 2.45 (Standard Time).

The dates will be Eighth Month 13th and Ninth Month 10th. Edgar T. Haines, West Grove, Pa., will assist any Friends from a distance desiring to attend.

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### LUKE 2:14 AMERICA'S ANGELUS

"Glorify to God in the highest, and on earth peace, good will toward men."

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## WILL WE STAND THE TEST?

An experience, a book and a question—these are the bases of this article. Let me begin with the question. Ever since its birth, Christianity has been engaged in a struggle. At its origin, and in every period since, it has found itself living in a world of strangely mingled good and evil, a world of human beings with wonderful capacities for goodness and love on the one hand, and with awful possibilities of ignorance and wrong on the other. In this struggle between these contending forces, Christianity cannot be an inert bystander. It is, by its very nature, an active participant; it hazards its faith and throws in its lot with the forces of righteousness, and to the Christian it is the supreme force making for the victory of good. Its own existence is at stake. Shall Christianity transform paganism, or will paganism transform Christianity, is the question which Christians have always had to face. And the Society of Friends, together with all other churches to-day, have to look down the future and ask themselves: Have we within us the power to transform our world, or is the world making us conform to its life? The experience to which I referred may illustrate this.

I am just back from a visit to the Broad Top section of the coal-fields in Huntingdon and Bedford Counties, Pennsylvania, whither I went on behalf of the American Friends' Service Committee to investigate the need for child feeding. It is a beautiful country of wooded hills, where deer, birds and other wild creatures are said to abound, and where streams flow down to the green valley of the Juniata. Yet human life there has just now a somewhat grim quality. A few years ago the coal mines and little mining communities in this region were scenes of humming prosperity, but now, for some eighteen months, from a time long antedating the coal strike, industrial depression has rested on the neighborhood. The mines are no longer alive with workmen, the tipples do not drop their loads of coal into the waiting cars, and the railroad tracks do not know the grinding wheels of heavily laden trains. To the miners who live there this means that for these eighteen months there has been practically no work, and very little in

the way of earnings for the support of their families. Eighteen months is long enough to use up considerable reserve and to exhaust credit. Many a family, in consequence, is eating little these days. I do not wish to give a wrong impression. There is no famine. Doctors say there is little sickness now, and most of the children, living out of doors as they can at present, look reasonably healthy and happy. But numbers of these families, we learned, have for some time had little to eat but bread and molasses. Milk they cannot afford in most cases, even for the very young children. This is not Russia or Germany, or any country stricken by international war, but a spot in what is, perhaps, the most prosperous nation of the world. Nor are these conditions primarily the result of industrial controversy; yet industrial controversy is there and men are at odds with one another. Whatever one may feel regarding the merits of the opposing sides, there is here an example of the situation which is everywhere facing Christians. Christianity has not won its victory in respect to Broad Top. It has not transformed social life and perfected happiness and harmony, it has not conquered the forces of ignorance and selfishness in our civilization which produce Broad Top and many another maladjustment of life.

In his recent book, "The Reconstruction of Religion," Charles A. Ellwood, Professor of Sociology in the University of Missouri, takes the view that one of the chief needs of religion to-day is to perceive "the essential paganism and barbarity of our present civilization." Pleasure and power are still largely made the ends of life by individuals, by groups and by nations. At the present time Professor Ellwood thinks that we are passing through a religious revolution in which there is grave danger of moral and religious retrogression toward paganism, and in which we are facing the alternative of giving the world a more positive and more vital Christianity, or having it adopt radical irreligion. He says: "Now this recrudescence of barbarism shows conclusively enough that our civilization can no longer remain half pagan and half Christian. It must soon become one or the other. We have come to the parting of the ways. Unless the world becomes speedily Christian, it is bound to become speedily pagan. We cannot tolerate pagan standards in business, in politics, in education, in art, literature and science without coming to repudiate the Christian ideal of life altogether. . . . If it be said that our civilization has always been half pagan and half Christian and that it will doubtless continue to be so, it must be said in reply that the events of the last few years and our present situation show that it cannot remain so. "Nothing can prevent mankind," says a thoughtful writer, "from sinking beneath the tremendous temptations due to modern wealth and power save the creation of a strong religious life which shall lead us to consecrate our control over nature to the process of bringing in the Kingdom of God."

"There is need, therefore, at the present moment of a stalwart religion, a Christianity which shall bend its energies to

345  
P. F. D. NO. 2

making our whole civilization conform to the Christian ideal of life."

As a member of the Society of Friends, I find myself asking: How shall we fare in the test of the present and the future? Are we a body of Christians who will make a vital contribution toward the transformation of our communities into commonwealths of Christ? The religion which can meet this test cannot be sluggish, self-satisfied and contented with its world. It must be energized by its sympathies with men's needs and aspirations, by its vision of a new world, and by its sense of a Divine call. Are we entering into this sympathy, are we seeing this vision, are we feeling the call? A religion which can meet this test cannot be one which simply takes its direction from the current, it must have power to hold its own in a sea of contending forces. It will need the firmest kind of grip upon the moral and spiritual realities which must be the basis of the new world. Are our convictions growing stronger, or are we being enervated by prosperity and social position? The religion which can meet this test must know the meaning of religion for the complicated civilization of to-day. Are we taking pains to gain this knowledge? And have we the qualities to win men to a new way of life? This cannot be accomplished by force or by mechanics. It must come through reaching the minds and consciences and hearts of men. Are we growing richer in the forces to which men respond, in faith in their capacities, and in a love which is more powerful than arguments? Will we stand the test?

EDWARD W. EVANS.

### CALLING AT MANILA.

WM. C. ALLEN.

It has been seven years since I last was in Manila. I then was very busy with addresses and meetings. This time (1922) we were there over one night en route to Hong Kong. Every one on the ship prophesied very hot weather because late spring there is the most trying part of the year. As a matter of fact it was much like good, stiff summer weather in eastern America. The difference largely consisted in getting our emotions worked up to the belief that we were likely to suffer in Manila, whilst in America most of us take a certain number of hot days in each year as a matter of course and are fortunate if we keep too busy to think about them.

Yet it was blistering enough on the big sun-heated steel ship to make us decide to go to a hotel for the night. Getting off on that vessel was a problem. After spending a million or so for her and her equipment the money must have failed when the port-gangway had been built. We were compelled to go down a narrow steep descent, with cleats to keep us from slipping, thirty or forty feet onto the edge of the dock, and there was no railing—only an unsteady rope to cling to.

Manila looks about as it used to, excepting with respect to certain civic improvements. A few big buildings are in course of erection. The Escolta, that half-mile long narrow street, the heart of business, is so crowded with motor cars that blocks are frequent. The Intramuros, or old walled city, with its massive buildings and quaint Spanish residences, is as full of charm as ever. The American régime has not touched its centuries-old lights and shadows. The Pasig River has more little steamboats and fewer sampans floating on its turbid waters. Taft Avenue, in the newer quarter, is now lined with pretty foliage and modern houses—trees and flowers grow here unceasingly every month of the year. Americans are good colonizers, as I can testify after sundry visits to our colonies. Manila has no smells. I saw but one fly and no mosquitoes there on this trip. Our officials do not just talk about keeping our hot countries clean—they keep them clean.

Shopping consumed some of our limited time in Manila. Did we seek souvenirs? No, we were after necessities. The shops cater to Filipinos and Americans. You can get practically everything you would need in the United States. Sundae, delightfully constructed of milk from the real or tin cow, and soda drinks just like home, allure the Americans into dim corners of drug stores where they sip cooling refreshment beneath electric fans. My wife knows exactly where to go in Manila. Then I tried to see some men around town, but all were away. I do not forget to tell about the rooms in our hotel where the windows occupied almost all of one side of each apartment and where there was no glass. The outlook was rich in greenery, ferns and palms, old walls and barred windows, deep recesses and blinding sunlight. I would not like the bars across the glassless windows of the houses of our Spanish-founded colonies—Manila included—were it not for their ofttimes exquisite beauty. They are straight, or curve outwardly in graceful fashion, whilst behind them are caught glances of pretty pots of plants and simple furniture. Indeed, the architectural effects of Japan, China or the Philippines are infinitely more elegant than are our western types with their stiff lines and massive features. Why do not some of our architects go to the Far-East to secure designs that would be adaptable to the exteriors of our western buildings? They and ourselves would be the gainers by such an international development of their noble profession.

The poorer people of the Philippines live in houses made of nipa, a coarse straw. The living-rooms are elevated on posts four feet or more above the ground. The scenes beneath are not always attractive if sometimes interesting. Street cars and excellent roads give a casual visitor varied methods of observing the different phases of life in and around the quaint old city.

Like the busy little bee I improved a few shining hours in endeavoring to ascertain the thought of all sorts of people regarding Philippine independence. I talked to natives on the tram cars, to civilians, soldiers, a newspaper man and others. The situation seems to be about as it was a few years ago. When I asked an intelligent English-speaking Filipino he would very likely tell me that "all" want independence. A native business man somewhat dependent on the expenditures of the United States army will declare that the American occupation is a good thing. Army officers with whom I conversed honestly believed that the Filipinos could not govern themselves if given the opportunity to do so. An American private seemed to feel that the country cost the people of the United States more than it gave them, and that the few Americans who made money out of our holding the country were already rich enough. White civilians have declared to me that native politicians stir up a demand for release from American control, hoping thereby to enhance their own emoluments and power. So it goes. My own conviction is that the good old Declaration of Independence of 1776 and its reference to "the consent of the governed" may be forgotten in this conflict of opinions and that our retaining the Islands as an impregnable fortress is considered by certain Powers as a menace to them which some day they may seek to remove. If such is the case we may well apprehend that holding the Philippines is subtly endangering our own ideals as to human liberty and may become a source of weakness and danger, not of strength and security, to America.

I conclude writing this simple story as the coast of Manila recedes from view. Just in front of me there stands by the ship rail a young woman holding a baby in her arms. The baby is most sensibly covered with only one thin abbreviated garment. The woman is dressed in a sky-blue coat outside of black trousers over purple socks encased in green slippers. And this reminds me that we are now bound for China.

CANTON CHRISTIAN COLLEGE, China.

THAT which we know and love we cannot but communicate; and that which we know and do not love, we soon cease to know.—DR. T. ARNOLD.



"IN ALL THINGS I CAN DO AS I LIKE, BUT THEY DO NOT ALL BUILD UP CHARACTER."

Just recently I met a man who is desirous of becoming a Friend. He feels that he doesn't know enough about Friends to apply for membership, and he told me he hesitated also because of one thing—one thing that he considered in some ways very small, and yet in some ways very big.

He said, "I hesitate to apply for the prize (membership in the Society of Friends) because I smoke."

Can you imagine my feelings when I had to confess that we have many smokers among us!

I told him it was not one of our principles, but that, as a body, we were very much opposed to it.

In our "Advices" we find Friends are advised to "avoid and discourage the use of tobacco." But unfortunately, a growing number of Friends do not avoid the use of tobacco, and very few appear to be taking any active effort to discourage its use.

This man says he knows all the arguments on both sides, but still the habit has such a firm hold that he feels he can't give it up. When he was helping at a boys' club he said he wouldn't think of allowing the boys to smoke, and he would discourage any boy from ever beginning, but they as well as I wouldn't need to be told he was a smoker.

"Thou must be true thyself,  
If thou the truth wouldst teach."

He realized it was a waste of money and gave me these figures. He said he spent probably 25 cents a day for tobacco (for a pipe) or, to be on the safe side, he suggested \$1.50 a week. He is now thirty-five years old. Granting that he may live to be sixty years old he will have spent \$3,722.75 (allowing five per cent, on the money he might have saved each year) on a habit that he says himself is not good for one's health and that he feels makes a person exceedingly selfish. If he lived to be seventy-five years old he would have spent \$9,422.43.

He said a friend of his who smoked cigars probably spent just about twice as much, and even this is below the amount spent by others, I am told.

While he knew it might seem like a little thing yet he realized that if anyone said, "Well, if it is such a little thing, why don't you give it up?" that he would find then it was a very big thing.

It would be ridiculous to write a long article for THE FRIEND on the harmful effects of smoking, but are there any smokers who would be willing to give it up when they realize that it is keeping others from joining? It seems like a challenge to the smokers.

In Kent's "Shorter Bible" he translates Paul's advice to the Corinthians as, "Therefore if what I eat proves a hindrance to my brother, sooner than injure him I will never eat meat again as long as I live. In all things I can do as I like, but they are not all good for me. In all things I can do as I like, but they do not all build up character. Each of us must seek not merely his own good, but that of his neighbor."

I heard a university professor telling his class of students that Friends had the highest ideals and more nearly lived up to them than any other set of people he knew.

I wonder if people haven't an idea we are better than we really are?

I realize that it is a delicate subject to touch because some of our wealthiest members smoke, and some of those in our "best families," but shall we follow the ministers who dare not preach as they might because of the wealthy pew holders? If anyone objects to this article let him read John xv: 18: "If the world hate you, ye know that it hated me before it hated you."

SARAH B. LEEDS.

SWARTHMORE HALL TO-DAY.

(From a Correspondent.)

During the past two years the visitors to Swarthmore Hall, the home of Margaret Fell, have numbered 225 (1920) and 240 (1921), so Emma C. Abraham told me when she was performing her labor of love of showing me over the hall, some months ago, before returning to her Liverpool home for the winter months.

You must visit Swarthmore in the warmer months of the year, for during the winter it is closed. At any rate, your interest will be multiplied many fold if you have as your cicerone Margaret Fell's enthusiastic descendant who, far from being troubled by visitors, feels, I believe, almost aggrieved if they go to Swarthmore when she cannot lay bare to them her wealth of love and knowledge concerning all that makes Swarthmore noteworthy.

Although, as it will be remembered, it was as long ago as 1912 that the prospect of this Quaker stronghold again coming into the Society's possession first dawned, it was not until 1910 that Emma Clarke Abraham (not herself a Friend, as her grandfather "married out," but closely in touch with the Society) was able to enter into full occupation which will last her life time and that of her nephew, before the hall and estate finally become the Society's property, if it then wishes to purchase it. The last five years, however, have seen a revolution—not a destructive one, but a constructive one, as regards the interior of the premises.

While a renovation to something of their original form is still lacking in the case of the herb gardens and the orchard where Judge Fell walked with Priest Lampitt the day after his memorable return, the exterior has now resumed practically its original appearance.

An ugly modern barn has gone, and so too has the nineteenth century porch which, perhaps, helped to relieve the flatness of the front, now, however, again in pleasing proportion by the re-piercing of two blocked windows. A balcony on the east side from which George Fox preached to the curious crowds from Ulverston who covered the ground between the house and the little stream (the steepness of whose banks has been somewhat exaggerated in Walter West's otherwise pleasing picture) has been re-erected. To rebuild some of the demolished servants' wing is unfortunately impossible.

Inside, however, one steps from the twentieth into the seventeenth century, first into the flagged hall with its unique staircase in the background, and to the right, straight into the hall of so many hallowed memories. As it looked with the morning sunlight slanting in at its fine bay window, must the room have appeared when Fox and his companions, with Margaret Fell and her children and servants gathered there for their first First-day gathering, when the first stage of foreboding having passed, Judge Fell said, "You may meet here if you will," before he rode off attended only by his clerk and groom to Ulverston Church. And here the visitor sits in the corner, leading to the parlor, where he remembers Judge Fell, good man, sat in his own little parlor at the side with the door ajar, listening and I think, too, truly worshipping.

The original panelling has disappeared, but it has been replaced by fine new woodwork, surmounted, just below the ceiling line, with half a dozen wyverns carved like the frieze which they surmount; these quaint heraldic dragons have been copied exactly from two of the original ornaments belonging to the late owner of the hall. The heavy ceiling beams are whitened all over, the traces of moulding which they still bear proving that this was their original condition, and the modern fire-place has given place to the original deepset grate, discovered behind the brickwork.

Up two steps to the parlor and we were in the little apartment already referred to, where not only Judge Fell sat and listened, but where too, in later years, it is almost certain George Fox completed his dictation to Thomas Lower of the "Journal" begun in Worcester Gaol. The heavy solid tin inkstand resembling pewter ware, is probably the one then

"WHAT I feel daily more and more to need, as life rises more and more before me in its true reality is to have intercourse with those who take life more in earnest. It is very painful to be always on the surface."—DR. T. ARNOLD.

used, but the furniture, though in keeping with the atmosphere of the room, is mostly of a somewhat later date. The room, too, is a little smaller, part of one side having been thrown into a giant pantry, evidently an even more important chamber to Mistress Sarah Foster Abraham (great-great-grandmother of the present occupant), a housewife of expansive culinary ambitions, some of whose recipes containing much talk of such items as "sixteen eggs" and "one pound of butter" in a rice pudding, I read as I sat on the parlor window seat, from the paper yellowed with age upon which they had originally been set down.

Up the shallow kitchen stairs we go with their curious cage-like centre, looking as if it had been constructed to take a lift to the upper story, to the bed-rooms. Ancient floors are practically intact, and the original panelling in two rooms. Chief, however, of the upper rooms is Judge Fell's study, a spacious room, with curious double doorway entrance, to keep off draughts, with the latch that must have been raised by many saintly and famous fingers, in one corner. Here, too, is the great carved Fell family four-poster, deprived, alas, of its superstructure by some later users, perhaps as much because they were iconoclasts as lovers of fresh air. Still can be seen the holes for the ropes which supported its massive mattress, and some of the design upon its head is repeated in the large raised fire-place where the judge and his companions must have sat and warmed their toes over the walnuts and wine. Here, too, we can imagine George Fox over the pipe of tobacco "bought for father" as recorded by Sarah Fell in her fascinating "Accounts Book" recently published.

Up another flight and the great attic is reached—store-room perhaps and undoubtedly the cold weather playground of the merry Fell family in their childhood. How the rafters must have rung in those days, but it would take more than the most mischievous of children to move those massive bulks from what has been their resting place for well over 300 years.

The Society owes a deep debt of gratitude to the present owner, not only for her very considerable financial expenditure, which has restored and preserved Swarthmore, but far more for the loving personal interest—a worship would hardly be too strong a term—she has bestowed upon it. Her conversations people it again with the Judge and his children, with Margaret Fell and with George Fox, with Daniel Abraham, husband of Rachel Fell, and their family, till, in 1759, it passed into the hands of heedless owners, who cared not for the sacred associations it holds for us.

A better day has dawned for Swarthmore Hall, and this renaissance, both of interest in our Society's early history and of the desire to give widely again to the world the message of those whose home was at Swarthmore, is of good augury.

H. W. PEET.

174 VENER ROAD, Sydenham, S. E., 26.

#### NOT NOW.

"Not now," dear heart, but some time thou shalt know

Why it was best to suffer day by day,  
Why bear the cross; why burdens heavier grow;  
And darkness seems to spread across the way.

Some time, dear heart, though still it be "not now,"

Thy cross, so heavy, shall be laid aside,  
The darkness vanish, and upon thy brow  
No more the mark of grief's relentless tide;  
Instead, a radiance on thy face shall shine,  
Born of the love that casteth out all fear,  
And peace, that perfect peace, shall then be thine,  
E'en though it be, dear heart, "not now," nor here.

—Leisure Hours.

CHARACTER is not the product of logic, but of faith in ideals, and of sacrificial devotion to them.—HARRY E. FOSDICK.

"WHAT men want is not talent, it is purpose; not the power to achieve, but the will to labor."—BEECHER.

## RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE, COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 41.)

In the early part of 1851, I completed the purchase of our pleasant summer home at Newport, R. I. The house was then supposed to be nearly a century old. My dear wife and I had much pleasure in fitting it up in a simple, inexpensive way, and we have ever felt it to be cause of grateful thanksgiving to our Heavenly Father that He has permitted us, with the children and the grandchildren, to have so much unalloyed enjoyment at that healthful and beautiful place, endeared by so many sweet recollections. It is true that now in my old age, "the changes that are sure to some" have cast a shade of sadness over those pleasing memories. Dear friends who were wont to welcome us, have gone one by one to their heavenly home, the endeared and precious companion of my life has been taken from my side, and to me their loss is irreparable on earth. Still, however, there is much of rich blessing left, and I ought not to repine, for I know full well "We've no abiding city here." I can still enjoy the comfort and pleasure the dear children have in the mansion on the "Bay Side."

In 1851, our beloved and honored father, Thomas Wistar, died full of years, being nearly eighty-eight. He was a highly valued Elder in the church, and his upright walk and sound Christian faith made him a most excellent example to his numerous descendants. I watched his closing hours, esteeming it a privilege to wait upon him and render any service in my power. His end was very quiet and peaceful. The year following the old home on Market Street was broken up, my sister-in-law Elizabeth W. Wistar removing to the house built for her on Filbert Street, No. 1319. The property has been since rented for business purposes, but as often as I pass it, the memories of the happy hours passed there come vividly before me. How many wise and good have I met within those walls. How many devoted servants of the Lord Jesus. But this world was not the place of their rest. The earthly tabernacle was to be dissolved, and they have gone to "an house not made with hands, eternal in the heavens." May it be my blessed and happy lot through the mercy of God in Christ Jesus my precious Saviour to meet them there, even if it be through great tribulation, having my robes washed and made white in the blood of the Lamb.

It was about this time that our friend Cordelia Bayes, a minister from England, came to Philadelphia and visited the families of our Monthly Meeting, to many of which I accompanied her, having satisfaction in thus helping the Lord's servants. In 1853, our beloved friends, William and Josiah Forster, John Candler and William Holmes, came over to deliver to the President and the Governors of the different States of the Union, the address of the Yearly Meeting of London on the evils of slavery. They faithfully performed the onerous and delicate duty, being with very few exceptions, received civilly by the Southern officials. It was while engaged in this work that our beloved William Forster was taken sick at a lonely tavern in Tennessee on the Holston River, not far distant from Knoxville. There in much peace he departed from this life in assured hope of an everlasting life of happiness and rest in the presence of his dear Lord whom he had so long and so faithfully served. His remains were interred at Friendsville in the graveyard of our religious Society. He had, but a few days before, attended the meeting there, and viewed with interest the graveyard, making some inquiries about their manner of interment. Of his last sermon preached on this occasion, one who was present writes, "In his vivid description of the life of the dedicated Christian it seemed as if he might have been involuntarily drawing a picture of himself—first, beautifully setting forth the fruits of earthly dedication, the blessed results arising from a full surrender of the whole man, body, soul and spirit to the tendering, sanctifying power of Divine grace, in the very morning of the day,

before the heart is seared and hardened by the cares of the world, or the love of other things, tracing the course of such from one degree of religious attainment to another, gradually mellowing under the bright beams of the sun of righteousness, till finally, the ripe fruit is brought to perfection. In describing the winding up of the earthly course of the perfect man in Christ Jesus, and the crown of glory which awaited him, it seemed as if he had almost opened heaven before us, and a little glimpse was given of those blessed realities, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, but which God hath laid up in store for all those who love and serve Him."

In the last chapter of the memories of Wm. Forster, edited by B. Seebom, there is a most interesting description of his last illness and of his interment at Friendsville.

The remaining members of the deputation after completing their visits to the Governors of the States, returned to Philadelphia, from whence they forwarded by mail copies of the address to most of the legislators of the Southern States. This closed their Christian labor and they soon after embarked for England.

In 1855 my beloved and honored father, Israel Cope, departed from this life aged nearly eighty-five years. To his wise parental care I am sensible I owe much. He was firm in his discipline and ever a good example. Being of a retiring disposition he did not participate much in public affairs, but sought to be practically useful to his fellow-men in an unobtrusive way. He was very hospitable and enjoyed entertaining his friends liberally. Being fond of reading he was well informed respecting various countries. He loved rural pursuits and took great interest in going with me to visit the farms which were under our care as long as he was able. In the course of his long life he had met with severe afflictions. The death of my own dear mother, and of several dear children were keenly felt. Large pecuniary losses came upon him and were borne with resignation. My dear step-mother who had long been his true and loving companion, and the judicious, tender friend and counsellor of his children, was also removed by death a few years before his decease, but, a day or two before his peaceful close, he said his sorrows were no more remembered. All tribulation was over, and we reverently believe he was through the mercy of God in Christ Jesus admitted into one of those mansions in his heavenly Father's house. About a year after, my beloved sister Lydia was also removed by death from our family circle. She was one who felt tenderly for the sorrows and afflictions of others, and did what she could to relieve them. Her loving, cheerful character made her very attractive both at home and abroad, but we doubt not, through her Saviour's redeeming love, the change was a blessed one for her.

In 1856, our dear friends, Priscilla Green and Mary Nicholson, ministers of our religious Society from England, arrived in Philadelphia, and by arrangement previously made, became inmates of our household. We felt this to be a precious privilege, to entertain devoted disciples of the Lord Jesus, who both by nature and grace were lovely in their lives. Unity with them brought as it were the refreshing dews of Heaven upon our spirits, and the remembrance of this, even after the lapse of twenty years, is yet as the greenness that is known by the side of the still waters. I accompanied them at various times in some of their religious visits, and we had also many precious seasons of waiting upon the Lord in the family circle. They were both of them women of much spiritual discernment, and gifted in ministry, being admirably fitted to sustain each other in the gospel of labor committed to them. Mary Nicholson by her sweet, winning, affable manner opening the way for her more reserved and retiring friend. They continued in this country about two years, often cheering us by their returns to Filbert Street. While they were with us our dear daughter Mary was married to James Whitall, who by this connection was not far separated from us.

In 1858, my dear wife and I in company with Richard Richardson and wife, set out to visit the land in Iowa which

had been purchased to carry out the concern of Josiah White to establish a manual labor school for poor children. On our way we visited friends in Cincinnati and in Richmond, Indiana. We crossed the Mississippi at Burlington, Iowa, and went through Mount Pleasant to Salem, near which the land was located. It was on the wide prairie without much improvement, and there seemed but little prospect of any useful result, the funds having been very badly invested. Our journey was an agreeable and informing one, with new experiences of life which, however, did not tend to dissatisfy us with our eastern homes. We returned to Philadelphia by way of Chicago, Cleveland, Niagara Falls, &c.

My dear Sarah having long been desirous to visit our friends in England, and the way appearing clear, we concluded in the spring of 1860 to cross the Atlantic. The passage was engaged in the *Persia*, a noble side-wheel steamer from New York. We left on the \_\_\_\_\_ of Fourth Month; the voyage proved a propitious one, and at Liverpool we were met by our beloved friend Benjamin Seebom, who after a day or two's rest took us to his home at Bradford. There we spent a delightful week, his dear wife and daughter devoting themselves to make our stay enjoyable. We accomplished in our five months' visit all we had in prospect. On our return voyage we were accompanied by our dear friend Eliza Barclay and her nephew, John Henry Backhouse, the grandson of Joseph John Gurney, who tarried with us during part of their visit to America.

(To be continued.)

#### BOOK REVIEW.

"ENGLISH PRISONS TO-DAY."

*The Report of the Prison System Enquiry Committee.\**

This Committee was formed early in 1919, and has pursued its investigations for three years. The Chairman is Sir Sydney Olivier, and the membership included representatives of various schools of political thought. It has been edited and largely written by Stephen Hobhouse and A. Fenner Brockway, both of whom served long terms of imprisonment during the war.

The result of their labors appears in a bulky octavo of 728 pages, containing thirty-eight chapters and four appendices. It is published by Longmans, Green & Company, London and New York.

Notwithstanding the high character and reputation of the members of this Committee, the Home Office refused to furnish any official information, and also forbade the members of the staff of every prison from giving evidence. But before this order reached the various Prison Boards, replies had been obtained from fifty prison officials. Reports were received from twenty-two visiting Magistrates and from thirty-four Agents of Prisoners' Aid Societies. Some 290 statements came from ex-convicts of varying types.

The Report especially mentions the bad effects of separate confinement in cells, and adduces overwhelming evidence in support thereof. A visiting Minister: "The first month of separate confinement has no reforming value. It seems to me wanton cruelty, or else very bad psychology. It nearly drives some mad, others are made bitter with indignation, and it destroys personality with a third class, crushing them to the earth."

A Priest: "The preliminary period of separate confinement is of no value and is cruel. They are shut up just when they need company."

Agent of an Aid Society: "Separate confinement very often affects the mentality in a powerful way."

A Warder: "The moral and physical dangers of the month's separate confinement are far and away more serious than any compensating advantage."

Few prisoners attempt to obey the silence rule. Those who do so suffer grave mental consequences.

An ex-prisoner: "If it were possible to enforce the rule,

\*"English Prisons To-day," by Stephen Hobhouse and A. Fenner Brockway. Can be ordered through Friends' Book Store, 304 Arch Street.

ninety per cent. of the prisoners would lose their reason within a few months. I know one prisoner who felt that he ought conscientiously to observe the rules; he tried to refrain from all speech and communication with his fellows, and at the end of three months his mind was so affected that he had to be removed to a home for the mentally defective. There was a young man at Portland who was punished for talking, and, promising never to do so again, kept his word. The result was that he became like an idiot, and could be seen working his face in a horrible manner as he stood at his work." These extreme cases are rare, since the vast majority of prisoners make no attempt to maintain silence.

An Official: "I have little doubt that this absurd and unnatural rule is responsible for many of the cases of mental deficiency which constitute a certain proportion of our prison population."

The silence rule is not the only vice in the system. Self-respect is systematically destroyed and self-expression prevented in every phase of prison existence.

Perhaps the most remarkable facts elicited by this investigation are those relating to insanity and suicide in prisons. The ratio of insanity in prisons is 86.6 per 10,000, which is tenfold the ratio among the ordinary population. That imprisonment in the English jails is largely the cause of this insanity is indicated by the fact that the insanity rate increases with the length of the sentences served.

Elaborate precautions are taken to prevent suicide. But with all the precautions the suicide rate in prison is three times greater than outside.

The statistics for 1920-21 show that 54 per cent. of the male prisoners and 73 per cent. of the female prisoners have been previously sentenced at least five times. One chapter cites 28 statements of ex-convicts as to the effects of imprisonment. "There's nothing to beat a jail sentence for utterly debasing whatever was left in a man of what was good." "This life reduces one to the level of a wild beast, and every bit of one's better nature is literally torn out. . . . If you come to see me, look out for something between a man and a beast, uncouth and uncivilized."

The political prisoners or conscientious objectors were asked to name any benefits arising from their experience in prisons. Two hundred and eighteen were consulted, and 134 mentioned some advantages, although, as a rule, condemning the general system. Among these benefits were:—

1. Opportunities for reading and meditation.
2. Spiritual benefits from prayer and religious reflection.
3. Lessons in patience and sympathy.
4. Valuable experience at first hand which may aid in bringing about penal reform.

In the concluding chapter it is urged that our penal theories must be revised. Punishment must no longer be the object. "Guilt, and the measure of it, is a question for a higher and more competent judge than human beings are ever likely to provide, nor is deterrence a reliable motive."

Not the least important cures for crime are the same as the remedies for poverty, for lack of proper education and the like, and are therefore political rather than specifically criminological.

A. H. VOTAW.

### CHILDREN'S CORNER.

TRAINING THE PALATE.—"Have you been sorry that you learned to eat all kinds of food?" asked a neighbor of Evelyn Lewis, who had been required to learn to eat all ordinary foods before she might make a long-desired visit to her Eastern relatives.

"Never once," admitted Evelyn, "though for awhile I feared I never should accomplish it. You know, it took me a whole year. When there were only rhubarb and buttermilk left to conquer, I felt as if I were quite a heroine; and finally when I could eat a piece of rhubarb pie or drink a glass of

buttermilk without making a wry face, I felt deserving of a medal for overcoming a wayward palate."

"You were always so fussy about your food, I often wondered at your mother's patience with you," said the neighbor.

"And I wondered at her seeming cruelty when she told me that when I could sit down to a meal and eat whatever was set before me, I might go on a year's visit to our Eastern relatives. She said she did not wish my grandmother and aunts to be annoyed by my finicky tastes, because of which they would blame her for not training me properly."

"It was well for me that I had educated my taste, for at the very first meal five of the dishes served were ones I would have disdained to eat a year before. My grandmother's feelings would have been dreadfully hurt if I had refused them. As it was, I gained the reputation of being so easy to entertain because I liked everything."

"Many a time since that visit I have been thankful that I could eat any food, for often I might otherwise have gone hungry. I have learned to bless my mother's wisdom in requiring what seemed at the time a terrible hardship. Moreover the moral effect was good, for I am not now prone to lose heart at a difficulty as I was, and my health is far more stable."—*Christian Endeavor World*.

### WEEDING THE ONION BED.

The days were long and the sun shone hot  
Upon Farmer Goodsen's garden plot,  
Where corn and cabbages, beets and peas,  
Melons and cucumbers, those and these,  
Grew and spread in the sun and light,  
Wrestling upward and downward with might,  
While in and among them, flourishing still,  
As only weeds can, weeds grew with a will.

"Weeds grow apace," the old farmer said,  
Leisurely viewing each garden bed;  
"Well—the plow for the corn, for the cabbage the hoe—  
But then in some places, I ought to know,  
There's nothing so certain the weeds to destroy  
As the fingers and thumbs of a trusty boy."  
So, raising his voice, he shouted, "Ned!  
Here, sonny, come weed out this onion bed!"

The day was hot, and the beds were dry,  
As garden beds are in late July;  
And Ned was reading his Fairy Book,  
In the cool, sweet shade by the orchard brook,  
While wondering whether he'd come with grace,  
Or with frown and pout on his bright young face,  
I looked and lo! there was plucky Ned  
Tugging away in the onion bed.

oft and again as the day wore by,  
Till the sun went down in the western sky,  
I glanced toward the garden, and always there  
I caught the gleam of his gold-brown hair,  
As under the hat his curly head  
Bent low o'er the weeds in the onion bed.

Ah, years have journeyed and gone since then,  
And Ned is a man in the world of men,  
With heart and hand and a steadfast will,  
He is pulling the weeds of evil still,  
A shining record and noble fame  
Belong to-day to his honored name.  
Yet nowise grander he seems to be  
Than long ago he appeared to me  
When promptly bending his curly head,  
Patiently weeding the onion bed.

—Wide Awake.

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

KIRBY PAGE, author of "The Sword or the Cross," lectured at the Woolman School at Swarthmore on the twenty-second of Seventh Month. Although the meeting dealt mainly with problems of the Social Order, some of Kirby Page's remarks are applicable to problems of international order. He emphasizes in particular the inevitability of conflict where activity is predominantly directed toward selfish ends.

TWENTY-SEVEN THOUSAND young men are to receive a month of military training in Citizens' Military Training Camps this summer, as provided for in the Defense Act of 1920. About fifty thousand made application, but the Army Appropriation Act did not provide an appropriation adequate for so great a number. About ten thousand received similar training last summer.

FREDERICK J. LIBBY is preparing in booklet form for the use of Bible Classes and study groups the course of lectures on preparation for peace work presented by him at the Earlham Conference.

THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA has voted to favor the observance of Armistice Day, or the First-day nearest to it, as a day of special consideration of the responsibilities and duties of nations in international relations, suggesting that in observing the day, care be taken to emphasize the spiritual aspects and needs of international life, and the importance of constructive peace programs, to the end that church members generally may be kept informed of the world peace movement, and may be inspired to do their individual part in promoting right international relations.

THE promotion of peaceful understanding between France and Germany was the object of a meeting recently held in the chamber of the German Reichstag by representatives of the French League for the Rights of Man and the Federation of German Peace Societies. Herr Loebe, the president of the Reichstag, opened the meeting, which was addressed by prominent representatives of both nations. Professor Albert Einstein was one of the speakers.

OF the 13,878,671 letters received at Washington expressing opinions about the Disarmament Conference, more than ten million, according to the Federal Council Bulletin, were pleading for Divine guidance for the Conference.

W. L. MCKENZIE-KING, Premier of Canada, has suggested to Secretary Hughes that the Rush-Bagot Agreement, limiting armaments on the Great Lakes, be recast in the form of a modern treaty, as it has done good service and is obsolete in language. It was ratified in 1818, and provides that the United States and Great Britain may each maintain four vessels of war on the Great Lakes and Lake Champlain, provided that each vessel does not exceed one hundred tons burden, and carries no armament heavier than one eighteen-pounder gun. It says nothing about land armament, but its spirit has been extended to include the whole boundary between the United States and Canada.

VETERANS of the "Rainbow Division" have petitioned the House of Representatives to remove from the sub-committee on army appropriations Representatives Anthony, of Kansas, Sisson, of Mississippi, and Stafford, of Wisconsin, who resisted strenuously some items of the Army Appropriations Act. The veterans request that men sympathetic with the carrying out of the provisions of the Defense Act of 1920 be substituted for these men.

THE TACNA-ARICA AGREEMENT.—Permanent peace in South America was brought one step nearer when on the twenty-first of Seventh Month, in the Hall of the Americas

Pan-American Building in Washington, delegates from Chile and Peru signed an agreement whereby the President of the United States is to arbitrate the claims of the two countries to the province of Tacna, on the Pacific Coast between Chile and Peru.

The province came into the possession of Chile after the War of 1879-1883. By the provisions of the Treaty of Ancon, which terminated that war, Chile was to have the territory for ten years, and after that time its final disposition was to be determined by a plebiscite. In 1894, internal conditions in Peru made a plebiscite impossible, and since then no agreement has been reached as to the conditions of the plebiscite; and meanwhile Chile has been in possession, maintaining a large army in the district. So for nearly forty years, the "problem of the Pacific," as the question was until recently called, has been a potential source of danger.

Early this spring, President Harding offered his services as arbiter to the Chilean and Peruvian Governments, which were then re-opening the discussion, Chile having taken the initiative, but having acceded to Peru's suggestion that the question be arbitrated, the definite Chilean proposal for a settlement having proven unacceptable to Peru. The negotiations were long and stormy, and several times seemed hopelessly deadlocked, but under the tactful guidance of Secretary Hughes, the difficulties were smoothed away, and the arbitration protocol agreed to. The agreement provides that the President of the United States shall determine whether or not a plebiscite shall be held; if it is held, the conditions governing it; if no plebiscite is held, Peru and Chile shall negotiate directly, and if their negotiations fail to reach an agreement, they shall submit the question once more to the President of the United States.

"Among our current deficiencies, it is not fanciful to denominate the lack of the peace mind as our cardinal loss. We observe the effects of its absence in all directions. Our industrial conflicts are embittered and our social arrangements endangered by an indisposition toward peace shown by employers and employed. . . . In international concerns, this defect is seen at its worst. Not only is there disagreement as to policies and purposes, but the temper displayed by Governments in their dealings with each other is such as to preclude the anticipation of an early settlement of the world's affairs."—HOLFORD KNIGHT, in the *Fortnightly Review* (English).

IN connection with the above paragraph, it is interesting to note that the sheriff of Carbondale, Pennsylvania, found the first step toward the prevention of disorder in connection with the strikes, according to the daily papers, was to disarm some of the private guards employed by the companies. Disarmament should begin at home.

"In all the anti-war propaganda, material waste and physical suffering have received the major emphasis. These considerations will never end war. The conviction that war is sin alone will bring the issue squarely before the conscience, and give wings to its latent idealism. If the war-makers should hold the faintest suspicion that the pulpits of Christendom would do their own Christian thinking about war, and exercise the right of choice whether they would bless or condemn it, our governments would be more deliberate about setting the stage for another war."—WILLIAM AUSTIN SMITH, *Editor of The Churchman*, in the *Federal Council Bulletin*.

R. R. Wood.

THE history of literature, of science, of art, of industrial achievements all testify to the truth that success is only the last term of what looked like a series of failures.—JOHN MORLEY.

"Of all places in the world home is the place where we should cultivate manners."

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### WHAT DID YOU DO?

During the war many a man was spurred on to enlist by the statement that in the future his own children might ask him: "Father, what did you do during the war?" In some way this same question ought to be brought home to every adult Friend in the United States. At a time when thousands of people are turning to the Society of Friends with questions concerning the way of life, the Service Committee finds itself with a great many applications from people who are not Friends and comparatively few applications from Friends themselves for service abroad. The Committee has been looking for a physician for its work in Russia for a year. Jewish, Russian, Catholic, and doctors without church affiliations have volunteered. There are Friends who would have volunteered if it were not for age limitations and health requirements, but up to the present time no suitable physician has offered his services from the Society of Friends, even though we have offered a small salary in addition to maintenance. A great many people are eager to join in our work in Poland and Austria, but comparatively few Friends are volunteering for this service now that the war is over and it is not the popular thing to do.

It is impossible to carry on our work unless we have a sufficient number of Friends, or those who are grounded in the principles of Friends, to give the right kind of direction to the work. We are glad to have the co-operation and fellowship of so many other people, but we do need more of those who have been born with a sense of responsibility for their fellow-man and who are actuated by the desire to serve Jesus Christ by doing such work. This is not a time to make a plea for personnel, but a time for individual heart-searching as to how the question can be answered when put to us. What did you do to make the message of Jesus a living reality to the hungry and the helpless in their time of need?

### SHE HATH DONE WHAT SHE COULD.

*(A Little Girl's Contribution for Russian Relief.)*

DEAR MISS HAINES:—

I have tried to earn a little money for the Russians by selling some of the plants that I raised in my garden. I just earned this four dollars and twenty-five cents and I hope it will do some Russian good. I am eleven years old and I hope to be able to give you a large sum of money soon.

I don't think you know me, but I hope we'll soon meet.

Your devoted worker, ———

### ARE WE WORTHY?

The following letter is a challenge to Friends:—

DEAR FRIENDS:—

I am sending you herewith a check for \$500. You may use it either for Russian relief or for your work in West Virginia, or divide it between the two, as you feel that the need is greatest and the funds most difficult to secure. I am in deep sympathy with your work in both fields.

It is that spirit of fellowship and good-will of which you write and which enters so constantly into your work and which you strive to bring into the relations of those whom you endeavor to serve that makes me feel such satisfaction in being able to join with you in this service to our unfortunate fellow beings. I have no use for mere "alms-giving." There should be no need for alms if mankind were just and unselfish, and we owe it to those whom society wrecks by its own ambition and wickedness and stupidity, to alleviate their

sufferings as we can. I can think of nothing more splendid than to be one of your workers, carrying that spirit of love and sympathy, along with material aid and refreshment, into the work of relief. Since that is not possible for me, I must find my pleasure in helping those who do the real work.

Cordially yours,

"FORTY ACRES AND A MULE."

To the Polish peasant no less than to the American freed slave, land and stock represent all this world's blessings to which one can aspire. More fortunate than the Negro, the peasant already owns the acres and the Friends' Mission is trying to supply the mule.

Throughout the years when the peasants of Eastern Poland were pushed back by the armies and swept into Russia, they were sustained by the memory of the home-land and the hope of return to their own fields and the simple, laborious life that meant happiness to them. After the war they began to return. They had but fled from one tragedy to encounter another. There was no place to live, there were neither horses nor cows, there were no implements nor seeds. They returned enfeebled, with empty hands, to begin life anew.

It is no easy matter to cultivate the wilderness and to obliterate the traces of seven years of war. Acres of fertile fields are now overgrown with weeds and grass. The woods have encroached upon the meadows, covering them with a growth of young birch trees sometimes fifteen feet high. Barbed wire entanglements still cover miles of territory, and everywhere the earth is broken by trenches. It was a feat for the refugees to discover in this scene of desolation the plots of ground to which they could claim ownership. Sometimes they were recognizable by the fruit trees standing by the scattered heap of bricks, once the oven, which was all that remained of the house. Sometimes there was nothing—not even a square yard of cultivatable ground—to show where house and garden had been. Disappointing as they found their homecoming, at least they were refugees no longer, and they set to work to put their land in condition.

It was a heart-breaking task, lightened only by the help received from the Mission. It was necessary to supply food, implements, material for house building, seeds and aid in tilling the soil. Assistance in getting the land under cultivation was the most important form of relief. In the spring of 1921 tractor plowing was undertaken. Small tracts were plowed for the neediest peasants, and afterwards larger tracts for those who agreed to plant them to grain in order to increase the bread supply. Because of the costs and delays in tractor plowing, this method was superseded by horse plowing. An observer describes the difficulty of this work. The peasant leads a two-horse plow, his wife following behind, turning over with her hands the sods too heavy for the plow to turn. Every five or six yards the man has to stop and help her. A second plowing is necessary before the seed can be sown. Only the strongest peasants can get much land in condition unaided. This spring the Mission bought the horses from the Government for about \$7.00 apiece. It was money well spent. The use of a seven-dollar horse, a German trench spade, and a few seeds puts a family on its feet by the end of the first harvest.

Most of the horses were organized in plowing columns which are plowing a piece of land for as many returning peasants as possible. At the present rate, these columns can plow enough land to start 2,000 families each month with at least four acres of broken ground. All the spring the columns worked at terrific pressure to prepare the ground for planting, which went on as late as there was any hope that the seed would grow. Crop reports are favorable and everything indicates that the peasants with their Mission sickles and scythes will reap a good harvest. As soon as the crops are gathered, fall plowing will be begun. Then the horses will be sold to the neediest peasants and the proceeds from the sale will be used for permanent local improvements.

So rapid has been the improvement in the districts where

the Friends are working that the Ministry of Repatriation has been studying their system and recommending its adoption in other districts. Oscar Moon, assistant head of the Mission, who was present at a conference of all the County Starostas, reports that they showed great interest in the work of the Friends. He says: "The only breath of criticism against the Friends was that they had gotten control of horses which belonged to the Government and which should have been available for the use of local officials. The Commissar replied that if the Polish people had been as wide awake to the needs of their country as the Quakers they would have had the use of the horses. The Quakers saw the need, made application to the War Ministry, and got the horses. Confidence was expressed that they would secure the maximum results from their use." Whether they can secure the maximum results depends on the help received from America. The plan of plowing four acres for 2,000 families every month during the three autumn months with all the incidental relief calls for \$40,000. The shortage of money is so great that the Mission has had to discontinue giving a week's ration of food to each newly-arrived refugee family. Without our help the return to normal life is indefinitely delayed. The acres are there, but what avails ownership without food and seed and plows and horses?

Only those who have lived among the peasants know what our aid means to them. Oscar Moon thus describes their attitude. "Their appreciation is pathetic. Most of them attempt to kiss the hand in token of gratitude, but why not? Have not the Quakers given them an acre of plowing, and does not that one acre spell the difference between life and death to them? Why should they not look upon these people as saviors? So they kiss the hands that have helped them."

SHIPMENTS received during week ending Seventh Month 22, 1922—27 boxes.

Contributions received during week ending Seventh Month 24, 1922—\$11,847.62.

### FRIENDLY NEWS NOTES.

A MESSAGE from Elihu Grant of Haverford College, covering the spirit of the Richmond Conference to convene next month:

Remember always that we are the Religious Society of Friends, that our religion is the religion of Jesus Christ and that our friendliness is born of His Spirit.

The Five Years' Meeting does not come together in the interests of theology, but of religion, and theology is not religion. It does not convene in the interests of politics, but of friendliness and love. It does not exist for business mainly, but in the name and for the kingdom of our Lord and Saviour Jesus Christ. These three, theology, politics, business, may be good but they are not the best. The religion and spirit of Christian brethren is best and we are called to exhibit these in the convincing demonstration of the Spirit and of Power. The world does not need our contributions, this year, of business, politics, nor perhaps of theology, but throughout the five-year period before us it needs desperately the spirit and grace of Jesus Christ.

LETTER FROM GERMANY TO A PHILADELPHIA FRIEND.  
GUBEN (Brandenburg).  
Seventh Month 12, 1922.

DEAR FRIEND:—

Adolph Baumann sent me thy address, because I asked him for tracts on the deeper Christian truths. I became a Quaker some weeks ago. I have loved the Quakers for years, Fox, Penn, Barclay, etc., the old Quakers, the plain old Quakers. I like very much "No Cross, No Crown." But I cannot buy it on account of the German rate of exchange. I would much like something on the deeper truths of Christianity. I have read "Echo and Voice" (taken from THE FRIEND, Philadelphia) in German. Are there more writings of this kind? I am a member of the international Society of Friends, but I long to learn much more. Are there still Quakers in the way

of Fox, in speech and apparel? All their life filled with the passion to live a real Christian life like the first Quakers? Please send me books, tracts or old Journals, of the same kind as "Echo and Voice." I should like to hand them to my friends here. I have religious meetings in my lodgings and we read Quaker books. I am a teacher and have two sons who attend school. For myself, I like English just as well, but for the Friends here they must be in German. Was "Echo and Voice" written first in German, or was it translated? When thou comes to Germany, I hope thou wilt come to Guben, that thou may be able to teach me much more about the "Inner Light," and how to live a deeper Christian life. Please help me to live a more deep, inner life.

Thankfully,

H. — N. —

FOLLOWING the example of Westtown School, which two or three years ago "set up" a Monthly Meeting at the School, it appears that a similar step has been taken by Oak Grove Seminary at Vassalboro, Maine.

THE blue-backed quarterly, *Friends' Fellowship Papers*, has found a most welcome reception in the homes of some American Friends. The issue just received announces that, unless the unforeseen should happen, the Eleventh Month issue (that is the next but one) will be the last. Various circumstances have conspired in leading up to this position, and without a sufficient subscribing clientele and in the absence of a subsidy it is impossible to continue.

The number before us is unique in this that the respective Clerks of the Vienna and the Berlin Monthly Meetings each contributes an article, Ernst Lorenz (Berlin) giving an impression of London Yearly Meeting. "As a living experience never to be forgotten," he carries away the memory "that there, above all meanings and opinions, is standing the living spirit of unity, of oneness."

It is reported that in Poland the Society of Friends has recently been registered as a religious body for the benefit of the one Polish Friend.

In the course of an article on "The Supernatural under Domestication," in the Seventh Month *Hibbert Journal*, the writer says: "There is a story of an American who purchased a sculptured angel of an undertaker in the hope that, with a little manipulation, it might serve as a statue of William Penn. Several adepts were called in, and tried in turn their chisels. But the chippings only proved the metamorphosis impracticable, and finally the angel was broken up for road metal. Let him that readeth understand." He suggests the "moral" as follows:—

"The modern man who says he has no use for religion is perfectly right. He hasn't. In his sense of the word no one ever had. The people who are wrong, who are holding us up and wasting our time, are the people who are trying to chip away religion to the cut of the New Worldliness. The more they try, the less angelic does the figure become, without in the least resembling the image set up upon the plain of Babylon. The Churches would be well advised to give up the new stunt and return to the new birth. Up to the present they cannot be said to have made much headway with 'social reconstruction.' And the reason, as the newspapers put it, 'is not far to seek': man is not socially constructed; if reconstructed at all, he is spiritually. Like the poet—and I do him the honor of saying that a poet he is, every inch of him—he is born, not made. It is just possible that he may be born again. It is entirely impossible that he should be manufactured."

It is probably the case that no English Friend traveling with a minute has made a longer stay with us within the memory of any now living than has our beloved friend E. Maria Bishop. She was helpful wherever she went, her rare gift of fitting in comfortably with the family conditions as

she found them endeared her to all to whom she came. Her report to her home "Meeting for Sufferings" will interest our readers and we give it in part as sent us by a correspondent:—

E. Maria Bishop said that the last two years had been a wonderful time of experiencing God's guidance. She had no very definite plan when she went out, but she went where the way opened and day by day the guidance came. She sometimes seemed to come to the right place just at the right time. It was very easy in America to slip into the household arrangements, as you are never treated as a stranger. Personal talks, when she entered into sympathy with those to whom she was speaking, were a feature of the service. Her concern had been for visiting in the Eastern States, and a large part of her time was spent amongst the two Philadelphia Yearly Meetings, where there were a large number of small meetings, in many of which the two branches existed side by side. She visited meetings in North Carolina, a group in Ohio, and attended the two Yearly Meetings of Baltimore, and after that went to Virginia. She visited various colleges and schools, including Oberlin College, with its four or five thousand students drawn from seventeen different nationalities, including Negroes; State College, Pennsylvania; Cornell University; Wellesley College; Westtown School, George School, Oakwood, and Woolman School. The old differences were dying down, especially amongst the younger generation of Friends. In Canada, where several meetings were also visited, new ones had been started in various places. In these Friends all met together without any difference. She felt there was cause for much thankfulness for the way in which Friends were being drawn together, and that the more visits that can be interchanged the better. We need to mix more on both sides of the Atlantic, and to help one another in every possible way. We need the buoyancy and keenness of American Friends, and we also have something to contribute. Much enthusiasm had been caused by the All Friends' Conference. Western Friends had been impressed by our meetings for worship, which had made many of them long for that kind of worship amongst themselves.

THE membership of London Yearly Meeting now stands at 20,047. Convincements for the year 381; 171 dissociations, resignations, etc. Births have been 119 and deaths 304. Removals into the Yearly Meeting 23, against 6 out. Recorded ministers 240. Number of members reported married 173, against 207 last year, 204 in 1919 and 150 in 1918.

THERE is a Danish monthly—*Gads Danske Magazín*. A recent issue contains an article by a prominent minister of the National Lutheran Church, which he entitles: "The Sacrament of Silence." He advocates the use of silent meetings and services in the churches, as a need of the present time. He speaks sympathetically of the Quaker way of worship, and of the work of Friends during and since the war. He also gives several quotations from the writings of Caroline Stephen. The writer's idea is not to abolish the sacraments of the Church and substitute silence instead; but he advocates absolute silence during "the holy supper."

IN a recent issue of THE FRIEND, we gave the names of the five delegates to the Bluffton Conference from Philadelphia Yearly Meeting. We can now add the five who are appointed as delegates from the Five Years' Meeting. They are Wilbur K. Thomas, Paul J. Furnas, L. Hollingsworth Wood, W. Rufus Kersey and Charles E. Tebbetts. While official delegates are being chosen by the religious bodies participating, it is an open conference and it is strongly urged that many others attend.

AN interesting feature of one of the special meetings during the week of New England Yearly Meeting at Vassalboro, Maine, was the exhibition of a large map which showed the location of each meeting-house in the Yearly Meeting and which was so colored as to tell which houses were closed, which open, and which were in use a part of the year. One qualified

for the task gave a careful survey of the whole field and explained where were the best opportunities for opening new work and reviving old meetings.

ANOTHER book for children by Rufus M. Jones—"Jesus and His Companions"—is soon to appear from the press of Macmillan & Co. The chapters of this book have already appeared in serial form in *The Friend* (London) and have been highly appreciated by both old and young. The series now embraces three:—"The Story of George Fox," "Paul the Hero," and the one just referred to.

We learn of a Quarterly Meeting where it has become the practice at the session next following the Yearly Meeting for various Friends to give short impressions of the Exercises of the Meeting.

#### RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 96.

Charles Grimshaw, Anna Yarnall, Sarah D. Hoopes, Susanna S. Kite, Alice P. Roberts, James G. Biddle, Tacy M. Bines, Wm. A. Whittaker, William Biddle, Anna S. Palmer, Elwood Cooper, Annie Martin, Jacob R. Elfreth, Eunice P. Newbold, Wm. S. Yarnall, Elizabeth W. Beacon, S. J. O. Wood, Margaret Sheppard, Anna P. Chambers, Mary S. Walton, Francis W. Pennell, George Wood, Hannah E. Sheppard, Wm. H. Gibbons, Reece L. Thomas, Mary E. Williamson, Agnes W. Brumfeldt, Fannie W. Sharpless, Anna Morris, Ellen Brumley, Elizabeth S. Smedley, James F. Sharpless, Margaret Maule, Evelina D. Caldwell, Thomas S. Barker, Susanna Kite, Elizabeth D. Edge, Anna T. Griffith, A. and F. E. Zook, James F. Walker, Susanna Brinton, George M. Coleman, Hamilton Haines, Bertha O. Wildman, G. Eldaah Wilcox, Job McCarty, Anne E. Peirso, Mary Bacon Parke, David G. Alsop, Mary W. Young, Samuel Forsythe, Julia A. Walter, Daniel L. Copeland, James Fyfe, Walter T. Moore, Anna Webb, Sarah B. Bredin, Rebecca S. Hall, all of Pennsylvania; I. Powell Leeds, Hanna C. Reeve, Ellen P. Reeve, Josiah P. Engle, Matilda Yerkes, Juliana R. Maule, Mary L. Roberts, Lydia W. Evans, W. Henry Evans, Ezra Evans, Joseph S. Evans, Joshua S. Wills, Jesse Sharpless, Allen R. Sharpless, Wm. C. Allen, M. Emma Allen, C. Harry Evans, Mary V. Evans, E. J. and S. Barton, J. Harvey Darnell, Fred. Lippincott, Henry W. Leeds, Sarah W. Leeds, Ella T. Gause, Mary W. Leeds, Morris Linton, Wm. J. Hamlin, Ruth A. L. Kennard, John R. Hendrickson, all of New Jersey; Daniel Gibbons, Henry Johns Gibbons, Martha W. Post, Emma H. Dobbs, Annie F. D. Hoag, all of New York; Abel Walker, Elizabeth Sproue, Elwood D. Whinery, all of Ohio; Charles Y. Thomas, Maryland; Mary E. Boyce, Alfred E. Copeland (Vol. 95), both of North Carolina; Hannah G. Ryder, Massachusetts; Anna H. Chace, Horace B. Foster, both of Rhode Island; Richard Maris, Delaware; Wm. B. Stanley, Alabama; Senira L. Comfort, Phiny Gregory, James W. Bradway, Amelia Bedell, Elizabeth Griscorn, all of California; Wm. Comer, Washington; Wm. H. Joad, England; S. Hirakawa, Japan.

#### NOTICES.

A MEETING for worship is appointed by Abington Monthly Meeting to be held at Wilgus Hall, Hatherso, First-day afternoon, Eighth Month 6th, at three o'clock, Daylight Saving Time. A cordial invitation is extended.

FIVE YEARS' MEETING ANNOUNCEMENT.—Arrangements have been made with the Pennsylvania Railroad for Pullman accommodations for Friends intending to make the trip to Richmond, Ind., early in Ninth Month; those desiring to join the Philadelphia Delegation, kindly communicate with Wm. B. Harvey, 304 Arch Street, Philadelphia, who will be glad to give full particulars.

MARRIED.—Sixth Month 28, 1922, at Friends' Meeting-house, Moorestown, N. J., WARREN P. MILLER, of Germantown, and SARAH DUTTON LEEDS, of Moorestown.

DEED.—Fifth Month 26, 1922, at her home in Moorestown, N. J., REBECCA MATLACK, aged seventy-four years; an Elder of Chester Monthly Meeting, N. J.



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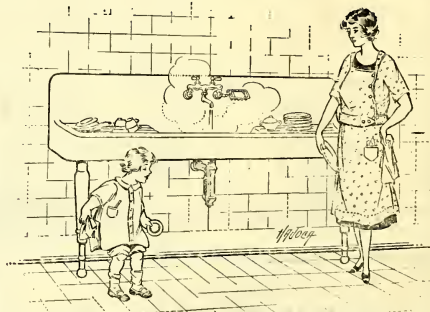
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# THE FRIEND.

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THE power of the church lies not in the gathering of crowds round a compelling leader, but in the spiritual force of the corporate body—a body composed of disciplined, devoted members, bent on the pilgrimage from self to God. Until we learn this lesson, and seek that circumcision of the spirit which brings every religious as well as what we call secular impulse into the captivity of Christ, our conferences and movements will leave us more powerless, because more disillusioned, than they found us. As individuals and as Churches we are sent into the world, not to express our own views and conceptions of what the Christian life should be, but to manifest Christ—to live in the power and under the rule of the incarnation.—E. HERMAN in *"Creative Prayer."*

## IS SINNING OBSOLETE?

Time was when we heard a great deal about sin. Nowadays, in polite circles, the word is almost never mentioned. One might suppose that it had "gone out"—like beaver hats or haircloth sofas. Much that used to be called "wicked" we explain away in other terms. It is not only that standards of behaviour have changed, but enough progress has been made in psychology, both of children and of adults, for us to realize that many things which were formerly attributed to "human depravity" are perfectly natural reactions to certain conditions, physical or temperamental. We are all of us strange bundles of characteristics, gathered up from a long line of ancestors.

We may then be doing Johnny or Mabel grave injustice, if we attribute to "sheer perversity" acts that are really to be traced to eyes, adenoids or malnutrition. Our extremists carry this thought out to the danger point, for they would excuse everything, from nail-biting to highway robbery, with their glib talk of "neuroses," "complexes," "hormones" and "chromosomes."

But, in our hearts, we are well aware that there is such a thing as sin. Acting contrary to the best we know, sitting idly by when there is a man's work to be done, wilfully disregarding the heavenly vision: this is to be sinful in the Divine sight, or in our own. Susanna Wesley's definition, written in a letter to her sons when they were leaving home for college,

holds just as true to-day as ever it did. She says, you will remember, that "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

Paul, while he was "yet breathing out threatenings and slaughter" against the Church, could hardly be accused of sinning. He says that he thought all the while he was doing God service, and surely God overlooks much mistaken effort that is sincerely put forth in His name, and doubtless somehow overrules it for good. But if Paul, after his vision on the way to Damascus, had continued the work he was engaged in, persecuting the Lord's disciples, surely he would have been sinning grievously. Of, if he had stopped the active persecution, but had declined to heed the call of his Master to go forth "a chosen vessel," bearing His name "before the gentiles and kings and the children of Israel," he would have been sinning just as certainly.

Not much is said about it in the record, but it takes little imagination to picture how humbling an experience it must have been for this high-hearted, vigorous man to go over to the despised sect, siding openly with them. He cared for the approval of his friends and associates probably just as much as we do. Their ill-concealed scorn and derision must have cut his sensitive spirit, just as such contempt would cut us. How he must have shrunk from it! How often must the question have arisen in his mind, as he struggled with his problem: "Can I be *sure* that this is the right course, after all, or is it just possible that I am making a dreadful mistake?"

But we know how he answered it. Late in life he was able to say, humbly yet triumphantly, that he had *not* been "disobedient to the heavenly vision." He opened his heart, his life, everything that he had, to his Master, so that he could say that it was no longer he that lived, but Christ who was living in him. (Try to think out what those familiar words mean.)

He was able to say: "I have fought a good fight, I have finished my course, I have kept the faith!" That same Power can do as much for us, and will, if we are full of faith and faithful. We need to be often reminded that faithfulness in little things is essential. We can search the Scriptures a long while before we find a sentence reading: "Well done, good and faithful servant, thou hast been faithful over the big things, the little ones don't count!"

No. If we are unfaithful in the little, we need never hope to be made ruler over more, that is, to be given greater tasks or more far-reaching responsibilities.

It is to the window marked "TICKETS REDEEMED" that we go to receive compensation for a strip of pasteboard that might have done service, but didn't. Thank God, that not only is Jesus Christ a saviour from the sins we have wilfully

committed, but a redeemer from the waste of things left undone, of the work we might have accomplished, but did not.

But let us not delude ourselves with the thought that something magical takes place when we "accept Christ." We are sometimes led to believe that this is the case. But that is not God's way with us. He does not wave a wand, changing us over magically into perfect human beings. What He does do, is to give us the opportunity of becoming what He wants us to be, and enough of His own strength to surmount every obstacle. Consider that sentence in the second paragraph of the Fourth Gospel: "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name."

He does not *make* us His children, in this higher sense. He gives us *power to become* His sons and daughters, if we really want to be. Then we are really worth something to Him, and He can use us in His work. The choice is always ours.

A. L.

### THE VISIT OF WILLIAM C. AND ELIZABETH C. B. ALLEN TO TOKIO.

[The following was delayed in transit, but even at this date is of sufficient interest to warrant its issuance.—Eds.]

We are always glad to welcome visiting Friends, especially those who come with vital concerns and desires to meet with the Japanese Friends and share their problems. With such a living concern William C. and Elizabeth C. B. Allen arrived by the *Shinyo Maru* at Yokohama early on First-day morning, Fourth Month 30th. They reported a quiet voyage and were ready in body and mind for the special meeting for worship which had been called for half-past three on that afternoon, at the home of Gilbert and Minnie P. Bowles.

According to a recent decision of the Monthly Meeting, the regular First-day evening meeting, while the new meeting-house is building, is to be held once a month in the Girls' School; and on the other First-days more informal gatherings in the homes of various Friends will take its place. The afternoon meeting at the Bowleses' home was the first of these home gatherings. A goodly company were present, of whom a large number were young people, and all of the folding chairs were brought out for service, as they often are on similar occasions. In the period of worship the presence and guidance of the Holy Spirit was recognized by all. In the message of William C. Allen, he said that there can be no substitute for the inner work of Christ. Perhaps in vital emphasis upon this essential work of the Holy Spirit, Friends can make their most important contribution to the unity and fellowship of all who bear the name of Christ. At the close of the meeting a circle of young men gathered around William Allen in one room, and a group of women around Elizabeth Allen in the adjoining room. It was felt by all to be a helpful season not only of worship and instruction, but of Christian fellowship for the members of the Hijirizaka Friends' Meeting.

On the next afternoon William C. Allen was welcomed at a special meeting of the Japanese Christian workers of Tokio with a few missionaries, at the City Y. M. C. A. Although the meeting was called by the Tokio Christian Workers' Association, the officers of the Japan Council of the World Alliance for International Friendship through the Churches, and officers of the Japan Church Federation shared in welcoming William C. Allen, who brought a message from the California State Church Federation to the Christian people of Japan. William C. Allen spoke of some of his experiences in international peace service in foreign lands, emphasizing the reaction against war on the part of many people growing out of their disappointment at the achievements of the Great War. He also gave an encouraging account of the influence of the Federal Council of Churches of Christ in America in connection with the Washington Conference and in further work for in-

ternational peace and justice. Pastor Watanabe, on behalf of the National Church Federation of Japan, spoke words of response and asked William Allen to carry to other countries an assurance that there is developing in Japan a generation of younger men who long ardently for peace and international co-operation. The military element is still to be reckoned with, and some statesmen do not yield readily to this newer life which is already vitally influencing literature and current thought and is sure to shape the national policies for the future. A part of the session was given to informal discussion of conditions on the Pacific Coast. The meeting closed with a period of earnest prayer, the Chairman, a Congregational pastor, voicing the desire of all for Divine guidance for our Friend as he goes on his long voyage for peace.

At the daily worship hour at the Friends' Girls' School on the afternoon of the second, William C. Allen drew some lessons from having seen the girls at their athletic drills and marches, emphasizing the fact that as in marching so in life, direction determines destiny, and choices made at the parting of ways determine whether life is to reach the goal set as possible by a loving Heavenly Father for all His children.

Later on in the afternoon of the same day, the Friends' Foreign Fellowship welcomed William C. and Elizabeth C. B. Allen. In the opening period of worship a number took vocal part, and all felt, as was expressed in one prayer, stronger for the quiet hour spent together. William C. Allen's message was one of sympathy and encouragement. Elizabeth C. B. Allen gave a most interesting account of their visits to the scattered meetings and individual families of Friends in South Africa, Australia and New Zealand. Although Friends in Australasia are far away from Japan, we still feel that we have much in common with them, as was evidenced by the recent decision of the Japan Yearly Meeting to send a letter to their General Meeting.

On the evening of the 2nd, William C. Allen was present by special invitation at a dinner of the Committee on American-Japanese Relations. Among those present were Viscount Shibusawa, Chairman; Viscount Kaneko, Member of the Privy Council, President of the Japan-America Society; Baron Sakatani, Ex-Minister of Finance and Ex-Mayor of Tokio; Admiral Baron Uriu; Dr. J. Soyeda, Ex-President of the Imperial Government Railway Board; Professor Hattori of Waseda University, who is also General Secretary of the Tokio Chamber of Commerce. Viscount Shibusawa spoke appreciatively of the achievements of the Washington Conference, but recognized regretfully that the Conference had not been able to deal with the problem of the Japanese in California and in the Hawaiian Islands. Both Viscount Shibusawa and Baron Sakatani expressed feelingly their belief that the coming of William C. Allen on an errand of peace was evidence that God was remembering the efforts of this Japanese Committee which is still troubled because no fundamental solution has yet been found for the problems of the Japanese immigrants who have been permitted to enter America. William C. Allen spoke of his connection with Friends in Philadelphia and with what William Penn and the early Friends had stood for in the application of Christian love to the problems of the state. He explained some of the difficulties which Christians in America and especially in California have in working out in practical policies what they know to be right. He also brought a word of encouragement from the present spirit and activities of Christians in America and the possibilities of their achieving larger things through their organization of local and national sentiment, in favor of peace and justice.

To-day we have just bade farewell to William C. and Elizabeth Allen as they start again from Yokohama on the *Shinyo Maru* on their long voyage. We shall often pray for them and be grateful that they gladly respond to the call of Christ for this difficult mission of being messengers between the various groups of Friends scattered throughout the world, and of carrying the message of peace on earth and good-will to men to Christians of all fellowships. To many men in re-

sponsible positions they bring a new sense of the possibility of linking the power of God to the difficult tasks of life.

GILBERT BOWLES.

Tokio, Japan, Fifth Month 3, 1922.

### THE RELIGIOUS LIFE OF WESTTOWN SCHOOL.

The following is an extract from the report of George L. Jones, Principal of Westtown School, to the Committee at its meeting Fifth Month 16th. It is printed in *THE FRIEND* at the suggestion of a well-concerned member of the Committee.

J. HENRY BARTLETT,  
Chairman.

"Whether the religious life of the school is such as actually to grip the lives of our boys and girls, I frequently find myself debating. From a superficial observation and judgment, it would seem that the school does have a positive religious atmosphere. Our meetings for worship are usually satisfactory, and during our periods of silence before meals, and at Bible reading, there appears to be in general a reverential spirit. I have, however, wondered to what extent the pupils bring their Christian belief to bear on their daily life and conduct. They feel, of course, a restraining influence against certain things because of family traditions, social customs, school regulations and policies. Do they feel the same restraint because they are Christians? I presume the situation is no different this year than any year, nor is this particular group of boys and girls as compared with similar groups elsewhere. I am anxious, however, that our religious life should be so positive and compelling as to assist them through the care-free period of youth into lives of thoughtfulness and Christian unselfishness.

"We are modifying somewhat the plan of our First-day evening collections. For some time we have been wondering whether the religious life of our boys and girls was not, too large an extent, that coming to them from without, with too little opportunity for initiative and expression on their own part, and for the development of the sense of personal responsibility.

"Also, we have wondered whether, on the girls' side especially, First-day was not really too full of religious activities, helpful though they all are,—Scripture classes in the morning, the meeting for worship, the Northfield groups in the evening and the First-day evening collection. We are, therefore, combining somewhat the evening collection and the Northfield groups (and similar groups on the boys' side), certain of the meetings being formal collections addressed by someone invited from outside, and others being meetings arranged by the boys and girls themselves, thus giving them the responsibility for the religious value of the gatherings. Such an arrangement must, of course, be carefully handled; we cannot afford to lose the strength and help which come from the messages of the formal collections; the student meetings must not be allowed to drift aimlessly and without purpose; but if a group can be found each year with a genuine religious concern, we believe that there will be much good in the change."

MARY GRIFFIN, of Nine Partners, New York, became an approved minister in her twentieth year. When about twenty-five years of age she paid a satisfactory visit to some of the meetings in Nine Partners and Stanford Quarters, and in her one hundredth year she visited the families of Nine Partners Meeting and had several public meetings, in which she was greatly favored. Her natural faculties were reduced to a state of second childhood, while the spiritual grew brighter and brighter. At one of the meetings, a Baptist preacher was present, who afterwards called at her lodgings to converse with her on the subject of inspiration, in which he did not believe. Being shown into the room, he found her sitting upon the floor, amused with playthings. He immediately withdrew, saying all his inquiries were answered, as she was herself a memorable proof of Divine inspiration.

### "SOME FRUITS OF SOLITUDE."

To give another a worth-while book is a compliment to the giver and to the recipient alike. It argues in each an appreciation of the finer things of life. This is especially true if the particular copy has certain associations which make it unique.

Robert Louis Stevenson, while in San Francisco in 1879, was very ill, sick at heart and discouraged. He had with him constantly, William Penn's "Some Fruits of Solitude." He found in its pages inspiration, solace and comfort during this time of trouble and uncertainty.

Some while later he gave this particular copy to a friend of his, and in the letter of transmittal wrote, "If ever in all my 'human conduct' I have done a better thing to any fellow creature than handing to you this sweet, dignified and wholesome book, I know I shall hear of it at the last day." In a later letter to the same friend, he writes, "I hope . . . you will know what an invaluable present I have made you. . . . There is no man living—no, nor recently dead—that could put, with so loving a spirit, so much honest, kind wisdom into words." Quite a tribute that from so distinguished an author, such a master stylist, a man so widely read.

It has perhaps never been questioned but that William Penn wrote the "Fruits of Solitude," yet there seems to be no external evidence that he was the author. Even in the seventh edition, published in 1718, no author is mentioned on the title page. The style and content of the book, however, are so like a maxim discovered in 1875 on a half sheet of plain paper and signed "Wm. Penn," that it seems as if this was also to have been included in the collection, but was overlooked. The maxim reads as follows:—

"He is a wise and good man, too, that knows his original end; and answers it by a life that is adequate and corresponds therewith. There is no creature so fallen below this as man; and that will augment his trouble in the day of account,—for he is an accountable creature. I pray God his Maker, to awaken him to a just consideration thereof, that he may find forgiveness of God, his Maker and Judge."  
—WM. PENN."

It is perhaps gratuitous to select from the Maxims those that are the more striking, when so many are informed with truth, and wisdom. One of them, much quoted, is well worth setting down. "If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it."

William Penn sums up Friends' ideas as to the Ministry when he writes that "A Minister of the Gospel ought to be one of Christ's making, if he would pass for one of Christ's ministers. Of old time they were made ministers by the Holy Ghost; and the more that is an ingredient now, the fitter they are for that work. As the ministers of Christ are made by Him and are like Him, so they beget people into the same likeness."

His ideas on marriage are much to the point. "Never marry but for love, but see that thou lovest what is lovely." And again, "But in marriage do thou be wise; prefer the person before money, virtue before beauty, the mind before the body; then hast thou a wife, a friend, a companion, a second self; one that bears an equal share with thee in all thy toils and troubles."

There is much wisdom and fairness in his advice to "Believe nothing against another but upon good authority, nor report what may hurt another unless it be a greater hurt to another to conceal it."

In the Introduction to the Reader, in the edition of 1718, we find the volume recommended in the following terms. "First, that the purchase is small, and the time but little, that is requisite to read it. Next, though some men should not find it relished high enough for their finer wits, or warmer palates, it will not perhaps be useless to those of lower flights, and who are less engaged in public heats!" This is indeed

true, for the "Fruits of Solitude" is a book which will be "in all times and places, a peaceful and sweet companion."

CHARLES B. HESTON, JR.

#### MY SOLITUDE.

An altar I would build to solitude,  
The wide-spread silence and sublime repose  
The restless eager heart so seldom knows;  
Measureless stillness, restful quietude,  
The perfect mystery and subtle thrill  
Of life alone, all nature hushed and still.

I shall not build it on the desert shore  
Where, with vain thunders, the wild sea raves  
In awful turmoil, piling heaving waves,  
That break and foam with loud resounding roar,  
In those deep chords, whose echoes never cease,  
My listening ear can catch no note of peace.

Nor in half-lighted forest, cool and deep,  
Where flickering leaves weave magic webs of shade,  
And plaintive melodies by winds are made  
As o'er the solemn pines they softly creep.  
In those elusive tones my restless mood  
Finds not the peace of perfect quietude.

Far on the prairie, tranquil, hushed and calm,  
Where golden light all softly radiant lies  
On fields of grain stretching to meet the skies,  
Touched by a deep, compelling, magic charm  
There is unbroken, restful quietude,  
My altar I will raise to solitude.

—G. R. S.

#### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 53.)

In 1861, John Hodgkin came on a religious visit to Friends in America, especially in the Eastern States and Canada. He made his home with us for a short time, and I accompanied him in his journey in Canada and part of the Western States. It was truly a privilege to be thus brought into companionship with one so gifted both in intellectual and spiritual graces. We met with many interesting and goodly people in our travels and were most kindly entertained. Some of the Friends in the British dominion lived in very primitive style, the female part of the family spinning and weaving material for garments, the wool having been sheared from their own sheep. John Hodgkin was much pleased to see the process by which the juice of the maple was obtained from which their sugar was made. Our stay in Montreal and Toronto was made very agreeable through the kindness of some of the residents with whom we became acquainted. At Toronto I was especially pleased with the admirable Normal School, and with the completeness of their arrangements for promoting the efficiency of the public school instruction in Canada. We attended nearly all of the meetings belonging to the Yearly Meeting, and public meetings were held in Montreal and Toronto. Returning to the States we stopped for a day or two at Niagara Falls, which John Hodgkin was very desirous to see. The weather was fine and we both enjoyed the magnificent scene. We passed through Buffalo and Cleveland, holding meetings at each place to the comfort of the few Friends residing there. Then proceeded to Mt. Pleasant, Ohio, at which place Jeremiah Hacker joined us, and I was released and returned to Philadelphia. The year 1861 will long be remembered as the period in which the great rebellion of the Southern States broke out, involving our country in the horrors of civil war. The determination to perpetuate slavery was the inciting cause, but the dreadful struggle

terminated in its destruction. The condition of the poor colored people who were liberated by the successes of the armies of the Northern and Western States soon claimed the notice of Friends and measures were taken for their relief. In 1863, my dear wife and I went down to Fortress Monroe, Yorktown and Norfolk, which places were then occupied by the United States armies. We found many of the Freedmen who had sought refuge in the Union lines. They came of course entirely destitute. Measures were promptly taken to provide for their physical needs in the first place chiefly through the instrumentality of the American Missionary Society, who also established schools for their mental and moral improvement, several of which we visited. The report of our visit made to a Committee of Friends in Philadelphia was one of the first measures towards the formation of the Friends' Freedmen Aid Association, which has since continued to be so efficient in elevating the condition of the colored people of Virginia and North Carolina.

When we returned home my dear wife actively engaged in forming the Women's Aid Committee, and through their instrumentality large quantities of clothing and useful articles were sent.

In 1865, shortly after the final collapse of the rebellion and the surrender of the Confederate armies, my dear Sarah and I went down to North Carolina to attend the Yearly Meeting. It was a deeply interesting occasion. We found our Friends there nearly all clothed in grey homespun, as all the ordinary sources of material for clothing had been for nearly five years cut off. This gave both Men's and Women's meetings a singular grey appearance outwardly, but spiritually there was great rejoicing that peace and harmony once more cover the land. It was truly a memorable time, and sincere thanks and praise arose from many grateful hearts for the goodness and mercy of our Heavenly Father so signally extended.

It was while we were at North Carolina Yearly Meeting in 1865 that Francis T. King invited the Friends of the different Yearly Meetings who were there to a consultation respecting establishing schools in the Quarterly Meetings of North Carolina to be sustained by contributions from Friends of other Yearly Meetings. In this I was much interested and took an active part in raising funds in Philadelphia, which were liberally furnished. On a subsequent visit to North Carolina in 1867 I had the great satisfaction of witnessing the striking advancement made by many of the younger class who had been at these schools. Their countenances beamed with intelligence, and the deportment of the young women especially was so improved that they scarcely seemed like the same beings I had met before.

A year or two afterwards my dear Sarah and I accompanied Rebecca Allinson and Samuel Bettle in a visit to Canada Yearly Meeting, which proved a very interesting occasion. I renewed my acquaintance with some valuable Friends I met in 1861 at their respective meetings. The Yearly Meeting was held at Pickering near the shore of Lake Ontario. On our return we again visited Niagara Falls, enjoying the grandeur of the scene.

Our next journey was in 1869 to Friendsville in East Tennessee in company with Rebecca Allinson and Elizabeth H. Farnum. Arriving there we were kindly entertained by Friends and attended the Quarterly Meeting held in the old meeting-house in which dear William Forster preached his last sermon, and in front of which is the quiet resting place of his mortal body, a spot which will long continue to be memorable. A plain stone with a simple record marks the grave of this eminent servant of the Lord Jesus. Years afterward it was visited by his son William Edward Forster, the eminent statesman of England, who was satisfied that the grave should remain in its simplicity, as his last labor of Gospel love there finished will be an enduring monument to his memory.

We visited a number of the Friends in their humble homes, and several of those who had been recently received into membership. Afterwards we went to Marysville and enjoyed being with the good Friends who were laboring there to spread

the truth among the people. At Knoxville a large public meeting was held and the ministry of our Friends was well received. We were kindly invited by one of the citizens to visit him at his home, where we were cordially entertained. On our way home we stopped at New Market, Tenn., and attended Lost Creek Meeting. From there we had a rough ride of twelve miles over a hilly, rocky road to French Broad, to visit a small company of newly converted people, who came to meet us in one of the poor homes of the country. The weather was cold and wet, and we gathered round the kitchen fire, rude benches having been arranged. The people appeared to be sincere, but their opportunities for improvement had been small. Several seemed seriously impressed and desirous to be spiritually instructed. We returned to Lost Creek the next morning, and soon afterward proceeded to New Hope, where we were welcomed by kind friends. We attended their meeting and the First-day school in which older and younger participated. It was conducted in a very intelligent way and we were much interested. From this place we returned to Philadelphia.

(To be continued.)

## CHILDREN'S CORNER.

"THURSDAY"—By T. MORRIS LONGSTRETH.

During the summer and fall a few years ago I camped alone in the Maine woods not far from the Canadian border. My object was, not to seek solitude for its own sake, but to make observations on the habits of the smaller animals of the northern wilderness. My headquarters tent was pitched on a pretty little lake a few miles from K. & W. Co.'s lumber camp. When I went on extended excursions I carried a silk forester's tent and lived chiefly on raisins. I got my other supplies from the lumber camp, which I visited about every three weeks.

The fall months glided by, but I was in no hurry to leave the woods, for, to me, a balsam bed is better than a brass one and venison is more toothsome than roast beef. I was often lonely; it is true; but the presence of other persons would have defeated the object of my stay in the forest, and after I discovered that there was a beaver colony near my camp my need of company grew less and less.

I passed hour after hour near the beaver dam. There I lay unsuspected, watching the half-grown youngsters play and the old ones cutting the food supply for the winter. Sometimes a scout would swim about the pond, sniffing for danger.

It was an open fall, so I resolved to stay in the woods until winter drove me out. There had been night frosts for several weeks and occasional light snows, which soon disappeared, but real winter loitered in the background.

It was after the snowfalls that I experienced the keenest of all my pleasures—tracking. No city newspaper ever contained half so many personal announcements as I read in the news sheet spread about my door. There I learned of visits by night from many varieties of neighbors.

On one of those snow journals I was pleased and a little startled to learn that I had been inspected during the night apparently by a wolf; but reason argued that that was impossible. North of the St. Lawrence I knew that wolves could still be found; but I was more than sixty miles south of the river. Of course where wolf guess will not fit, dog guess must do. The tracks were too large for a fox, but right for a dog about the size of a collie. Moreover, no thoroughly wild animal would have drunk from my water pail or lain by my fire, as I found, on closer inspection, my visitor had done. I did not see what a dog was doing here, fully twenty miles from anywhere. The morning sun had melted the thin snow covering and prevented me from tracking the animal. I felt fairly sure, however, that if it were a dog, it would return that evening.

I was very lonely that day, for thinking of the dog reminded me of Irish, my little terrier at home. Before going to bed I put out a venison bone that I had been saving for soup, so that he should feel welcome and perhaps visit me often.

About midnight I awoke and knew instinctively that something was near me. Without moving I distinguished a dark shadow near the smouldering logs. A flicker of light showed that it was unmistakably a dog, busy on the deer's leg.

"Quiet, now; quiet, boy!" I whispered softly.

He jumped up but did not run. Presently he started gnawing again, and, not wishing to annoy him by getting up, I drowsed off once more. When about three o'clock I got up to replenish my fire he was gone.

That little comedy went on for three nights, and I was beginning to fear that I should never make his acquaintance; but one afternoon when I returned to camp earlier than usual I found him curled on my blankets asleep. Like the other wood folk he had decided that I was harmless and that he might as well enjoy himself. He did not wag his tail or bark or show any emotion when I arrived and merely stepped to one side when I tossed him some venison. He cautiously accepted the gift and with it in his mouth trotted off into the woods to cache it until he should want it. We had accepted each other.

I was as much puzzled to unravel his lineage as to account for his presence. He was smaller than a collie but larger than a terrier. I think he must have had setter blood in him, and yet his hair was wiry rather than silky. Brown, shading into a bedraggled tawny shade, describes his color. He was strongly built, with delicate, overhanging ears and a tail that had obviously been bitten off, perhaps in some woodland struggle. His coat was very rough from the thickets. When I could get a look into his eyes, which was seldom, their marvelous liquid brown spoke untranslatably. The elusive spirit of the woods swam in their depths. They hinted aloofness and the unchanging wild.

As the bright, belated summer days went by the dog and I passed through the distinct stages of acquaintance, friendship and intimacy. I called him Thursday because he had come to me on that day just as Crusoe's man had come to him on Friday. It was not a good name, and I often wished that I had given him one that was descriptive of his various powers; but, once given, it stuck.

Soon he began to put on personality. Like other people who live too much to themselves, he was a little selfish; he liked the hollow of my bed and not the cold edge. But he was a great comfort to me, and better than all was his absolute fitness to accompany me on my observation rounds. He had so long been dependent on the woods for his living that his habits of motionless watchfulness or noiseless advance were as highly developed as those of the wild creatures in their still haunts. Irish, my own dog, had never been able to check his desire to chase red squirrels, and so I always had to leave him at home when I took a camping trip.

Thursday's particular pleasure was to hunt with me. One deer lasted me a great while, but I had other hunts that both of us enjoyed a great deal. At other times he would lie quietly beside me when I sat for hours watching my beavers. Within a week it seemed to me that we had known each other for years. He never barked, he never attacked porcupines—an essential reticence in a Maine dog.

Curiously enough, although he soon learned his name and also came to me whenever I called him, my simplest commands seemed beyond his comprehension. He was not indifferent; a dozen incidents revealed a clever brain. But the easiest request that Irish would have guessed and obeyed in a moment puzzled Thursday. He plainly wished to obey, and his inability to understand me worried him.

—From *Youth's Companion*.

(To be continued.)

THERE is not a single act, not a single thought of our past life that has not had its influence in fixing our present intellectual and moral character.—TATE.

OUR greater admiration is but the proof that we are becoming more able to appreciate more truly.—DR. T. ARNOLD.

## ADVENTURING FOR THE PEACE OF CHINA.

JOSEPH E. PLATT

[It is not often that we have experiences like the following first hand. We are glad to give them place.—Eds.]

## CHAPTER I.

*Sixth Month 7, 1922.*—The struggle on. China rent in factions. Business and trade and other interests marking time. Uneasiness and fear in the minds of those who think. What is it all about? What will happen if all these soldiers get out of hand? Life and property one night of disorder and a trail of wreck. Two big armies were lining up for a hard struggle drawing nearer and nearer until only about five miles apart. There was a tense and trying situation throughout the province, and yet no real issue in the fight. There were some leaders on both sides realizing the terrible cost of continued fighting and looking for a way out. Someone from the outside seemed needed to step in and try to help. Such was the situation that called us.

Here the friendships brought about by the work of these years presented the opportunity and the responsibility. After midnight two nights ago we were aroused by pounding at the gate. Chinese friends had come to see whether I would help. After a conference it was decided also to ask Dr. Young. He was accordingly called out of bed at 1.30 for a hurried consultation. Whatever was done must be done quickly before more lives were lost. Plans were laid for the coming day. Chang Tso Lin's son, a man with whom a real friendship has been formed, is the strongest general of the Manchurian forces, and to him we presented our appeal as soon as possible the following morning. A special train was waiting to take him to the front two hundred miles away. We would go along and bring before him and his associates the matter of a truce in which arbitration might begin. He was willing and the train waited two hours while we tied up a few loose ends before leaving. On the way down a good opportunity was presented to lay before him fully our view of the situation.

At midnight that night we arrived at the little town at the front, dark and silent. All lights were out for fear of further air-raids. In the hushed streets, carts—some empty, some loaded with ammunition—were plodding along. We were invited to come at 1.30 that night to a conference of the generals. A good opportunity was given to present our object and we were encouraged to proceed across the lines the following morning to lay the matter before the leaders of the other side.

The difficulty was to get across, as the tracks were reported broken. It was only after some considerable difficulty that we succeeded in getting assembled an engine, car and operators. After passing two stations from which the staff had temporarily retired we came upon the advancing army. As our engine was decked out with Chinese, British and railway flags we had no trouble in getting through. An officer came out to meet us and wanted to know who in the world we were and what we wanted and whether we spoke Chinese. After a satisfactory examination he took us back to see the chief officer of the expedition. He was at dinner, and while we waited for that important function to finish we were interviewed by about three sets of officers who seemed to be pumping us and then reporting to his honor. Finally we saw him and had a very good opportunity to present our mission, meeting with encouraging response. It was remarkable how two ordinary citizens could have such opportunities, but they were made possible by the fact that we were foreigners here in Christian work and had friends among the leaders. The Chief officer interrupted me in one of my remarks, saying:

"You know Mr. Clack, the Y. M. C. A. Secretary in our city? He is a friend of mine." (This was the very man we had been writing to, asking his co-operation in the other army!)

Another said:

"I am also a Christian and can appreciate your motives in coming."

Unfortunately his reason for being there was that he was the best gunner they could secure to operate some of their big guns.

They promised to comply with certain requests that we carried from the other side and in turn we carried back their stipulations. This message we had to carry to Chang Tse Lin and his son; therefore we are now speeding to Moukden on a special with right-of-way, hoping and praying that our mission may result in the saving of some life, but more that it may help to point out a "better way" to meet these national difficulties and may be a little step toward the Kingdom of God in China. We realize with a great thankfulness how slow months and years of friendship-building open sudden doors now and then of tremendous opportunity. We are driven to our knees with a sense of our need, only asking that more and more we may be instruments for God's use and directed in line with His will.

## CHAPTER 2.

*Sixth Month 15, 1922.*—A series of things have happened since that night on the train returning from our first trip to the front. We arrived in Moukden early in the morning, made our report, and were urged to return at once with young General Chang. His aim was to continue to work for peace and he asked for our further support. It is a very delicate situation with two hot-blooded armies in some places hardly more than a mile apart; some officers bent on attacking, and opinion divided at headquarters. Back we came after a hurried run home to see the brave little wife and get a bite of breakfast.

On arrival at Shan Hai Kuan, the little town at the front, we found that there had been some desultory fighting during the day. Most of the night we spent in trying to get into communication with the other army to arrange a meeting between the two sides. This was achieved about 5 A. M. An engine and a car were to be allowed across between eight and ten. With some delay in making arrangements we started out with some Manchurian officers. We had by this time only one hour's grace and the assurance that we should find the tracks torn up. A hand-car followed us for this emergency. The other side had evidently given us up as a ruse and had started firing a little. Our officers were naturally doubtful about the wisdom of proceeding. It was therefore decided that only the Doctor and I should go over and that the officers should wait at the front lines. As rumored, the track was torn up, so the hand-car was put into action. Five faithful coolies pumped it and away we sailed with a Chinese flag sailing aloft! There was no trouble in getting through the lines and there was no small reception of curious people awaiting the arrival of the quaint peace commission. Soon we were chatting over a cup of tea with the Chief-of-Staff of the General. Of course he had many complaints of breach of faith. Finally it was decided that we should return and escort the Manchurian Chief-of-Staff back to meet him. When these two men were drinking tea some hours later in the same little back room of a Chinese store in Chin Wang Tao we felt that the gap had been bridged and that it was time for us to step out of the game.

Accordingly we returned to Moukden that night. But here as elsewhere "there is many a slip," and because of misunderstandings and mutual suspicions the negotiations the next morning broke down and two days of very hard fighting ensued. What could be done now? It looked as though it was all off. Behind the scenes, however, things were working, and the Peace Ball was getting up speed. Having become convinced that the people and the best of the leaders were sincerely desirous of a peaceful settlement we felt constrained to persist. We spent the day of the twelfth agitating at the home base in Moukden and had conferences with Chang Tso Lin, the Civil Governor, and leaders of the Provincial Assembly. That evening telegrams were sent officially to the headquarters of the opposing army suggesting methods for an immediate armistice and to the new President of China requesting his mediation in the more fundamental adjustments involved. We consented to return with General Chang and that night at midnight we set forth on our third trip to the front.

(To be concluded.)



## ANÆMIC CHRISTIANS.

A great preacher has been protesting that there are too many anemic Christians. His reference, of course, is not to things physical, but rather to the spiritual life. He insists that just as there are people physically anemic and therefore sickly, depressed and lethargic, so in the church there are vast numbers whose spiritual life is at so low an ebb that they are neither happy nor useful.

"I can give you a recipe for misery," said Henry Drummond, "it is this: be a half-hearted Christian." No doubt he was right. The people who really enjoy religion are those who commit themselves wholly to it. Anemic Christians are not happy because, while they have not enough religion to enjoy it, yet they have too much conviction to enjoy the pleasures of sin. W. L. Watkinson says that it is generally from such people that most complaints are heard. They bewail the poverty of the pulpit. They complain that the church is cold and unfriendly. They harp about the good old times they once enjoyed. They live in what someone has called the "northeast side of religion," and to them everything seems wrong.

From a physical standpoint our safety lies in having a vigorous constitution. The best way to throw off disease is by the energy of health. When a sickly man gets a chill he is in constant terror lest it develop into pneumonia. A healthy person scarcely knows he has a cold; he throws it off with comparative ease. We do not agree with those people whom we have heard declare that a Christian may get beyond the reach of temptation, but we do believe that it is possible for Christians to possess so vigorous a spiritual life that the very glow of it makes temptations feeble. They fortify themselves against disease and death by the possession of a spiritual life which is full and free and joyous.—*Onward* (Toronto, Can.).

## AN HISTORIC YEARLY MEETING-HOUSE TO FALL UNDER BLOWS OF WRECKING CREW.

One of the oldest landmarks in Richmond, Ind., the old Yearly Meeting-house, is in the process of being demolished.

The following is an interesting write-up of the old building, with a few modifications:

There are many stories regarding the old church. Quaker history says that it was planned in 1822 and the original specifications called for a structure 60 by 100 feet, with side walls 25 feet high. The committee in charge of the work was composed of Samuel Charles, Thomas Roberts and Charles Moffitt. These men served until the house was completed in 1829.

As far as can be ascertained the cost of the structure was \$6,100, of which \$666.38 was given by Ohio Yearly Meeting. Practically all the balance was contributed by the five Quarterly Meetings which constituted Indiana Yearly Meeting at its formation in 1821. These meetings were Miami, West Branch, Fairfield, Whitewater and Blue River. New Garden, Westfield and Center Quarterly Meetings, which were established before the completion of the buildings, also gave some money toward the cost.

The land on which the house was built was a tract of a little more than nine acres and was bought for a total cost of \$856.70. Most of the work of construction was done in 1823, and it is thought that the building was used for Yearly Meeting as early as 1825, although the actual completion of the work was not until 1829.

The old meeting-house was used for the sessions of Indiana Yearly Meeting until 1878 when the East Main Street meeting-house came into use. Many noted Friends from this country and from England attended the quiet meetings within the old brick walls, and in numerous instances the visitors, moved by the Spirit to speak the Gospel after the manner of early Friends, told in their quiet way the dictates of their hearts and consciences.

Among the interesting features of the early years was the attendance of Henry Clay at the First-day morning services

on Tenth Month 2, 1842. On First Month 24, 1862, the funeral services of Elijah Coffin, clerk of the men's meeting from 1827 to 1857, were held in the old meeting-house. This faithful old Friend was the first person to be buried in Earlhram cemetery.

Aside from its associations the historic structure is interesting in other ways. Since it was built before the time of sawed lumber, the huge timbers were hewed out by hand. In the interior of the building there are nine timbers, used as trusses, which were obtained from single logs. That in itself is not unusual until the size of the great trusses are considered. They are each 60 feet long and 16 inches square.

At the time of the construction these timbers were gotten a few miles north of Richmond near the New Garden settlement. They were brought to the site of the meeting-house by many ox teams, and it was necessary to cut a road through the virgin timber to make the feat possible. It required six months to complete the work of moving the gigantic beams.

With the exception of the nails in the modern shingle roof, which has been added in more recent years, there is scarcely a metal nail in the entire building. Wooden pins and pegs were used to fasten the timbers together and the joints, in most instances, are as strong now as they were when the old Quakers drove the pins into place.

But now the end is in sight. The stately structure, which has served as a warehouse in recent years, is once more to resound to the blows of hammers and sledges. But in this case the work is not constructive. So passes a stately Friend.

—*From a Local Paper.*

## A BOOK REVIEW.

"THE LIFE OF CHARLES M. ALEXANDER," BY HIS WIFE,  
HELEN CADBURY ALEXANDER.

One of the most charming and inspiring biographies of recent years is that of Charles M. Alexander, of Tennessee, U. S. A., and Birmingham, England. Though it is a large volume, it is so wonderfully illustrated with photographs and written in such an interesting style that one is carried right through from cover to cover with increasing interest. The romance of his courtship with Helen Cadbury, a Friend, of Birmingham, England, and their happy married life is most winsomely told; and in such a way as to inspire others for a similar happy union of Christ-controlled comradeship.

Nearly every one who has ever known Charles M. Alexander all bears testimony that he was one of the most lovable and winsome personalities. He had a rare gift of natural overflowing joy and enthusiasm that was ever contagious to those about him.

Gifted with a keen appreciation of music, he felt called to the special work of making Gospel Song a power for evangelism. Charles M. Alexander came from one of the humble farmsteads of Tennessee and was educated at Maryville College. While a young man he recognized God's call to a life of Christian work and he completely yielded his whole personality, life and talents to the Master. As Fleming Revell, his intimate friend and publisher wrote of him: "The one object of his life appeared to be the winning of others to the service of his Master and I never knew anyone more uniformly possessed of this master-passion in private life as well as in public, as Charles M. Alexander."

In company with R. A. Torrey, he circled the globe twice; in 1902-3 and again in 1907, visiting Australia and New Zealand, and bringing the power of Spirit-led Gospel Song to the men and women of the Antipodes. Later on in 1909 and 1912-13 he again visited Australia, New Zealand, Tasmania, China and Korea with Wilbur Chapman, and also at different times conducted "Missions" in many cities of the United States, Canada, England, Scotland, Wales and Ireland.

When the United States entered the World War, the plans for Missions in this country had to be abandoned; but a new field of service was opened to him. The Pocket Testament League which had been started in a very small way by Helen Cadbury while in High School, had become a great movement

throughout the world for bringing the message of God's redeeming love into the lives of thousands and even among the soldiers in the camps of England. Now a similar work opened up in the United States and Charles Alexander and his wife visited many of the Army and Navy Cantonments of our country, taking the Testaments and the message of Gospel songs into the dreary humdrum and often the debasing atmosphere of soldier life. Though we may not approve the method of warfare, we can at least admire the spirit of the American boy who went into battle singing and carrying the portion of his mother's Bible which was given him for soul food, and comfort and guidance in his hours of trial and loneliness.

At the close of the war, Charles Alexander assisted in starting the great industrial work of the Philadelphia Business Men's Council of the Pocket Testament League, which has since spread its work to other cities.

One of the chief charms of this biography is the intimate revelation of the happy married life of Helen Cadbury and Charles M. Alexander. They were married in 1904 in the old Friends' Meeting-house in Bull Street, Birmingham. Many times they had to be separated by many miles and some times oceans, but their letters reveal that beautiful unity of purpose which was so fittingly inscribed in the wedding-ring, "Each for the other and both for God."

A letter written by Helen C. Alexander at her Birmingham home to her husband then engaged in mission work in Edinburgh, Scotland, is quoted: "This afternoon I took a walk around the dear old garden. The snowdrops are coming up in the grass and I picked a few for 'Auld Lang Syne.' As I stood there in the quiet, I thanked God for all that the ten years have brought us—precious joys and sacred sorrows, wealth of love and friendship, and above all unique opportunities of winning souls to Christ, of circulating His Word and of carrying joy and comfort and encouragement to thousands of hearts in many parts of the world through Gospel hymns and songs. Beloved, my heart is too full to utter my thanks to God for thee and for all He has given me through thee, but He knows how I thank Him upon every remembrance of thee. It was about four o'clock as I stood by the snowdrops so I prayed especially for the men's and women's meetings in Edinburgh, and knew that my prayer was being heard for a great outpouring of decision for Christ."

The following story illustrates the spontaneous enthusiasm of Charles Alexander. One night in the Brooklyn Naval Y. M. C. A., he had paused to tell the sailors the story of a mother's letter and a Pocket Testament. When finished a big sturdy-looking sailor stood up and lifting his hand to attract Alexander's attention, called out, "I know that story is true, because I am that sailor." Alexander's face beamed with surprised delight, "Good for you, old man," he said, "Come right up here by me and give your testimony." Greeting him with outstretched hand Alexander pulled him to the front of the platform and with an arm thrown over his shoulders, the sailor told his story. One day the sailors were filing by the post-office window; as he looked at the letter the lady gave him, he handed it back to her, saying, "Lady, I haven't the heart to open that letter, it's from my old mother, and I've just got a telegram in my pocket to say she is dead." The lady, a member of the Pocket Testament League, had a few testaments handy under the P. O. counter ready for just such an opportunity. She opened one to the fourteenth chapter of St. John and handing it to the sailor, she said, "I have no time to talk with you just now, while so many are coming for their mail, but you take this over to that quiet corner and read it, I think it will help you to open that letter. I will be praying and you can come back later to me and have a talk." Half an hour later he returned, "Say, lady," he said, "That chapter you gave me to read was my old mother's favorite chapter, she often used to read it to me. It did help me to open my letter and while I was reading it, I made up my mind that my mother's God should be my God, too." The sailor's testimony and his shining face were a sermon which led many others to accept Christ.

The world needs more such consecrated souls as Charles M. Alexander, and when he was suddenly "called home" Tenth Month 13, 1920, the world lost a rare spirit of magnetic and spiritual power. But "He being dead, yet speaketh." His life is still an inspiration.

W. H. RICHIE.

### ELI H. HARVEY.

#### FAITHFUL IN THE LITTLE

was the message often delivered by our dear friend, Eli H. Harvey, who was called to his mansion, as we verily believe, at the ripe age of eighty-four years, lacking five days. His simplicity, humility, earnestness and devotion to his Master were prominent characteristics through fifty years of ministry.

In his home town, Mooresville, Ind., his quiet walk and example for good have left the savor of life with lasting impression.

Through his gentle decline of several months, love and tenderness, often accompanied with tears, were his expressions of thankfulness more than in words and the holy atmosphere of his room was a benediction. The Truth, as he believed it, was clearly portrayed at his funeral to a large company. "Faithful!" His watchword will still be heard.

#### STRONGER THAN GOVERNMENT.

The place was Russia, and there was a Ford at the border waiting for our conveyer; we must obtain visés from both governments before he could leave to take charge of the car.

First we visited the Russian Consul and obtained the Russian visé to go to S—— and return, and he did more than that, he wrote a request to the P—— Consul asking that he visé our papers for the trip.

We next proceeded to the P—— Consul and there the clerk told us that the office was not open for official business, but just then the Consul appeared, and he recognized C—— as a former *compagnon de voyage*.

He wished to know of what service he could be to the Quakers. We explained about the Ford and showed him the Russian Government's request for a visé; to our great surprise he said that he could not visé the request of the Russian Government, but that if we should make the same request on our own letter-head, he would be glad to give us the required visé, although the office was officially closed. And he added, that because he knew of the Quakers and their non-association with politics, their ideals and aims, that it would be a privilege to visé our request. Everything seemed to be settled and we hurried back to the office to type our request.

We then returned to the office of the Russian Consul, showed him our request and asked him to visé. No! We had no right to make such a request, we had usurped the authority of a government and he would not recognize it. An explanation was made that the P—— Consul had wished us to do it in this way and that he was ready to visé such a request and wouldn't he (the Russian Consul) do the same. He thought a little, asked us a few questions concerning our work and the Ford in question. Then he told us that the Russian Government appreciated our work for the famine sufferers and that he would help us all that he could. He viséd our request and then gave us a note to the local Cheka so that it would not present any obstacles to our plan.

Here was positive proof the government appreciated our work, for a representative of this Bolshevik government was helping us in our unofficial method of obtaining a visé. He was co-operating with these foreigners to his fullest extent.

Then we went to see the P—— Consul, asked him if he would not be willing to visé the Russian request, he replied, "Of course he would, he would do anything to assist the Quakers in their work."

The power of the government was of no avail in this incident, only a knowledge of the Quakers and their ideals obtained the necessary visés.

Love is the greatest force in the world today—love can lift

the barriers between the states—love can make peace where only enmity and hatred dwelt before—through love men and women exist today—love is God and the world state will be HUMANITY.

"He that loveth not abideth in death." "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My little children, let us not love in word, neither with the tongue; but in deed and truth.*" (1st Ep. St. John, iii-14, xx-17-18.)

We are not Quakers because of what our grandparents accomplished, we are Quakers only through what we do today. And I ask you, what are you doing to make this world a better place because you once lived?

RUSSIA, Sixth Month, 1922.

C. S. T.

## American Friends' Service Committee

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### UNDERNOURISHED CHILDREN IN MINING REGIONS.

The work of feeding the undernourished and underdeveloped children in mining regions in West Virginia and Pennsylvania is progressing slowly but satisfactorily. About \$6000 has been received especially earmarked for this purpose, and the units have been authorized to feed up to a total of 500 children a month for three months if the strike lasts that long. There are four workers in West Virginia and five in Pennsylvania. At the present time they are feeding in each section about 150 children and are opening up new stations as rapidly as possible.

No statistics are yet available which indicate the real condition among these children. The medical examinations show that over one-third of the children are in a condition that calls for supplementary food and a good proportion of this number are in very bad physical condition.

Before the work was undertaken a letter was sent to all the mine owners and operators explaining that our object was to feed the neediest of the children and to do what we could to bring a message of good-will to both sides. Responses from the mine operators have been very friendly. In fact, considerable sums of money have already been received from such sources. A few of the operators have protested, but all the opposition has been in a kindly spirit. It is encouraging that the work is being so well received.

### THE SUMMER CONFERENCE AT SOROCHINSKOYE.

Beulah Hurley begins a letter: "On Sixth Month 17th our second regular monthly conference of field workers met here in Sorochinskoje." That prosaic phrase with its connotations of orderly, normal life makes one inclined to believe that the newspapers are right—that the crisis in Russia is past. However, the next sentence dispels that comfortable belief: "Papers in England and America are saying that the famine is now being met. That is true here only of children." The Conference Report substantiates Murray Kenworthy's in all respects. The sections dealing with the future of the work are of especial interest.

"Crop prospects are not so good as they sounded a month ago when the sowing was still going on. Seed that is well planted is growing wonderfully, but a great deal failed to come up. This is due to lack of strength of men and horses in properly preparing the ground, also to the fact that much seed was too old or too poor. The worms and the birds are both playing havoc with the crops in some sections. They, too, think the famine is broken. Some seed was also eaten because the recipients had nothing else to eat. Altogether,

we feel that a program of feeding will be necessary until the next harvest, 1923.

"The industries of valenki making, spinning, weaving, and knitting of wool and flax are to be live issues of our winter work. Some embroidery will be carried on, also, though our first concern is for these most essential industries in providing for winter needs. We are planning first of all to look after these things for hospitals and children's homes before providing for the general population. Valenki (felt boots) are, of course, the universal footwear, and to meet this demand we hope to secure wool. We expect to secure some locally by feeding workmen to cut hay from the common outside the town, this hay to be exchanged through the Co-operative for the short wool needed. Long wool from America and other foreign countries would be invaluable, but might arrive too late for the winter need.

"We expect to begin the plowing for fall planting next week (Sixth Month 26th) on a tract of land ten or fifteen miles from Sorochinskoje. By plowing all of the available land in this district we could provide food enough for the districts without horses, but for the sake of having these districts seed, care for, and harvest their own products it will be far better if we can plow in their own districts. The united voice of the Conference is raised in strong appeal for all possible money to put into tractors and horses. Under our plan both animals and machines should be contracted for by the villages buying tractors or the individual peasants buying horses—payment to be completed out of crops raised within the next year or possibly covering a longer period up to five years if suitable arrangements can be made.

"The schools are absolutely without equipment—books, pencils, paper, everything being needed. We do not feel, however, that our business here has reached a stage where we can deflect any money available for food and clothing and health campaign into educational channels, much as these needs appeal to us personally. We are, therefore, making no recommendation on this score, though several members of our Unit are writing to people who may be specially roused to help along these lines."

### THE WITHDRAWAL OF THE FRIENDS FROM SERBIA.

It is with regret that we report the withdrawal of the Friends from Serbia after three years of service. In Fourth Month, 1922, Dr. Charles L. Outland turned the picturesque hospital at Petch over to the Serbian authorities. It was felt that the need for emergency relief was over and that the responsibility for future work should be carried by the Serbian government. The service rendered has tended to bring Montenegrians, Serbians, Albanians and Turks closer together, and though we have not done much towards solving the Balkan problem we have been able in one city to bring all factions together in a bit of humanitarian work. Dr. Outland concludes a full and interesting report as follows:—

"Serbia is getting on its feet as evidenced by changes noted in just one year. For example: the railroad system is greatly improved. It requires about five hours now to cover the same distance that one year ago required all day. Now there are comfortable first and second class coaches as compared with the third and fourth class ones in use a year ago. Serbia being an agricultural country must progress and advance steadily to the front. The money is down, but at the present better than it was last year when it reached the low level of one hundred dinars to the dollar; in normal times we reckon five dinars to the dollar.

"Serbia is a most interesting country, with many excellent laws which only need carrying out. To watch the future development of Jugo-Slavia will be indeed interesting. One wonders whether the union will exist. Though of the same race in most instances they are quite different in many respects, and one can appreciate how the progressive parts of Jugo-Slavia may resent being ruled by a less progressive country, such as Serbia has been in the past. Their King, however, is respected by all and we can only hope that by

the aid of Parliament he may be able to bring peace and prosperity out of war and chaos. Given ten years *without war* we would see a much different country from the present."

SHIPMENTS received during week ending Seventh Month 29, 1922—35 boxes in all; 3 anonymous.

Contributions received during week ending Seventh Month 31, 1922—\$4,057.85.

### FRIENDLY NEWS NOTES.

ELIHU GRANT in a message to the Delegates to the Five Years' Meeting Conference next month, says:—

"Away back there when we were younger Christians someone taught us humility, self-denial, preferring one another above ourselves, the Way of the Cross, the mind of Christ. And we have essayed to teach others such things. Do we believe in them really, profoundly? Are we living by faith or bunk? Have we a mightier persuasion than the disciples of force? And may our Society, as well as certain individuals, have religion? If so then let us consecrate ourselves as a religious family to the one supreme necessity of the world, the Way of Jesus Christ. We make a small denomination but we are a big family. There are other groups that can do all the other things better than we can do them. If there is any place on the footstool for us it is that of spiritual physicians who shall heal by persuasion because we embody that which we profess and hope. May goodness last until there is nothing else."

THE American Friends' Service Committee will for two months supply four hundred children of striking miners along Cabin Creek, Kanawka County, West Virginia, with the regular A. R. A. "supplementary ration of cocoa, milk, sugar, beans and rice." The expenses of distribution will be paid with its own funds. Friends believe, says the *Survey*, that in such cases there may often be special opportunities for the demonstration of their ideal that "Christian service can transform class hatred, race prejudice, commercial antagonism and nationalistic ambition into brotherhood and good-will."

"THE general situation in China is more hopeful than at any time during the past five years," Dr. Hodgkin asserted, "and under Li Yuen Hung, the new President, there is real hope of uniting all parties."

PART I of the new London Book of Discipline continues to be greatly in demand. No sooner is one consignment of books received than they are all gone and another has to be ordered. Every Friend everywhere, as we have said before, should read it and he will want to own it. It has found a very acceptable entrance into other than Friends' homes.

The new Part I of the Book of Discipline—"Christian Life, Faith and Thought"—is evoking a good deal of interest in circles other than Quaker ones. A well-known minister, not a Friend, emphasized the importance of its appearance in "confirmation of the truth of the view of religion without a formulated creed." He described the book's contents and quoted passages, remarking that "it is a confession of faith in freedom and in the demonstration of the Spirit and of power."

The following is taken from *The Church Peace Union* and refers to the letter originally drafted by Wm. I. Hull and adopted by the two Philadelphia Yearly Meetings.

Christian churches of all denominations and all countries will be asked to join the Quakers in a definite organization for peace which will demand the complete rejection of war and all preparations for war for any purpose and against any people. The movement has been started by the religious Society of Friends embracing Pennsylvania, New Jersey, Delaware and Maryland through the world-wide circulation of an appeal adopted at their recent Yearly Meeting in Philadelphia. This appeal has been commended to the attention of the churches by the Church Peace Union of New York and is now being mailed from the headquarters of that organization

to 20,000 clergymen in all parts of the United States. It has already been endorsed by the Yearly Meeting of the Society of Friends in London, and the originators expect the co-operation of all other local societies of Quakers. Its general circulation among Christian churches marks an epoch in the history of the Quaker sect, because never before have the Friends made an organized public effort to gain the adherence of other denominations to the recognized fundamental principle of their creed. The Friends' appeal to the churches of Christendom says, in part: "Christianity seems to us to face a grave crisis and a Divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace."

THE two Yearly Meetings in Canada occurred the same week this year, alluding to this fact a correspondent writes:—

Telegrams of greeting were exchanged with California Yearly Meeting and the Yearly Meeting at Norwich, Ontario, both of which were in session at the same time. The message further states:—"The London General Epistle was read and a comprehensive summary of those from the other Yearly Meetings. For the first time an epistle was received from a Yearly Meeting of Friends in Germany. Replies were sent to all these and a letter sent also to Japan Yearly Meeting, whose epistle failed to reach us this year. Interesting letters were read from our Missionaries Gurney and Elizabeth Binford, mailed from Honolulu, on their way to Japan for another term of service, after a year and a half furlough."

THE Annual Meeting of Danish Friends was held on the 10th ult. in Copenhagen, followed by a Conference the next day. We hope in the near future to give in some detail an account of the two occasions.

The chief topic at the Conference was "Fundamentals of Quakerism," followed later by "Friends' Principles and Present-day Problems," and in the evening there were short addresses on "The International Work of Friends."

The program was devoted exclusively to Friendly interests, but the discussion was in no sense narrow. Among visitors in attendance there were three English Friends, Winifred Camp representing Young Friends. One or more from Philadelphia were expected, but our informant did not allude to their attendance. There was at least one German Friend present as a representative from the group in Berlin.

CARL HEATH, writing from Devonshire House, London, informs us that during the summer English and American Friends will be visiting at the following places in Europe: Vienna, Salzburg, Innsbruck, Geneva, Paris, Châlons, Bilthoven, Lunteren, Copenhagen, Hamburg, Berlin, Dresden, Leipzig, Munich, Stuttgart, Frankfurt, Darmstadt, Cologne and other places. He offers the following suggestive hints:—

All these Friends, by carrying with them on their travels something much more than the tourist spirit, are rendering a very real service to the cause of international good-will. We want those Friends who are willing to let their visits in other countries become part of a chain of service and inter-visitation. We want Quaker centres in the different countries, and the wide circle of friends of all nations connected with these, to know of the visits of British and Irish and American Friends and to come into touch.

NEW ENGLAND YEARLY MEETING at its recent session appointed the following as delegates to the forthcoming session of the Five Years' Meeting: Rufus M. Jones, Wilbur K. Thomas, Walter S. Meader, Tom A. Sykes, Clara W. Mumford, Mary S. Paige, Harvey Jones, Lindley M. Binford, Moses Bailey; as alternates: Seth K. Gifford, O. Herschel Folger, Charles W. Mesner, Arthur Jones, Willis H. White.

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**FRIENDS** and others willing to conform to the regulations of the Committee, may purchase lots in the Friends' South Western Burial Ground, located at Caddington, Pa., near 69th and Market Streets. Apply to John B. Newkirk, Treasurer, 119 E. Montgomery Avenue, Ardmore, Pa., (Telephone Ardmore 1141), or by appointment, 20 S. 12th Street, Philadelphia.

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FAITH is tested and proved trustworthy by action. Such a change from unbelief to faith—and to trust in hope and fear, is Divine. And, in truth, faith is discovered by us, to be the first movement toward salvation; after which fear, and hope, and repentance, advancing in company with temperance and patience lead us to love and knowledge. Rightly therefore, the Apostle Barnabas says, "From the portion I have received I have done my diligence to send by little and little to you; that along with your faith you may also have perfect knowledge." Fear and patience are then helpers of your faith; and our allies are long-suffering and temperance.

The forementioned virtues being then the elements of knowledge, the result is that faith is more elementary, being as necessary to the complete Christian as respiration to him that lives in this world is to life. And as without the four elements it is not possible to live, so neither can knowledge be attained without faith. Faith is then the support of truth.—CLEMMENT OF ALEXANDRIA.

## MUSIC IN MEETING.

The past two weeks two incidents have come into my experience which by contrast have made me thoughtful in regard to what some, who may read the following, have always held as fundamental to their religious life.

A Friends' weekly, among news items, speaks of the good music which had drawn a larger attendance of members and visitors than had been the former custom, this better music having been secured by the introduction of trained voices in place of the more or less haphazard congregational singing.

The other incident is associated with a First-day morning Friends' meeting in a town where a large summer school of music teachers was in session. Six or more of the teachers, it may be partly out of curiosity, were present. The meeting proved to be, as we are given to express it, "a favored occasion," though in no degree to be marked off as different from those held there both before and since. One Friend spoke at considerable length, three others briefly, and just before the close a vocal prayer was offered, all seeming to reach the spirit of life in the congregation.

The teachers carried but a few minutes after the close, but it was long enough for the oldest of the group and possibly the leader, to express herself on this wise: "I never until to-

day attended a Friends' meeting, never before took part in congregational worship that was without human leadership and never attended where music was not a conspicuous part of the service. I am devoted to my profession and believe in music as a science and a fine art, but I have seen and felt this morning, what I have read of and have not credited, that it is not essential for the nearest approach to spiritual worship. You have been trained to a custom, which with many of you has been an inheritance as well. The congregations the world over would be sadly wrecked were music to cease to-morrow to be a factor in the services."

Some one will think at this juncture that a golden opportunity was lost by not following up these remarks on the Friends' attitude toward worship. It was not followed up, but it has led to serious reflection and to some little search as to the foundation for our differences in this particular from other methods of worship.

There is a passage in George Fox often quoted—"I was glad that I was commanded to turn people to that inward Light, Spirit and Grace, by which all might know their salvation. . . . and I was to bring them off from the world's teachers, made by man. . . . [After naming several specific instances of wrong living and unholy practices he further says:] I was to bring them off from all the world's fellowships, and prayings and singings, which stood in forms without power. . . . Also, I was moved to cry against all sorts of music, and against the mountebanks playing tricks on their stages, etc."

It would be well for one willing to pursue the subject further to read the whole passage from the Journal, it will place the topic before us in a just relationship with others which George Fox had under review.

If the early Friends stood for one thing more than another in their practice of life [I do not have in mind their doctrine or belief] it was their absolute sincerity. Insincerity they scorned. It is nowhere better portrayed than in Whittier's "Quaker of the Olden Time." It animated them in their daily dealings among themselves and with others, they knew no double standard, the false weight and the unfair judgment met their abhorrence. It was on this basis more than on any other that they objected so outspokenly to singing and music.

It was hardly the singing *per se* that they testified against, but the open opportunity it offered, even more, it seemed to court for insincere utterances, at a time too when one should be most serious.

A review of the index to the Cambridge edition of George Fox's Journal will give all his references to singing. Among them we shall find the following. Of a meeting in Ireland he says, "The power of the Lord was so great that Friends broke out into singing. Many together in an audible voice, making melody in their hearts." No criticism or unfavorable comment follows such a declaration as this; how could there be such?

Barclay puts the position held by the seventeenth century

Friends in a nutshell in the following passage. In this, however, he is in statement not far in advance of Savonarola—himself an enlightened reformer, but none the less a Romanist. Augustine, too, centuries earlier, was of much the same mind and their declarations placed side by side with those of Barclay would read almost as coming from the same book.

Robert Barclay wrote: "As to the singing of psalms, we confess this to be a part of God's worship, and very sweet and refreshing, where it proceeds from a true sense of God's love in the heart, which bids souls to breathe forth either a sweet harmony or suitable words, whether formerly used and recorded in Scripture, such as the psalms of David, or the hymns of Zacariah, Simeon, etc. . . . But as to the formal way of singing, besides the abuses incident to formal prayer and preaching, it has this more peculiar, that often horrid lies are said in the sight of God. For all manner of people take upon them to personate experiences and conditions which are not only false to them, but also to some of more sobriety, who utter them forth."

In addition to their sincerity in word and deed these same men and women were remarkable for their firm belief in and reliance on the power of God in their most serious acts of life as also in matters of everyday occurrence. They had, what we who call ourselves by their name fail so largely to possess, a clear insight into the difference there must be between that which is of man and that which is of God, and when they carried this into their congregational worship, it gave that a character which reflected the principles just enumerated.

We have two pictures of the Friends' meetings of the seventeenth century; they are far from being identical, they are in fact not alike, but they are both true to fact.

The first is the meeting, comparatively limited in size and made up largely of those who had adopted Friends' views, these often in those days were held with reverent silence a conspicuous feature of the meeting; the other type, known at the time as "threshing meetings," were often largely attended by the curious and indifferent it may be, but also by many honest seekers. It was at these, in those early days, that many were turned from a way of sin to a way of right living and through these they became for the first time conscious of the restoring love of their Heavenly Father and of the Grace that comes through His Son, their Saviour.

Singing in these meetings was the exception and not the rule, but that it did occur at times we have already stated. It never took the form of premeditated concert singing, nor did it ever come from one who had trained himself for the service. It was artless in that it knew no art, and from its very nature it was only infrequent.

The Friends had had a like experience as that recorded by Augustine of himself who wrote: "When the *tune* has moved me more than the *subject*, I feel guilty and wish that I had not heard music."

It was a seventeenth century Friend, himself but a youth in years, but a seer in religious experience, who said: "When singing in the spirit and with the understanding ceased [referring to the primitive Christian church], then people began to introduce the form of singing David's experiences, in rhyme and meter; and thus in the apostasy, the form grew as a substitute for that which the saints had enjoyed in power; shadows were set up instead of the substance, and death instead of life."

To one who has accustomed himself to the strains of sacred

music, hallowed by recollections that are the dearest possessions he can have, it is easily conceived that music may play an important part in his devotions, but it is inconceivable that music or any other outward thing can take the place of that inward communion of spirit which our Lord declared to the woman at Jacob's well was the very essence of worship.

It seems to some that the great lesson the Friends' meeting has to offer to their thoughtful fellow Christians of to-day is that which the music teacher claimed she had learned at the Friends' meeting a few weeks since and already referred to.

In an address recently delivered before an Episcopal synod the following language was used:—

"Away in the Eastern Hemisphere the peoples have learnt long ago the necessity of silence and contemplation for the building up of character. The young of India are trained in the school of meditation. That great-souled poet and philosopher, Rabindranath Tagore, has much to teach us and many passages to give us—out of the silence. But it is a hopeful sign that in our day in the West a pioneer of education has included silence in the daily programme. If you go into a Montessori school and spend a day with the babies you will find that in the midst of the abundant and wholesome activity which that system provides there is the silent period. The room is darkened and the little ones are left alone in silence. After a while, the teacher's voice calls them one by one by name into the next room and out they come with fresh faces and shining eyes manifestly strengthened and refreshed by the silence."

D. H. F.

## CHRISTIANITY IN CHINA.

WM. C. ALLEN.

The present situation of the Christian Churches of China is of peculiar interest to the people of America. We must admit that the western civilization is being grafted upon, not supplanting, the ancient civilization of China with her four hundred and fifty millions of people.

Our ship called for a few hours at Shanghai whilst the great National Christian Conference of 1922 was being held in that city. This afforded an exceptional opportunity to deliver the message of good-will from the Federal Council of the Churches of Christ in America and the California State Church Federation, addressed to the Church people of other lands, with which I had been entrusted. Over 100 delegates were present from all parts of the huge and temporarily disrupted republic. I sat in the great assembly room of the Town Hall for a short time whilst the conference was in session. It was apparently made up of native and foreign workers in about equal proportions. The discussions were conducted in the English and Chinese languages. Whilst observing the vigor and earnestness of the assemblage, I was profoundly impressed with the possibilities of Christianity as led by the men and women who were there studying and planning on behalf of Christ.

There are now approximately 350,000 communicants of Christian Churches in China, after missionary effort of over one hundred years. The progress has been slow. In Japan the work largely commenced at the top and filtered downwards. In China it began at the bottom and to some extent has progressed upwards. Especially of recent years has Christianity found lodgment among the better classes. The influence of the more highly educated or more wealthy people of China upon their countrymen should tend to facilitate enquiry into the religion of Jesus. And where honest enquiry exists converts are won.

But our peoples of European descent themselves place a serious handicap upon the Christianizing of China, whilst our churches so often pray that it may be realized. Foreign



residents in China often forget their home restraints. You cannot blame uninformed Chinese for having false ideas regarding American life after they have witnessed the sometimes shameful presentation of it in American moving pictures. Young student converts too often become unsettled in their faith after meeting with the occasional agnosticism discovered in some of our American colleges and universities. Some of them want the "latest thing" and are tempted to believe that they find it in agnosticism. The history of the efforts of foreign powers to exploit China, backed by gunboats and machine guns, and the savage wars that have been fought between "Christian Nations" as the legitimate outgrowth of "Christian" commercial greed are fully understood by these people. Under such conditions our stories of the Saviour's love and teachings cannot be expected to always fall on attentive ears.

I am told that there now exist over 150 periodicals in China engaged in definite anti-Christian propaganda. The Churches have a great spiritual battle on their hands. Meanwhile they are able to challenge their foes with concrete facts that cannot be thrust aside. Among Chinese Christians there are five times as many attending school in every thousand as there are among non-Christians. More than half of the Christians can read the Bible. Only about 30 per cent. of Church expenses are paid for by foreigners. The larger portion of the support of the Christian hospitals comes from the Chinese. To non-believers every missionary compound, every Christian university or college, with their beauty and orderliness, their magnificent work and spirit when contrasted with the filth and superstition all around them, must prove an object lesson on behalf of Christianity that cannot be blinked or despised by those who know not Christ.

The Canton Christian College is a case in point. A few miles outside of that seething city of 1,500,000 population is the compound of 250 acres and the noble buildings made possible by contributions received from the Chinese and from America. The student body of over 800 is largely drawn from the well-to-do or rich families of China. The Christian spirit permeates everything, although much labor is applied to furthering the material interests of the people. Thus the scientific development of the silkworm industry is a valuable department of the college work. The institution is co-educational and stands for ideals of sex-relationship that are of surpassing importance to the social life of China. Of the more advanced classes a majority voluntarily make confession of Christ before they secure their degrees. The college policy is to obtain competent young men and women on the faculty whose lives are dedicated to Christ. I passed several days in this splendid interdenominational institution, and it was a privilege to address the young people on different occasions and observe the delightful atmosphere in which they lived.

It is claimed that thus far there has not appeared a single native Christian writer who has strongly appealed to his own people. Young Christians, after being highly-educated, do not enter the service of the Gospel to the extent desired, but too often yield to the lure of high salaries offered to them by big foreign concerns. Whilst the Y. M. C. A.'s and Y. W. C. A.'s, and the church colleges and universities are being unionized, there is a feeling that the Churches themselves must more fully eliminate denominational differences for the good of all. There were two outstanding demands at the Shanghai Conference. One was that a real Chinese Church is wanted—not just foreign-controlled Churches in China. The other was for a native leadership, and it was felt that the great task of the present is to acquire it. In conversation with American missionaries and church leaders in China, this year, all I met with supported these demands, and expressed their conviction that the time is ripe for the assumption of larger responsibility by native leaders.

Will China, with her enormous potentialities for good or evil, only absorb the material instincts and knowledge of the western nations? Will she cling to her ancient religions or accept Christ as her guiding star for the centuries to come?

Shall the so-called Christian countries continue to teach her military methods and ethics and eventually themselves reap the disastrous fruits of that teaching? The only solvent of the problems that will inevitably expand with the future contact of the white and yellow races will be found in a practical obedience to the teachings of Jesus Christ.

The American Churches have a tremendous stake in China, religiously, educationally and internationally. The call is loud that we stand for justice, mercy and peace if future conflict is to be avoided. It is of supreme importance that we carefully watch the unfolding of commercial and political events in the Far East and insist that we deal righteously with the reawakening old empire. We must with service, money and prayer remember these brethren in Christ.

HONGKONG, 1922.

#### WILLIAM C. AND ELIZABETH ALLEN'S VISIT TO CANTON.

As most Friends in Philadelphia know, William C. Allen and his wife recently started on a trip around the world to visit scattered Friends in foreign parts. After a stop in Japan, where they saw the work conducted by our missionaries there, they proceeded to Hong Kong, and came to Canton, arriving here on Sixth-day, Fifth Month 19th.

William C. Allen felt it on his mind to visit the Canton Christian College, where he had been some seven years ago, with William W. Cadbury, and when he came here the few Friends on the campus were very glad to see him and his wife.

The college schedule includes Chapel exercises every morning, and on Seventh-day morning William C. Allen addressed the College on the subject of personal forgiveness and the necessity of forgiveness and friendliness in business. On First-day morning there is a general service, to which some five hundred Chinese and foreigners regularly come, and we then enjoyed a splendid talk on Peace from the Christian viewpoint. William C. Allen made a very positive statement that all war is incompatible with the teachings of Christ, and considering the differing views of many of our staff, it was something of an uncertainty as to how such a message might be received; but after the morning service nothing but favorable comments were to be heard, and one or two of our younger teachers seemed to be much interested in this very practical matter in connection with a consistent Christianity.

First-day evening was the time that the few of us who are here working in Canton will remember with the greatest pleasure. At the home of Walter Howard and his wife, we had a little meeting made up of six Friends and seven other members of the faculty, several of whom had never been to a Friends' Meeting before. It was indeed a pleasure to four of us, who had not had the privilege of sitting in a Friends' meeting for months, to enjoy once again our own form of worship. Several vocal expressions were given on the general idea of trying to know the Truth and to make our lives conform to it.

On Second-day morning, William C. Allen again spoke at the Chapel exercises, and on Third-day evening he spoke through an interpreter to a group of some two hundred Chinese at the City Y. M. C. A.

On Fourth-day morning we were all very sorry to have to say farewell to our guest, but he and his wife felt that their work among us here had been completed and that they must go on to other places. At the present time there are only five Friends in Canton, so far as I know, but we are looking forward with pleasure to the return of William W. Cadbury and his family and to the coming of Charles Huston Haines, all of Philadelphia Yearly Meeting. There is a great opportunity for service in this large heathen city. Its need for Christianity is apparent to any visitor who spends even one day here. The few of us Friends who are located here, trying to advance the Kingdom of our Master, with His servants of other denominations would be much encouraged if there were more young Friends who felt a call to work at the Christian College, or in any branch of Mission work in Canton, and if there are

any Friends expecting to visit the Orient they should plan to encourage us by a visit to Canton Christian College.

MORRIS WISTAR WOOD.

### TEMPERANCE.

The material for this issue has been furnished by MORRIS LINTON, President of the Friends' Temperance Association.

MORE THAN THIRTY ORGANIZATIONS in this country are working for the repeal of the Volstead Act or its amendment to permit the manufacture and sale of light wines and beer. But there seems little probability that the American people, reinforced by the enfranchised women, will be swayed in discouragement. Rather will the determination of past years be revived with increased effect.

Nominations for the various offices are being made now at the primaries and there are few signs as yet of any retrograde sentiment. The outlook will be much cleared soon.

Indiana, Pennsylvania and Iowa have upset the prophecies of the liquor men (and they indulge freely in prophecy). The head of the Federation of Labor is not able to coerce all the Unions to approve wine and beer. Chief Warren S. Stone of the Locomotive Union takes an open stand for the present dry law and commends its results. President Harding believes that in another generation "liquor will have disappeared not merely from our politics, but from our memories." Teachers see the improvement in the school children and are about unanimous for the great law. Banks and saving deposits speak eloquently of the family and political economy. Charity workers, the Salvation Army, hospitals, asylums policemen, are all relieved of a large part of their labor and expense.

Forty-six States have ratified the amendment. Perhaps Connecticut and Rhode Island will come in line after this fall's election. The amendments cannot be rescinded. Few States have no concurrent enforcement code. Rhode Island enacted the latest. Six States have voted on the wine and beer proposition, each one rejecting it with impressive majorities—Ohio, Oregon, Arizona, Washington, Colorado and Michigan. Pennsylvania is the only State that maintains the licensed saloon. Note this from the *Public Ledger* shortly after the late primaries:—

"The saloon-keeper enacted prohibition. He created the Volstead law. He is now nullifying the efforts of the temperance advocates—those who favor beer and light wine. Of this situation the dry politicians have been quick to take advantage. It is perhaps a political move, but one thoroughly justified by the muddy glove the saloon-keepers have thrown down.

"Pennsylvania by reason of the Brooks high license law was able to keep up a pretense of obeying both the State and Federal law, and if the saloon-keepers had been able to learn a lesson, moderate liquor selling might have continued for years. As it is its doom is sealed. . . . The saloon-keeper defies the law as the worst of his class did before prohibition days. They dare to defy public opinion in the old fashion, relying as of old on the division leader, who soon will prove impotent and turn on them as he has in New York and even in New Jersey. Fanaticism on both sides—on the saloon side fanaticism with cold cash behind it; on the other side, fanaticism with keen politics behind it. Saloon keeping has not a year and a half to run in this city—if it has any more—in the rest of Pennsylvania. When it fails, as fail it will, if the bar men keep up their present tactics, the passing of Pennsylvania will mean the end of the saloon."

Disrespect for law is apparent, as far as we can observe, mainly among the wet element and the foreigners. Court dockets are crowded, but with other than enforcement cases to swell the list. Richard Spillam in the business section of the *Public Ledger* gives us the following information:—

"In the Municipal Court of Philadelphia, 12,221 actions were filed in the last twelve months. The vast majority of these were based on alleged violations of contracts or failure

to live up to agreements. In the Common Pleas Court there were 3000 business suits. The Municipal Court handles claims of \$1500 or less. The Common Pleas the larger ones. Litigation of this character has increased greatly in the past few years owing to the very unsettled state of business. How great has been the increase is shown in the cases before the Municipal Court. From June, 1919, to May, 1920, they totaled 6181 suits, from June, 1920, to May, 1921, there were 9312, from June, 1921, to May, 1922, the total was 12,221."

*Current History Magazine* has given space to the prohibition question. Wayne B. Wheeler, National Counsellor for the Anti-Saloon League, had an article in the Fifth Month issue well worth reading. In the Sixth Month number Hamilton Fish, Treasurer of the Association Opposed to the Prohibition Amendment, gives his reasons why prohibition is wrong. Even he cannot do the impossible—that is, give one beneficent result that would follow lowering the present standard. In the Seventh Month issue two strong articles are published, showing wet inaccuracies and the success of enforcement, contradicting the statement that "the law cannot be enforced." It is notable that on the front cover of this bold language is used: "Starting decrease in drunkenness and insanity attributed to Prohibition." *Hearst's International* had a full page advertisement in many of the dailies, to call attention to the magazine, and the Prohibition article by Dr. Woods Hutchinson was one of the two major subjects advertised. This article is most optimistic. His opening sentence reads thus: "In the past two tempestuous years the numerous false wigs and masquerading costumes of the alcohol problem have been stripped off one after the other. Alcohol isn't and never was a food. It is not essential to health or needed as a medicine. It isn't necessary as a source of revenue. Its 'taboo' does not and will not paralyze business or ruin any class of fruit growers or farmers."

Read this paper and absorb its spirit of optimism.

This section of the United States is the disloyal centre, as Senator Pepper has discovered. He outlines this area as from Newport News to Boston, and for about six States west on the northern border. But elsewhere the sentiment is openly and overwhelmingly for the dry law.

"The very same sort of excesses that proved that 'Regulation' was a failure as a regulator—that limited prohibition was inadequate and drove the people to State and National Prohibition as a logical and inevitable next step—are already operating to drive even those who were not friends of prohibition in the first place to it, as to them, the lesser of two evils. When that state of mind is reached by a large conservative section of the public, when it is understood that the amendment cannot be repealed and that the sale of liquor sufficiently intoxicating to start an alcohol habit among those not now addicted to its use, is a violation of the amendment—and when it is realized that the only alternative under the Amendment is either law enforcement to the ultimate end of law observance, or else anarchy, most of the present difficulty, largely psychological, will disappear. That is, the very things cited by the wets as proof of the failure of prohibition are the things that will not only bring but compel its ultimate success."

To the writer's mind there is little to discourage in the noisy fray. Prophecies and threats are abundant and unreal, arguments are weak, facts are filtering through to the masses. Voting seems right, the wet area is limited, and the foreigner is the main offender.

Education in our schools—thanks to the W. C. T. U.—has played the most important part to make prohibition permanent, and will continue to convert the new and future citizens by truthful logic at the impressionable age.

In such work The Friends' Temperance Association is planning increased co-operation for the coming school year. To our retiring faithful, efficient worker, Clara C. H. Stillwell, we mingle regrets and the kindest wishes.

Enforcement work is odious for Friends or any Christian with love in his heart, and is impracticable for an association

with so scattered a membership. But we individually can be, and are, zealous in the work in our local vicinities.

May we be prayerful, thankful, optimistic, earnest and "let God work."

#### A PRAYER.

Teach me, Father, how to go  
Softly as the grasses grow.  
Hush my soul to meet the shock  
Of the wild world as a rock.  
But my spirit, propped with power,  
Make as simple as a flower.  
Let the dry earth fill its cup,  
Like a poppy looking up.  
Let life lightly wear her crown,  
Like the poppy looking down  
When its heart is filled with dew  
And its life begins anew.

Teach me, Father, how to be  
Kind and patient as a tree.  
Joyfully the crickets croon  
Under shady oak at noon.  
Beetle, on his mission bent,  
Tarrys in that cooling tent.  
Let me, also, cheer a spot,  
Hidden field or garden grot—  
Place where passing souls can rest  
On the way and be their best.

—EDWIN MARKHAM.

#### THE USEFULNESS OF OUR QUERIES.

[While the following refers to other than the Philadelphia Queries, the views expressed are pertinent to all Friends' Queries and to the principles underlying them.—EDS.]

In the present Book of Discipline the Queries are of two kinds: those that care for specific information and those that call for self-examination. The latter are to be answered to oneself and to God; they require for their answering a spiritual inventory on the part of the membership. The former are the more modern development of the Queries. They contemplate the keeping of records on the part of the subordinate meetings and ask for statistics. These queries might be replaced by a simple direction of the Yearly Meeting to the Quarterly Meetings to keep records, gather statistics and report the desired information annually.

But there is no substitute for the other class of Queries. They are an original and unique feature of our Society. Their character and use are responsible in a large degree for the well-rounded ideals, sanity of outlook, and sobriety of character, which have characterized Friends as a whole. Their chief usefulness seems to consist in three things.

First, they continually remind us of the practical phases of our interpretation of Christianity. We live in a world that puts the emphasis elsewhere or else ignores phases of Christianity altogether. Other denominations make much of creed, ritual and sacrament. We hear them discuss apostolic succession, episcopal ordination, modes of baptism, the rights of clergy and laity, orthodoxy and fundamentalism. Then our Queries recall us to the fruits by which true followers of Jesus are to be known and ask us whether we are bringing forth fruits suited to our profession. There is much in our environment which tends to draw us away from Christian practice or to make us forget the "weightier matters of the law, justice, mercy and faith." A people trying to live "in the midst of the world but not of it" need the constant reminders which the Queries give of the essential things the world does not stress.

In the second place, among ourselves we need constant reminders of the whole circle of Christian truth and life. Our preaching is apt to dwell on theoretic phases of the faith. Religious discussions are usually about new applications of the

Gospel or disputed phases of truth, which are often of secondary importance. Duties that are generally acknowledged are rarely mentioned just because they are not disputed; but may easily be overlooked by the younger generation. Some truths may be overlooked because no one has a concern for them; and others may not be mentioned because some influential member is sensitive about them.

The Queries serve for us the purpose of a periodical review of the range of the practical expression of religion, somewhat as the Episcopal "Christian Year" or the succession of special Church-days (such as Easter, Mother's and Peace Day) in other Protestant denominations.

In the third place, the Queries provide for spiritual inventory for the members and the meeting as a whole. If it is important frequently to inspect our outward affairs, it is more valuable to take account of our inward state, note our tendencies, progress, and failures, and draw upon the Divine strength and wisdom for the better ordering of our ways. This is the result, when we gather together in worship, solemnly and sincerely listen to the Queries, and answer to ourselves and God whether we are fulfilling our duties and deporting ourselves properly as members of the household of God.

ELBERT RUSSELL.

#### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 65.)

In company with Rebecca W. Allinson, my dear wife and I went to the Half Year's Meeting in Virginia, held near Black River. We went by way of Norfolk and Franklin Depot. Our friend Sallie C. Harris had invited us to her father's house and we proceeded there. It was a simple home, but the Christian kindness of the family made our visit a very agreeable one. The holding of the Half Year's Meeting is an important event in the neighborhood. For many miles around the neighbors assemble to attend the meeting for worship. Upwards of a thousand persons generally came together. Many of them arrive in small carts drawn by a small bullock, others in the same kind of a vehicle drawn by a horse, and many walk a long distance. The colored people gather in large numbers. It was a novel scene. The crowd both in and out of the house appeared attentive to the ministerial services. We enjoyed our visit to Sallie C. Harris who labors most earnestly for the true welfare of her neighbors, including those in a circle of several miles around. We came home by way of Suffolk, Petersburg, Richmond, Fredericksburg, Washington and Baltimore.

In the early part of 1872 our dear friend William Robinson, a minister from England, came in the love of the Gospel to labor among Friends in Philadelphia and its vicinity. We expected him as our guest and welcomed him to our home. I accompanied him frequently in his visits to our city meetings where his ministry was clear and powerful. It was while he was with us that the health of my beloved wife began to fail. After several weeks of indisposition, she was suddenly about the first of Fourth Month taken with severe pain in the region of the heart. Soon after her lungs became affected. Her sufferings were great and no remedies appeared to alleviate them. After about two weeks severe and almost sleepless illness she was removed from the scene of earthly affliction to a blessed and eternal inheritance. We had been favored with an unusual share of happiness in our union of nearly forty-four years. Life to me was now changed, but I endeavored to bow in resignation to the Divine Will. As I have elsewhere made a record respecting my beloved Sarah, whose memory continues to be very precious, I will pass on. Our home in Filbert Street was soon broken up and I resided for some time with my daughter Margaret, and was during that period frequently an inmate with my sister Elizabeth W.

Wistar, who in her advanced age and feeble health was desirous I should be with her.

In the fall of 1873 I went in company with Dr. James E. Rhoads to visit the Schools for Freedmen in Virginia and North Carolina. We went by way of Richmond to Danville, Greensboro, Charlotte, Lincolnton, Salisbury, Raleigh, Salem, etc. We were much interested in the decided progress in mental and moral improvement which we witnessed among the colored people, and in the aptness of their children to learn. In the spring of 1874, I accompanied my brother-in-law Thomas Wistar and Dr. James E. Rhoads in a visit to the Indian tribes of the Far West. We crossed the Mississippi at St. Louis and by way of Kansas City went to Lawrence in Kansas. There we met with a large delegation of the Osages on their way to Washington. A council was held with them, but nothing of importance occurred. Their chief desire appeared to be to have some money to expend in selfish gratification, and their visit to the Capital and other cities was not productive of any good result. After making a few preparations for our journey in the rude stage over the wide prairies, and visiting pleasantly a few of the Friends at Lawrence we went on to Wichita the terminus of our railroad travel.

This border town was represented to be in a very low state as respects morality. Shocking scenes of crime had recently occurred. We were, however, interested to observe on the part of some a regard for the First-day of the week. Business generally was suspended. But it was stated to us that the expenses of the town government were paid by licenses and fines charged for drinking houses and other vile places. A sad comment on the degradation of many of the inhabitants. At the table of the hotel I noticed a man rather imposing and well dressed, who I supposed to be a judge or other dignified character. I enquired who he was, and was told he was a stranger, but was thought to be a "Capitalist." This was said in such a way as to induce me to ask what was meant by this term. I found it was considered a reproachful appellation and was applied to men who came to seek out persons in great need of money and to loan it at five per cent. a month, taking a mortgage on their land, which when the loan was due, and unpaid, was sued out, and the farm and its improvements went into the hands of the money lender to the ruin of the borrower.

Early on Second-day morning, the prairie stage we were to occupy for the remainder of our journey drove up to the hotel. It was an uncomfortable, straight-backed vehicle, but we made reasonable speed in it, arriving towards evening at the village called Caldwell, about 60 miles from Wichita. This was once an abode of ruffianism, but was much improved by the coming of a respectable Northern family which had taken charge of the public house and refused to sell liquor. The landlady had been a resident of Philadelphia and had known something of Friends. She informed us that it was her concern to be present when persons (mostly rude men) came in, in the evening, that it might be a check on improper conversation. This had a good effect. We had a Bible reading in the evening which was very satisfactory. We heard that one reckless character had been restrained from his customary profanity. Soon after leaving Caldwell early the next morning we entered the Indian territory. We found the land very poor, the grass short and brown, the wide prairie very monotonous. We saw many of the prairie dogs in their little mounds, timid and darting into their holes as we came near. Their only companions were small, grave owls, who home with them. We hoped to see some buffalo, but none came in sight. We dined at the stage ranch, a solitary adobe hut, where we were kindly received and had a good meal. Pursuing our journey night came on. Some of our company were able to sleep in their uneasy position, but I was not thus favored. About midnight we stopped at a log ranch, where we had to wait until the stage from the Cheyenne Agency came in. This was not for several hours and there were no accommodations for rest. In the ranch the inmates, hostlers and stage drivers, lay upon straw on the earthen floor and slept soundly, but I had a wearisome time until about 3 A. M. when the stage

came. It was near this locality that the Indians a few months after attacked and killed some teamsters, which caused great commotion, and the military being sent for, many Indians were disarmed and taken prisoners. These were mostly among the wild bands, who declined coming to the agencies and consequently were not under the influence of Friends. It was evident that the good instruction and peaceable example they had received and witnessed at the Agencies had so far influenced the principal chiefs that they refused to unite with the rovers and war was averted. We arrived at the Cheyenne Agency to breakfast and were kindly received by John M. Miles and wife. The Cheyennes were encamped in their lodges nearby. We visited them, but the men were nearly all absent. Some of the women were engaged in dressing buffalo robes, and there were plenty of dirty children and dogs. The tribe had thus far refused to send children to school, and were not disposed to give up the chase. We went to the school in which the children, who were of the Arapahoe tribe, were improving nicely and had adopted civilized dress and habits. There was some excitement about a little girl, who was in danger of being carried off by a young warrior, he claiming that she had been pledged to him by her uncle. But her mother refused to acknowledge the claim, and the child had to be kept close in the house. It was an old custom of the wild tribes to pledge their girls in this way and they were compelled afterwards to follow their masters. This barbarous practice will soon disappear under the Christian influences now brought to bear upon the tribes. Since the outbreak above alluded to and the surrender and imprisonment of a number of the wild Cheyennes, the feeling of others is in favor of education and they have sent a number of their children to school, and a number of the men are more inclined to cultivate land for their subsistence. The prejudice against labor, before their defeat, was so strong among the Cheyennes, that two young men who had been persuaded to plant a corn field were ridiculed and scorned by their companions.

(To be continued.)

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

FIFTY thousand people are reported to have attended the "No More War" mass-meeting in Berlin. Warnings against the militarism still more or less alive in Germany were received with approbation by the crowds.

THE "No More War" demonstration was prohibited by the authorities in Hungary. No reasons have been reported for this action.

OF the 132 billion gold marks Germany is to pay in indemnity, 80 billions are for pensions for Entente veterans, and for allowances for Entente expenditures in preparation for the War; leaving only 52 billions, less than half, for reparations and reconstruction.

LIEUTENANT-COLONEL CARLETON, of the United States army, in addressing the Philadelphia Rotary Club recently, revived the ancient fallacy that diplomacy must be based on and supported by force. He also urged the maintenance of a large army, to curb the growth of radical opinion within the United States.

Officers of the army are encouraged thus to educate people to the needs of our military establishment wherever they have an opportunity.

A SUM equivalent to more than 2¼ per cent. of the gross personal incomes of all the inhabitants of the United States for the year 1919 is to be spent on the Army and Navy during the present fiscal year. This is entirely for future wars; the costs of previous wars, such as pensions and interest on the National Debt, are not included.

SECRETARY OF WAR WEEKS has been pointing out that the

coal and railroad strikes prove the necessity of a powerful American army to control affairs within the country. A reporter recently asked him, if 4,000 National Guardsmen are able to maintain order in all the regions affected by the strike, how much more order would be maintained were a large army engaged in maintaining it. The Secretary's answer is reported to have been a funny story.

The Prince Regent of Japan has signed the treaties concluded at the Washington Conference, declaring as he did so that it is the intention of the Japanese nation to fulfill them "in letter and in spirit." His signature completes the ratification of the treaties by Japan.

THE INSTITUTE OF POLITICS.—The Institute of Politics opened at Williams College, Williamstown, Massachusetts, on Eighth Month 1st. Last year it was inaugurated as a summer school for the advanced study, under the leadership of experts, of the problems of international relations, and it is being continued in the same way this summer. Those eligible to attend are the members of the faculties of colleges and universities, and others who have had the preparation necessary to enable them to profit by the discussions. The topics that have claimed the attention of the Institute thus far this summer are problems related to the war debts of the European nations; and the problems of foreign news in the daily papers, its nature, how much there should be of it, and how to make it as useful as possible. The importance of accurate information, widely disseminated, as to events and opinions in other countries is being recognized; for public opinion, which is the ultimate authority, is absolutely dependent on accurate information.

VETERANS OF ALLIED ARMIES TO UNITE FOR PEACE.—Representatives of the American Legion, the British Empire Service League, and the Federation Interalliée des Anciens Combattants, meeting in New Orleans in the coming Tenth Month, in connection with the National Convention of the American Legion, will discuss the possibility of a world-wide organization of all the veterans of the armies of all the Allied nations in the World War. Field Marshal Earl Haig, the President of the British Empire Service League, says in the world-organization of the old soldiers of the Allies a powerful force for permanent peace, "to make right the master of might, to secure peace and good-will on earth." Belgium, France, Italy, Serbia, Roumania, Czecho-Slovakia, the United States and the British Empire and all its components are represented in the three organizations.

SECRETARY HUGHES ON PEACE EDUCATION.—The importance of educational work such as the Yearly Meeting Peace Committee is carrying on is emphasized in an article in the latest *Advocate of Peace*, entitled "The Conduct of Foreign Relations," by Secretary of State Hughes. He says, after discussing means of accurately informing the people, whose opinion is the final authority in diplomatic affairs:—

"It is rather my desire to emphasize the importance of peace as the object of diplomacy, and the necessity of intelligent opinion, not merely as to the desirability of peace as an abstract conception, but with respect to the conditions that are essential to the maintenance of peace. With these conditions, public opinion should be deeply concerned. Attention has been directed to formal institutions, to international agreements relating to the maintenance of peace. But the fundamental fact is that, however well devised, these will be of little worth in the absence of that state of international feeling which will promote amicable co-operation and permit the removal of the causes of discord.

"It is apparent that this attitude of the public mind, this instructed public opinion, cannot be had save as it is produced by the conscious endeavor and constant influence of men and women who have had the special advantages of higher education. It is the interaction of the influences of the university

on the one hand and of the many schools of experience on the other, that produces that clear, practical and intelligent view of affairs that we call the dominant American opinion."

PEACE EDUCATION AT THE FAIRS.—The agricultural fairs held early each autumn offer a splendid opportunity for peace education. Last year a beginning was made at the Wilmington, West Chester, Byberry and Trenton Fairs, and plans are now being formed for more effective work at those fairs this fall. In each case the Peace Committee is co-operating with local groups by furnishing literature and other material.

At Wilmington, Friends of both branches have formed a joint committee under the chairmanship of Robert K. Tatnall. Last year a continuous exhibit of lantern slides in an attractively decorated booth, and the distribution of souvenir fans to the perspiring crowd enabled them to present their message to many people.

At Byberry last autumn, the tent in which Friends had their exhibit was the only place on the fair grounds in which people could sit still and rest, and became a popular centre on this account.

The West Chester branch of the Women's International League, under the leadership of Ann Sharpless and Sarah B. Leeds, have arranged to take space in one of the buildings at the West Chester Fair. They are planning to make use of literature and fans in spreading the idea that war can be abolished.

The recently organized Bucks County Council for the Reduction of Armaments, of which Wendell F. Oliver is Chairman, is conducting the campaign at the Trenton Fair. They carried on a very active "No More War" demonstration, enlisting the co-operation of the county and Trenton papers very effectively, and now have to live up to the reputation they have established. They are now arranging for space, expecting to have a small rest-room, to distribute literature and information, and will probably make use of souvenir fans or some similar means of presenting attractively the idea that we can end war.

"PROHIBIT the game—never mind amending the rules," is the suggestion of a correspondent to the American Legion monthly, in reference to restrictions on gas-ware.

PROFESSOR GEORG F. NICOLAI, who with Professor Einstein tried to circulate a manifesto in opposition to the Manifesto of the Ninety-three German Intellectuals early in the war, and who served a long term in prison for his pacifist views, has left the University of Berlin and accepted a professorship in the University of Argentina.

R. R. W.

## CHILDREN'S CORNER.

"THURSDAY"—By T. MORRIS LONGSTRETH.

(Continued from page 65.)

One morning I burned my hand on the coffeepot. "Sacre!" I said, with considerable vigor. To my great astonishment, Thursday forsook my bed, which he always cherished as long as possible in the mornings, and came toward me wagging his tail. It was the first time I had ever seen him wag it.

"Ma foi, Thursday! I said. "Parles-tu français?" He barked, put his feet on my knees and showed in every way how happy he was—like a father whose child has just said "Dada." He was congratulating me upon learning to talk.

It then dawned upon me that the sound of those French words had awakened remembrance in him, which plainly showed that he must have once belonged to one of the French-Canadian families. That simple deduction helped Thursday and me to understand each other a great deal better. If Thursday were about to walk over an otter track, my "Soin, Thursday," together with a wave of my hand, was effectual enough, whereas previously my remarks had been merely wasted breath.

Indian Summer lingered; the days were hazy and the nights

were cold. I knew that winter would be the harsher for the delay, but I put off my return, for it was a joy to sun yourself with the beaver by day and to sleep sound and long like the bear by night. Thursday, too, was utterly content. He evidently had tired of the wild life that had led him into the bush. Like me in luxury he was agreeable but rather useless. The easy life appealed to him, and I did not begrudge him the food of mine that he consumed. That was lucky, for the tables were so soon to be turned.

Even the most confirmed loafer tires of inaction at last. So I planned a farewell excursion, a four days' trip to the top of a distant ridge, where I suspected that moose would yard when the snow came. Accordingly I left my tent in order and started with my forester's tent on my back and light rations for four days.

Thursday accompanied me with a long look of protest, which plainly said, "If this is absolutely necessary, I suppose I must." Before we had gone many hundred yards I realized that I had not brought my snowshoes, and a lively mental debate followed. Lazy streak says, "Oh, what's the use, anyway?" Caution replies, "Anything may happen in four days in December." At last to silence the two of them I turned back to add those light but cumbersome articles to my pack.

We walked all day through the silent woods and made early camp near a beautiful clump of balsams. The days were short now. That night the stars came out with unusual brilliance, presaging the end of the mild weather. I cut much wood, for I intended to use the spot as a return camp after I had visited the ridge.

I awoke before dawn to feel the peculiar hush of the great woods when a snowstorm is beginning. I heard the delicate whisper of frozen flakes drifting through the trees—surely one of the faintest sounds in nature and only audible when the ear is sharpened by the dark. Peacefully I went again to sleep, feeling Thursday warm at my feet.

It must have snowed industriously, or else I had slept very late.—I never carry a watch in the woods—for when I next opened my eyes many inches of snow were piling in the open and under the pines; spruces and balsams were bowing down in winter humbleness. The light snow made walking hard and snowshoeing none too pleasant, and so I decided to keep my tent as headquarters and to enjoy the storm on a short walk. Thursday was thoroughly of the wilderness. He seemed to reflect the varying moods of nature, and like myself a great storm filled him with electrical excitement and joy.

There followed a day after my own heart. In exposed places a cold breeze blinded us, threw whole sheets of white flame into our faces. Ten yards was a vista, every group of evergreens huddled like a sculpture of Rodin's. Within a few minutes I was lost, but with Thursday and my compass I knew I had infallible guides.

It was to laugh, as Thursday would have said, to see him drifting along behind me; he looked like a snow bank, from the front of which protruded a red tongue. When the shortening day, made even shorter by the thick weather, warned me to take shelter all I said was, "Thursday, *en avant*," and in twenty minutes he had led me to the door of the tent, which I almost stumbled upon before I saw it.

I shall never forget the cosiness of that evening—supper by candlelight, a companion who understood and outside the low roar of the storm voices from the ridges. In satisfaction Thursday and I fell asleep.

(To be continued.)

THE one thing in a material world worth while is the invisible, the inaudible, the intangible. The thing of strongest proof is that which cannot be proved, and to the end of time faith stands in first place, not fact.—VICTOR MURDOCK.

VICTORY and triumph are the things thou aimest at; but who was ever yet so absurd as to think of triumphs with enemies and hardships, or of conquering without a battle?—THOS. A'KEMPIS.

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### THE SITUATION IN CENTRAL EUROPE.

It is hard to be optimistic about the recovery of Central Europe. All observers except the wilfully blind report rising prices, rapid depreciation of the currency, evidences of an impending crash and little that is indicative of a wholesome reconstruction movement. The price that people pay for war is shown in the lower standard of living, the unsound finances and the unstable governments. There is little variation in the story, whether it is told by one who has long been in close touch with Europe or by a newcomer from western lands.

Dr. Hilda Clark, Head of the Vienna Mission since its establishment, saw that city in the terrible "turnip" year of 1919-20. Yet she writes last month: "As regards the general situation and the outlook for the winter, I think we can no longer have any confidence as to an ultimate recovery. The amount of credit given has been far too small to give Vienna a chance to show what she could do. But in a state of affairs in which no one appears to understand completely what is happening, I think it would be cowardly to throw up the sponge and say that nothing more should be done to relieve the misery here which may possibly be as great next winter as in Russia."

"I think that in accounting for the present gloomy outlook one must remember that not only have totally inadequate credits been granted, but the collapse of the German mark is certainly damaging the Austrian economic position; and while Germany will no doubt recover in the end, Austria, with her lack of internal resources, cannot weather the storm if it lasts too long."

"I do not wish to disguise the fact that the Austrian Government has no doubt made mistakes in financial and economic policy, and that certain economies have not been made which would certainly have helped matters; but I do not think that any one could contend that Vienna could have recovered her position by her own efforts without some more aid than she has already had."

"While the land settlement program will not of itself save Vienna, even if it should obtain the full support that it needs, it is steadily placing a large number of the pick of her inhabitants beyond the reach of the worst consequences of the downfall of the city, and we believe that you can rightly appeal to people to support it as the best way of saving a section of the population."

The latest cables report that conditions are rapidly growing worse with the continued fall of the krone. The rise of prices has been catastrophic. People are appealing to the Mission in increasing numbers for emergency help.

The atmosphere of Germany was not one of prosperity and security to Ethel Caroline Cooper, a South Australian worker who has just joined the Polish Unit. On Seventh Month 4th she writes: "The worker who sets out to inquire into the conditions which prevail in starving Europe has not to travel many hours from London to the East to be conscious that she has moved into another state of affairs than that which prevails in our still relatively stable and ordered English world. Long before reaching Berlin one is enveloped in an atmosphere of haste, of unrest and of strenuous effort that has something of fear behind it."

"The train is crowded, principally with business men, whose talk has but two themes melting into one—the political situation brought about by the murder of Rathenau, and the economic one, connected with the collapse of the German exchange."

"If only work could save us!" sighs a man sitting opposite

me; "but how can one work more than this? I scarcely enter my own house or see my wife and children. The other day I got home early in the morning, and when my little daughter saw me she exclaimed 'What are you doing here, father?' Is anything wrong?"

"And a string of stories follows from the other passengers, amusing, cynical, or despairing. One stays in my memory:—

"What is the use of saving or even of working? A few years ago a wealthy merchant divided his fortune between his two sons—the elder stayed at home and worked for his father—the younger, a wastrel, spent a quarter of a million marks on wine and gave himself up to wild living. Last week his money and his wine had come to an end, nothing remained but the empty bottles. But bottles are now things of value! He sold the empty bottles two days ago for half a million marks, and yesterday his elder brother was run over by a profiteer's motor! It is the story of the modern prodigal son!"

She found encouragement, however, in the energetic way in which the German organizations are coping with such problems as child-welfare and the support of the students. During her three days in Berlin she visited several institutions, among them homes for tubercular children and restaurants for the poorest of the university students. She felt that the movement to aid this group of young, intelligent, ambitious people trying to gain an education and support themselves in these difficult times, was particularly worthy of support. Fifty dollars in American money covers the entire cost of a year at most German universities.

After Berlin came Warsaw and greater evidences of disorganization and uncertainty as to the future. The city even more than other capitals became densely overcrowded with refugees who poured in during the war. The efforts of the government in their behalf are thus described:—

"Imagine a large shed with two broad shelves built round the inside, each shelf divided by a rail into compartments perhaps eight feet wide—one clambers by a narrow step-ladder to the upper shelf. In each compartment lives a family—men, women and children huddled together with the bundles that form their last possessions.

"The Polish lady, who acted as our guide and interpreter, waved her hand to an upper shelf. 'You see, each family has its little home!' she said. It was scarcely the moment for arguing about definitions, and one let the word pass.

"We wandered through the various buildings, the de-lousing room, baths, hair-clipping room, fumigating oven for clothes, through another block, arranged with slightly more privacy for those who can afford to pay something, and in spite of the utter misery and sordidness one realizes that Poland is doing much, not only to help herself, but to act as a bulwark against the tide of disease with which war and famine would otherwise overwhelm Western Europe.

"But what is to be done with these people? Where are homes and employment to be found for them? For, faster than other shelter can be arranged, incoming trains are bringing in fresh thousands, and at the present moment the Polish government is too poor to grant more than 6000 marks (less than six shillings) to each of the hospitals that have been erected."

SHIFMENTS received during week ending Eighth Month 5, 1922—44 Boxes and packages; 2 anonymous.

Contributions for the week ending Eighth Month 7, 1922—\$8,143.21.

[The article by Jos. E. Platt on "Adventuring for Peace in China" will be concluded in next issue.—Eds.]

LET not he who hath no house tear down the house of his neighbor; but rather let him strive diligently to build one for himself, thus, by example, showing confidence that when his own is built it will stand undisturbed.—ABRAHAM LINCOLN.

## FRIENDLY NEWS NOTES.

PHILADELPHIA QUARTERLY MEETING was held in due course on Eighth Month 8, 1922. The meeting of Ministers and Elders met the preceding day and confirmed the nominations as Elders from Muncy Meeting, of Henry E. Kirk and Clemuel R. Henrie.

The meeting for worship preceded the regular business session and was felt to be one of favor and uplifting, there being weighty exhortation and instruction from several Friends. The temptations of our Lord as recorded in some of the Gospels were referred to and the importance emphasized that we should in all our relations of life be so at one with the Father that our every action should be in accord with His Divine Will. Among the Ministers present from other Quarterly Meetings were Zebedee Haines, Alfred Lowry and Max I. Reich.

In pursuance of the action taken in Fifth Month, business was attended to in a regular joint session for the first time, there being from this time but one Quarterly Meeting. Heretofore joint sessions have been held usually, but some matters of business have been considered in separate sessions of men and women Friends. In addition to the consideration given to the first four Queries, there was some routine business. Attention was called to the meetings held at Eagles Mere, Pocono Manor and Pocono Lake Preserve, Pa., and at Back Log Camp, New York State. The meeting decided with entire unanimity that whilst it might be desirable if a proper method could be discovered to have some way by which birthright members should definitely declare their adherence to our recognized principles, yet that birthright membership in our Society is a matter of very vital importance and that it is not advisable to depart from the present practice regarding it. A Committee was appointed to draft a minute on this subject.

G. V., JR.

BOOK STORE NOTES.—The book which has of late had the greatest sale is Part 1 of the London Yearly Meeting Book of Discipline; the last lot of fifty lasted just about a week; a larger supply is ordered; this is a book which cannot be too strongly recommended. The Memorial of Samuel Emlen has been available for some time past; it portrays the life of one of our Lord's devoted workers. The 1922 Year Book of Philadelphia Yearly Meeting has been in such light demand that its annual up-to-date issuance is doubtful.

302 ARCH STREET, Philadelphia.

W. B. H.

ONE is not surprised to learn that at Lansdowne Meeting, Seventh Month 23rd, the London Epistle was read and commented on, it seems a natural thing to happen, the same having become the practice in numerous meetings of Friends both here and in England. But that the Epistle should be read Sixth Month 25th to an appreciative audience on the shores of Lake Geneva, in Switzerland, is cause for special gratification and prompts us to quote from a letter recently to hand:—

"In the garden of the Fellowship School," writes a correspondent, "with the music of the wind in the trees, the songs of the birds, and some stray drops of a thunder shower falling upon the summer leaves, the eternal hills around us, and the scented thyme at our feet, we listened to the message, first in the original English and then in Pierre Cérésolle's beautiful translation. We were folk of many nations and conditions,—German, French, Swiss, English, Russian, Ukrainian; pupils of 11, Friends nearing 80; a university student, a railway official, an artisan, a doctor, a Seventh-day Adventist; but we were one in a warm response to our great Swiss pacifist and to Dr. Rosslyn Earp as they further interpreted to us the way of life and its practical implications. Tea in the library and the half hour's walk to the station in the fresh rain-scented air brought to a happy close a day of added strength to the bond between the School and the Meeting which the generosity of the Council for International

Service has helped to establish, and for which the members of the Fellowship School are deeply grateful."

IN the first six months of 1922 there were 30 lynchings. This is 6 less than the number, 36, for the first six months of 1921, and 18 more than the number, 12, for the first six months of 1920. Of the 30 persons put to death, 19 or 63 per cent., were in two States, Mississippi (7) and Texas (12). Of those lynched, 2 were whites and 28 were Negroes. Eleven of those put to death were charged with the crime of rape and nineteen were charged with other offenses. Five of those put to death were burned at the stake and 3 were first put to death and then their bodies were burned.

THIRTY or more Friends in attendance at Columbia College Summer School, N. Y., have been holding a Friends' Meeting each Fifth-day evening. The Conference part of the first session was addressed by Francis Maxfield on "Quakerism and Education." This was followed by a meeting for worship.

### RECEIPTS.

Unless otherwise specified, three dollars have been received each from person, paying for Vol. 96.

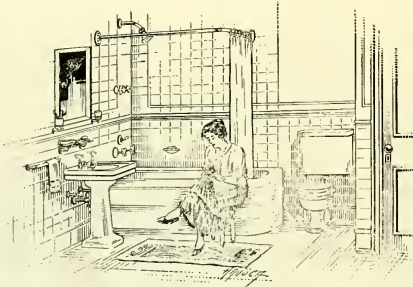
Ann W. Fry, Walter F. Price, Esther L. Hoston, Benjamin Vail, Mary E. Hopkins, Joseph J. Hartz, Mary H. Leeds, Horace E. Moore, Margaret M. Forsythe, Rachel B. Dowlin, George S. Hutton, Annie W. Thompson, Josiah H. Newbold, Walter P. Hutton, Arthur W. Hutton, Amelia M. Gunners, Watson W. Dewees, Anna P. Sharpless, Phoebe Harned, Sarah C. C. Reeve, George M. Warner, Martha H. Garrett, Mary E. McLane, Thomas S. Downing, Jr., Charles Lee, Daniel D. Test, Morris E. Leeds, Wm. Schwendeman, Edith Lippincott, George B. Mellor, Peter J. Fugelli, Nathan P. Hall, Dr. H. Y. Pennell, Mary A. L. Thomas, Lydia H. South, Wm. W. Bacon, Margaret A. Masters, Sophie C. Taylor, Henry B. Abbott, Hannah C. Scattergood, Charles C. Scattergood, Jane B. Temple, Dr. R. G. Webster, Julia C. Collins, Maria D. Lamborn,

Charles Lippincott, J. Edwin James, Joseph T. Whitson, Philadelphia Quartz Co., Mary and Sarah Troth, Elizabeth B. Jones, all of Pennsylvania; Casper T. Sharpless, Priscilla H. Leeds, Maurice W. Haines, Everett H. Haines, Anna W. Haines, Joseph H. Roberts, Alfred S. Roberts, Mary L. Buzby, B. S. Borden, Rebecca C. Pandrich, Ephraim Tomlinson, Allen B. Clement, George Bacon, W. Herbert Haines, Mary R. Williams, Mary J. Levick, Howard H. Bell, Edward S. Wood, Rachel B. Hutchinson, Dr. Wm. Martin, Rachel W. Borton, Alice C. Rhoads, Roger N. Penneck, Philadelphia Quartz Co., Nathaniel B. Jones, Jesse H. Jones, W. Henry Jones, Joel Cadbury, Benjamin Cadbury, Rachel R. Cadbury, all of New Jersey; George Crouse, H. Mark Thomas, Elizabeth W. Post, Philadelphia Quartz Co., all of New York; James W. Oliver, William T. Oliver, Henry J. Cadbury, all of Mass.; Anna A. Gardner, Lucy W. Foster, Eunice B. Nichols, Eunice B. Clark, Thomas Perry, Charles Perry, all of Rhode Island; George K. Smith, Deborah C. Batten, Edward F. Stratton, George Blackburn, Emma Holloway, Caroline H. Brinton, all of Ohio; Philadelphia Quartz Co., of Indiana; Hannah R. Willits, Asaph Wood, Pearson W. Thomas, William Thomas, Charles C. Hampton, Morris M. Stanley, George H. Ridgway, Abbie H. Sidwell, Charles Standing, all of Iowa; Mary J. Foster, Craig R. Branson, both of Illinois; Ellis C. Willits, Mary A. Cowgill, Susanna T. Clement, Caleb T. Engle, Philadelphia Quartz Co., Joseph S. Moore, all of California; Annie E. Kite, Philadelphia Quartz Co., both of Missouri; Hannah M. Worth, of Colorado; Wm. W. Cadbury, of China.

DIED.—At his home near Ashboro, N. C., Seventh Month 20, 1922, HOLTON CRAVEN, in the seventy-eighth year of his age; a member of Holly Springs Monthly Meeting of Friends.

—, at the home of her nephew, near Salem, Henry County, Iowa, the nineteenth of Seventh Month, 1922, ELLEN B. KITE, in the ninetyeth year of her age; a member and Elder of West Branch Monthly and Hickory Grove Particular Meeting of Friends.

—, on the twenty-second of Fourth Month, 1922, LYDIA EMBREE, in the eightieth year of her age; a lifelong member of Marshallton Particular and Bradford Monthly Meeting, Pennsylvania.



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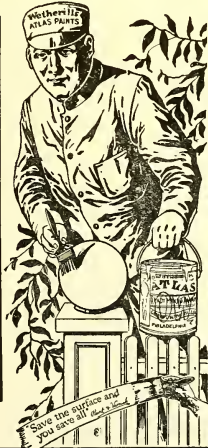
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The following was pasted at the beginning of one of the great scrap-books of letters, etc., of our late Friend, Josiah W. Leeds:—

“Unto Jesus,” and not to the apparent success of our efforts. Apparent success is not always the measure of real success; and besides God has not enjoined success upon us, but only labor. He will ask an account of our labor, but not of our success. Why then should we be too much concerned about it? We must sow the seed; God will gather the fruit; if not to-day, it will be to-morrow; if not for us, it will be for others. Even if success were granted us, it would always be dangerous to look complacently upon it; on the one hand we are tempted to claim to ourselves some of the glory; on the other hand we are prone to slacken our zeal when we cease to see good results arising from it; that is the very time when we ought to put forth double energy.”

## THE CALL OF THE CROSS.

The great message which all nations must hear is pre-eminently “the word of the cross.” That was the preaching that founded the church. It is still “a stumbling block” to self-righteousness, and “foolishness” to culture. But that is no reason why we should keep it in the background. We must, with the Apostle Paul, preach Christ crucified, because “in them who are called” He is still the power and the wisdom of God, stronger and wiser than men.

The Christian church needs to be brought back to the cross and to the truth for which the cross stands. There will be no revival of vital godliness until the cross has become once more central to Christian thought and ethics. Give us back the cross, let us listen again, in this strange day of many voices, to its call, and the windows of heaven will be reopened, and our Lord will no longer be “as a stranger in the land, as a mighty man astonished, that cannot save.”

It is a three-fold call that sounds from the cross. It is a call to repentance; a call to come out of an *evil* life. It is a call out of an *empty* life to a life of discipleship. It is a call out of an *easy* life to a life of sacrificial service.

(1) When we look at the cross we see the obedience of One who would rather die than sin. All His life sin had haunted Him with its solicitations. We are told that “He suffered, being tempted.” But sin could not get His consent

for one moment. He resisted it unto blood. It was in human nature that this great moral miracle was wrought. Whatever difficulties some might have with “the miraculous element in the gospels,” they cannot get away from the greatest miracle of all. Christ Himself, what He was, is even more wonderful than what He did. He was sinless in a sinning world.

The cross was the final victory of Jesus over sin. We speak of “the tragedy of Calvary.” But the tragedy was not on the cross. It was below it, in those guilty of it. In Him it was triumph, not tragedy. It was the great act of reparation to God in a world which sin had seduced and blighted. And we may identify ourselves with that oblation, for it was offered in Man and for Man when He died upon the cross, and find in it a door of escape out of the dominion of sin.

(2) Our Lord deliberately chose to go to the cross. It was not thrust upon Him. He came “not to be ministered unto, but to minister, and to give His life a ransom for many.” No one took His life from Him, He laid it down in willing surrender. To chose this way appeared to wreck His mission. In reality it has assured its success. Was it not the vision of the cross which enabled Him to refuse the kingdoms of the world and the glory of them on the mount of temptation? And on the mount of transfiguration Moses and Elias talked with Him, not of His teaching or His miracles, but of “the decease which He should accomplish in Jerusalem.” They did not share Simon Peter’s: “Be it far from Thee, Lord!”

Our Lord staked all on the cross. But for the cross His life would have been a failure. He said: “Except a grain of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit.” And there is no other way for His disciples. His fellow-laborers in the rebuilding of the world must be fellow-sharers of His cross. Only such lives have permanent value, though others might say: “To what purpose is this waste?”

(3) It takes the mighty power of God to go the way of the cross. Jesus offered Himself to God “through the Eternal Spirit.” And the self-same power comes upon His disciples to enable them to offer their wills, their affections, their bodies, as living sacrifices. There is a close connection between the outpoured life of Calvary and the inpoured life of Pentecost. The cross sends us forward to the “power from on high.” And the power of Pentecost sends us back to the cross. If the cross stands alone in solitary dignity as the way back to God, it must not be left to stand alone as the sign and symbol of the life that counts. Baptized into Christ, we are baptized into His death. Thus we become the members of His mystical body, His very hands and feet. Such have forever left behind a life of self-pleasing and self-seeking. They have heard the call of the cross to live another life. By their means Christ repeats His ministry of love. Crucified with Christ they live no longer, but Christ liveth in them and through them.

M. I. R.

Printed at the suggestion of Henry J. Cudbury.

### THE GROWING CONSCIENCE AGAINST WAR.

"To a soldier who has seen war there is nothing on earth as equal peace and good-will among nations."

GEN. ROBERT LEE BULLARD.

SIXTH MONTH 5, 1922.

Thoughtful Americans have been taking time of late to reconsider the entire problem presented by the events of recent years, and to question whether, in case the tragedy of the war were to be faced again, the decision of the United States to take a hand in the struggle would be the same as before. This does not necessarily involve the opinion that a mistake was made in our decision. We are perhaps not far enough along in the process of reflection to be impressed with that sentiment. But it is increasingly clear that war is a great and terrible wrong, that it has no place in the program of civilization, that even its by-products, over which war-time orators talked so eloquently, are either illusory or vicious. We may not be ready yet to say that we did the wrong thing in going in on the side of what we thought was democracy, decency and the rights of men. But in the light of the unnameable horrors of the struggle we know now that there is something monstrously wrong about that method of arriving at just ends, and in the amazing confusion of issues that followed the war we are not quite sure that the great objectives were gained.

The churches did their part in the war. If there were misgivings and hesitations, they were largely repressed in the eager desire to aid the government in the adventure in behalf of righteousness and liberty. Some there were who on grounds of personal conviction or because of religious views refused to share in the enterprise. For such people we had little regard, and we made them feel our disapproval by scornful speech, and ultimately by harsher measures. Some of them are still under ban, as offenders against the dignity and safety of the national cause. At the time we thought that this was probably the proper attitude to take. Now with an increasing sense of disquiet we know that we are not sure. We are somewhat troubled with the possibility that the men and women who wholly disbelieved in fighting, and were brave enough to say it consistently in the face of a war-mad community, may have been right, heroically right. We are not quite sure.

And we are humbled and shamed by the reflection that if the church had been united and efficient, it could have made war unnecessary. Those long, tragic years in which Europe, Christian Europe, was heading consciously and with determination toward a military readjustment of its issues, gave ample time for the mandates of peace to be made clear. In all that time Christian men and women contented themselves with little denominational conventions and conferences over amiable but for the most part inconsequential matters; and the deliberate purpose of politicians and militarists to break the peace at the first opportunity was either taken with scant seriousness, or was regarded as a part of the expected and necessary program of the world. It was the pitiful weakness of the church, in almost every one of its hundred denominations, that it was regarded as an unfortunate but unavoidable episode in the present state of international jealousies. It failed utterly and pathetically to understand that war is a crime and must henceforth be dealt with as such.

It is this fact which brings to the church today the humbling sense of shame as it contemplates these past terrible years. It has not put itself on record as believing that war was an outlaw against civilization, and that any nation that began a war should be regarded as a criminal. Believing that Germany was responsible for initiating the great tragedy we said many things about that fact. We said that the military group in Germany was foolish to jeopardize the commercial and educational leadership of the nation by plunging into the conflict. We said that the war was an act of insolent effrontery against the long-cherished peace of the nations. We charged a long list of crimes to German soldiers in the course of the war. The

one thing we did not do was to maintain that war itself is a crime, and that Germany and all the rest of us were guilty in letting it begin. Now we know.

But this lesson we have learned in the severe school of war itself. No one ever brought it to us except the Great Teacher of Nazareth, whom we were not quite ready to take seriously on that theme, as we are not yet ready to take him seriously upon so many others. But on this issue that is where he stands and has always stood. When we come to think it through we know that all the defenses we have made for ourselves as apologists for war are worth nothing. The doctrine of self-defense has been made to carry a very heavy load during the war period. One need not be a nerveless or passionless weakling, submitting to every insult, to see the distinction between a just and righteous self-respect and self-defense and an attitude of belligerency such as makes war possible. The moral equivalents of war are far more effective than fighting if they are trusted to operate. There are a hundred steps that could be taken before war is even contemplated. And we know that not one of them was fully tried out before the resort to arms.

The issues were clouded, and national prejudices were constantly fanned. If the amount of propaganda released in support of narrow patriotism and national hatreds could have been devoted to conciliation and world friendship, the war could have been prevented. But the cultivation of the war spirit was the definite and profitable business of a whole company of diplomatists, politicians, profiteers and militarists; while the protest against war was only the mild and pallid effort of the churches, and the serious business of so small a group of ardent spirits that it failed to make a place for itself in the consciousness of the nation. As a result men and women of almost every class threw themselves into any kind of war work they found available. Convinced for the moment that patriotism justified the struggle, and that all efforts were required, they easily overcame their scruples against militarism, and took up the support of the government with ardor and enthusiasm.

It is not too much to affirm with emphasis that tens of thousands of men have learned their lesson and would never follow that course again. It is not that the war cost too much in blood and treasure, although it did exact a heavy price. It is not that scores of thousands of the young men of the nation will never get the horrors of trench life, its loathsome and unimaginable stench, indecencies, defilements and sufferings, out of their minds. That chamber of horrors will not be soon forgotten. Not all the pomp and pageantry of mimic demonstrations can ever efface or make impressive again the sordid and bloody business. The bravery and picturesqueness of military affairs have departed, never to return. But the serious part of the business is the increasing conviction of hosts of men who took part in the conflict, as well as of other multitudes who did the best they could to assist, that the justification for war has gone forever, and that for themselves they are through with it once and for all.

Especially is this a growing sentiment among Christian men. They went into the service with the joy and determination of true patriots. They performed their duty, whatever it chanced to be, with the consciousness of fulfilling a rightful obligation. They did not stop to ask questions in the face of what they conceived to be a great and solemn responsibility. But now they have had a chance to think it through, and they know deep in their hearts that the thing could never be justified again. They do not believe they did wrong in following duty as they saw it then. But they know they could never again count it a duty to go to war in any cause.

It may be that all the cost of the war is not too great a price to pay for such a lesson. But that lesson must be made articulate in the speech of those who have learned it. The shallow and superficial patriotism of the militaristic and profiteering order will not be silenced easily. Vicious journalism is whipping it up with constant threats of the designs of this nation and that against the United States. But the other nations

have learned their lesson in an even sadder school than ours. They are weary of the folly and the futility of fighting, where one struggle only makes cause for others to follow. Gradually the nations are discovering the truth of the ancient and divinely-inspired maxim that they who take the sword shall perish by the sword, and that the only real leader of men who has a peace program that will work for all people and all times is the Prince of Peace, who passed this way to make all men brothers, fellow citizens of the world and haters of war. —From the *Christian Century* (Fifth Month 4, 1922).

### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 78.)

In a conveyance provided by Agent John D. Miles we proceeded over the prairie about thirty-five miles to the Wichita agency where we were welcomed by our friend Jonathan Richards. The buildings at this place are convenient, as well as neat and in good taste, reminding one of settlements near our eastern cities. The boarding school was commodious and comfortable and well filled. It had been arranged to have a council at this place with a number of the wild tribes. Messengers had been sent to summon them, but the Indians came in slowly and we had to wait several days for the more distant ones. At length it was assembled on the banks of the Wichita River under the shade of some fine trees. The tribes represented were the Wichitas, Caddoes, Delawares, Apaches, Comanches, etc. It was very picturesque to see them coming from various directions on the ponies in their highly colored blankets. About noon the chiefs were seated in a circle and the council was opened. Speeches were made by Cyrus Beede, Thomas Wistar, Dr. Rhoads and myself, manifesting our good-will and the interest felt by Friends in their welfare, giving good counsel and exhortation to industry and cultivation of the land instead of hunting—encouraging them to allow their children to be educated and brought up in civilized habits. They gave patient attention to the speakers, and when informed that we had finished, the chiefs one after another rose and spoke with much deliberation. They mentioned their varied wants, their desire for improvement and their wish to walk in the white man's path. Each speaker before he commenced came and shook hands with us in a cordial manner. There were many Indians gathered around, some on horseback, others standing or reclining on the grass. The council held about two hours. The day was fine and all seemed gratified. Black Beaver, a Delaware Indian, who is quite civilized, is much respected. He is the owner of a large farm with a good dwelling, barn and out-buildings. His daughter was married to a young white man who lived with him and assisted in the farm work. We visited several of the Indians who had commenced farming and had comfortable homes. At one place we saw several Indian women coming in from their milking with pans of milk on their heads. Others we saw in their bark huts and skin lodges. At one place they were at breakfast. I tasted the home-made bread and found it sweet and good. Afterward I went alone to visit Horseback, a Comanche chief, at his lodge in a shady grove. He was seated with three wives and a number of children near the door of his tent. I could not talk with him, but I had a picture of Penn's treaty with the Indians which I endeavored by signs to explain. He was gratified by my giving it to him and showed it to his wives. This chief had been a great warrior, but had changed under Friendly influences. He was now quite serious and when we went to our meeting for worship on First-day morning he accompanied us and sat with quiet attention. The farm at this agency was well stocked and cultivated, and the garden planted with fruit trees. There is a large saw mill and good shops for wheelwrights, blacksmiths and carpenters. While at this agency, a couple applied to

the agent to marry them. He consulted us, and it was concluded to hold a meeting for the purpose. This was done, a considerable company assembling. After a time of solemn waiting, some appropriate remarks were made, and then the parties repeated Friends' ceremony, and the certificate was read by Jonathan Richards and signed by the bride and groom and most of those present, and the important matter concluded to the satisfaction of all. After completing our service at this agency, Dr. Rhoads and I went on to the Kiowa agency near Fort Sill. We were driven by Thomas Battey, a Friend, who resided with a band of Kiowas in order to instruct them and their children, submitting patiently to much privation. He was much respected by the tribe. It was a lonely journey over the wide prairie about thirty miles. We arrived towards evening at the agency, where James Haworth accommodated us very comfortably.

While there the Indians of the various bands came for their rations. These consist of live cattle, of flour, sugar, bacon, soap, tobacco, etc. The men receive and kill the cattle, the women take charge of the rest. It was an amusing sight to see them divide the spoil. A number of women seated themselves in a circle—a bag of sugar was placed in the centre—one who had a tin measure was appointed to distribute it. She did it impartially. The flour was divided in the same way. All appeared in good humor, laughing and talking with one another. Finally when all had received their portion the articles were packed in bags, placed on their ponies and the squaws trotted off to their lodges. One of them had a little infant which I saw lying in a small box lined with buffalo skin, apparently contented. I watched the disposal of it. There was a grandmother in the company. She was placed on the pony—the box was handed to her, and arranged for the ride. Then the mother packed part of the family supply behind the grandmother, and the remainder on another pony which she mounted, and all moved off in good spirits.

After this a council of the Kiowa and Comanche chiefs was summoned. About thirty came, among them Satanta, who had been confined in a Texas prison on account of murder, and several other ferocious chiefs with painted faces and savage dress, nearly all armed. We spoke to them on the importance of giving up their wild, roving ways, and becoming cultivators of the land—of giving up raiding and living peaceable lives, telling them we came unarmed, having no other thought than to do them good. Satanta appeared bold and reckless, said he would hunt buffalo, and that buffalo and Indians, etc., go together. All the rest of the chiefs were sober and respectful and several made peaceable speeches. We were subsequently interested to know, that in the sudden outbreak which occurred a few months after, these chiefs remained quiet and restrained their warriors, so that there was no serious conflict. This result we think may be fairly attributed to the good influence of the agent and the peaceable advice of Friends. Satanta, however, got into a drunken brawl and was taken again to the prison in Texas. Some of the violent and insubordinate who refused to attend the councils were afterwards taken prisoners, and sent by the military authorities to St. Augustine, Florida, which proved eventually a great boon to them, some Christian ladies of that vicinity becoming interested in their welfare, and giving them Christian instruction. The officer in charge, Captain Pratt, took a similar interest. When they were released they were brought on their homeward journey by way of Hampton, where a number of the young men consented to become students of the manual labor college. They have conducted themselves well and improved rapidly.

While at Fort Sill I went to a photographic establishment and procured a number of likenesses of the Indians and of the buildings at the Wichita agency. We attended the school, and witnessed the Indian boys performing sums in fractions on the blackboard and heard recitations of both boys and girls in other branches.

(To be continued.)

Dig the well before you are thirsty.—*Japanese Proverb.*

## FROM THE NEW LONDON DISCIPLINE.

## PART I.

A very helpful part of Part I, English Book of Discipline, entitled, "Christian Life, Faith and Thought in the Society of Friends," is the section "Spiritual Experiences," from which we quote two examples; quite dissimilar, yet, for that reason, perhaps, very interesting. They are given together, just at the close of the section.

"Lucy Anne Woodhead (1845-1912), of Manchester, and Colwyn Bay, assisted for many years in the grocer's shop belonging to the family, and, on retiring from business through ill-health, moved to Colwyn Bay, choosing a house adjoining the meeting-house so that she might serve the congregation as much as lay in her power during the declining years of her life.

"Frequent attacks of bronchitis eventually compelled her to retire altogether from business and remove to Colwyn Bay, where she resided for the last seven years of her life. She purchased a house adjoining the meeting-house premises that she might be able to attend meeting as regularly as possible, and she found what was perhaps the most important part of her life's work in the loving service she was enabled to render to the little congregation of Friends gathered there. One striking feature in her character was her great capacity for friendship; her house was a centre from which was shed abroad sympathy with all sorts and conditions of men and women; and to enumerate the tired souls in need of rest, and the impecunious, unable to afford a holiday, to say nothing of ministers, visiting the meeting, who were entertained in that hospitable home, would be impossible.

A constant attender at Colwyn Bay meeting writes . . . "Her experience of life had not been a wide one, yet such was the intuitive power which love gave her, that it was never necessary to explain different standpoints, other modes of life; she always understood, and put the kindest construction on it all. She dearly loved little children; and though no child ever had the blessing of calling her mother, yet she mothers us all, and our meeting. By devoting the last years of her life to our small gathering, she gave it a soul, and is there any higher form of creation than this? She gave us a standard of what one might become who walked with God."

—*Annual Monitor, 1914.*

THOMAS HODGKIN, 1831-1914.

"Thomas Hodgkin, the historian, wrote the following poem when he was in his thirty-seventh year. It carries with it something of the spiritual atmosphere of Thomas Hodgkin's life. After long years of varied service, the call came just as he would have wished . . . as he was preparing to start for meeting at Falmouth. There was no leave-taking. He had always dreaded a lingering illness, or the loss of his reason, or any "struggle of this dying" . . . There was no austerity in his life, the keynote was joy.

"Father! I live or die in this confiding,  
That Thou art King;  
That each still Star above me owns Thy guiding,  
Each wild bird's wing.  
That Nature feels Thee, great unseen Accorder  
Of all her wheels,  
That tokens manifest of Thy mightier order,  
Her strife reveals.  
And that without Thee not a wave is heaving  
Nor flake descends,  
That all the giant powers of her conceiving  
Are Thy Son's friends.  
Yet, I beseech Thee, send not these to light me  
Through the dark vale;  
They are so strong, so passionlessly mighty,  
And I so frail.  
Nol Let me gaze not on some sea far-reaching,  
Nor star-spent sky,  
But on a Face in which mine own, beseeching,  
May read reply.

Such was my cry; hath not the mighty Maker  
Who gave me Christ,  
Hath He not granted me a sweet Awaker  
For the last tryst?  
Given a Son who left the peace unbroken  
That reigns above  
That He might whisper God's great name unspoken,  
The name of Love!  
Have I not known Him? Yes, and still am knowing,  
And now shall know;  
Have not His sweet eyes guided all my going,  
Wept with my woe;  
Gleamed a bright dawn-hope when the clouds of sadness  
Made my soul dim,  
And looked their warning when an alien gladness  
Lured me from Him?  
Lord, when I tread this valley of our dying,  
Sharp cliffs between,  
Where, over all, one ghastly shadow lying  
Fills the ravine;  
Oh, Son of Man, if Thee, and not another  
I here have known,  
If I may see Thee then, our First-born Brother,  
Upon Thy throne;  
How stern so e'er, how terrible in brightness  
That dawn shall break,  
I shall be satisfied with Thy dear likeness  
When I awake."

## ADVENTURING FOR THE PEACE OF CHINA.

(Concluded from page 66.)

## CHAPTER 3.

So here we find ourselves again in Shan Hai Kuan, waiting to see the next step. There is a lull in the fighting. Now and then a shell is let loose and the house shakes. We are trying every possible means of getting into communication across the lines to see what the prospects are for reopening the parley. Each time it is more difficult. The telegraph and telephone lines are cut and it is certainly hard to see a way to reach across this breach. But we feel it must be done.

*Sixth Month 16, 1922.*—Things have been happening since last I wrote. After trying every other possibility of getting a message across we decided we must go ourselves in a little fishing boat. As both lines of trenches run down to the coast and as no boats are allowed out, there was an element of risk, but much less than to cross over between the lines. We found a *San Pan* that would take the trip and sailed forth about ten in the morning. A few soldiers took a crack at us, but we tied an old British flag to our mast and kept well to sea. We were a funny crew; the sea was rather lumpy; and two of us were sick. We reached the harbor of Chin Wang Rao at two. The port is neutral and foreign, which we felt boded well for our mission as we wished to get some foreigners on that side to co-operating. In this hope we were mistaken. The foreigners there as elsewhere had been instructed from their legations to keep aloof from the war and especially warned about this so-called "peace delegation." I should say here that this was doubtless the wise official attitude, as considerable bad feeling has already been aroused in the Chinese by certain foreigners "taking sides," and our consuls are right in their request for neutrality and non-intervention. Our own consuls in Moukden made this very clear to us before we started. We came absolutely on our own responsibility to plead as Christians for a cessation of bloodshed.

We soon saw there was nothing to be gained here and that we had best go straight to the Chili headquarters again. We wondered very much what kind of reception they would give us this time, since our last visit had been followed by two days of the severest fighting with many casualties and each side placed the blame for beginning on the other. We certainly looked decidedly like fakes! But this was no time

to be thinking what we looked like, so we passed in our cards and waited. They were distinctly surprised to see us again, and though faultlessly courteous it was plain to see that they were preparing for another battle. At this point the strange thing happened again, the thing that might happen nowhere else but in China. We were taken into a meeting of all the military staff and had a conference of an hour discussing the possibility of a peace. The whole difficulty lay in this, that neither side believed in the good faith of the other. Here were two armies lying right up against one another, both perfectly willing and wanting to stop fighting, but each one afraid of turning the back. There may be a few random and unauthorized shots on one side and then the other hits back, and it is the easiest thing in the world to get a battle started and each fellow blaming the other for beginning it. The problem is to get the armies apart and to bring the best on either side into conjunction. This is just the reason why we can be of some service in this deadlock. We can run back and forth as messengers and explain misunderstandings before they go too far.

Our conference with the military staff was directed toward restoring some confidence in the sincerity of the Manchurian side and toward arranging a meeting with them in some neutral place. In the harbor there were several foreign battleships, and we suggested that it might be possible to borrow one of them for the purpose. They agreed to this if it could be arranged. After much amusing and rather exasperating red-tape we finally secured a British man-of-war. The next job was to see whether General Chang would meet at the stipulated time. This was, of course, a most crucial point, but we felt confident that he would accept if we could catch him before he went ahead, as we now had a neutral meeting place and one general booked! It was too risky to wait until the next morning to interview him, however, and there was nothing to do but to sail back in our foolish little craft. We pulled up on the beach at Shan Hai Kuan in glorious moonlight at 1:30 A. M.; went straight to headquarters and got General Chang's agreement before we went to bed that night. Early the next morning we were off with the General in the British battleship. There was a helpful conference and it was decided to stop fighting at once and the next day meet again with full powers to arrange formally the details of the withdrawal.

#### CHAPTER 4.

*Sixth Month 18, 1922.*—Picture the Captain's cabin of the same British ship last night with the generals of the two armies seated side by side on a sofa fully empowered from headquarters to complete the Armistice. Everybody was in fine spirits. You would never suppose these excellent gentlemen had just been pointing guns at each other across the lines. All the difficulties and complaints, however, were freely discussed and faced through. Then and there at two o'clock in the morning a satisfactory agreement was reached and the Armistice formally signed. We have witnessed the first busy day of evacuation, which began this morning at nine, and are taking the night train to Moukden to our glad homes.

This has been an interesting and significant experience and has thrown into bold relief some of China's difficulties. One of her greatest political hindrances is this system of local military governors practically running affairs in the provinces and entrenched behind personal armies of illiterate and ignorant men and boys. We saw many on both sides not more than seventeen or eighteen years old, fitted out with Western apparatus of war—guns of all kinds, mines, bombs, wireless communications, search-lights, air-craft, moving them against each other, setting back all constructive progress, and blazing a path of wreck and ruin across the quiet countryside. And for what reason? What are the points at issue? Very little besides personal distrust, envy, ambition.

But a new day is imminent. People are looking for a better way. Li Yuan Hung agreed to accept the vacant post of President of China after making very clear his position in the matter of abolishing these local military governorships and

private armies. Telegrams from all over China support him in this. We are moving through a stage that is dark and at times discouraging. But the best in China will win out. And she needs the best from the West to help her. The power of the Living Christ is indispensable in producing the unselfish leadership that China lacks so strikingly to-day. She asks to know a more perfect way. This is our moment to speak. What a joy it is to have some little share in holding up Christ's banner and in releasing resources of love which can conquer hatred and suspicion where anything weaker than love fails.

JOSEPH E. PLATT.

Moukden, China, Sixth Month 21, 1922.

### CHILDREN'S CORNER.

"THURSDAY"—By T. MORRIS LONGSTRETH.

(Continued from page 80.)

I dreamed that I was in a shipwreck. Huge waves of icy water were breaking over me. I awoke, but the dream seemed to continue. A tent flap had come untied and was flapping like a sail. Instead of water, waves of icy air beat upon the tent and snow dust was prickly upon my face. A vast roar pervaded the forest. Great squalls approached, inundated us, swept on with terrible intensity, leaving as a wake the duller undertones of steady blowing. Our tent, more than half buried, was protected by the balsam clump, yet there was wind sweep enough to keep us from being completely buried.

After an interminable period morning dawned darkly. The world seemed lost in a forest fire of wind and snow. I could not have lived in the open. The steady stream of snow bit at the face and hands. Bed was the only place for us, since a fire was out of the question; Thursday snuggled close, shrinking a little when fierce blasts swept over the upper woods. The day crept on. We had a little food, and we had each other for warmth; so we lay and dozed and talked and listened to the wind celebrate the coming of winter. I dreaded the night; but as night drew on the gusts boomed less and less resolutely, and before long I slept.

Light from a cloudless sky and ease from a fallen wind wakened me. I shivered. Who does not know the going-home feeling! No matter how short or how long a time you have been away, no matter how little or how much you have enjoyed yourself, when the last bar is taken down you are in a hurry to get home. The blizzard had conclusively stopped my season's work, and when I awoke hungry, cold, aware that there was nothing to keep me, I was desirous of getting out of the woods. Their silence suddenly grew overpowering, their severity needless; the hardships they exacted were no longer sweetened by necessity.

"Poor Thursday!" I thought. "*Pauvre chien!*" I said. Thursday merely snuggled closer.

I looked out from the tent. The winter woods—black boles of pine and green arms of spruce and all else a world of white! Three feet of snow lay on the forest floor, and where it could drift, huge waves of snow curled, ready when they broke to engulf little seedlings. I blessed the impulse that had turned me back for snowshoes. Thursday viewed the scene plegmatically. I dug down to my woodpile, and he and I had a real breakfast—the last of our food. How glorious were the long views of white sky and shadowy earth! Hardships? Never a thought!

We set out blithely for the home camp. With no food in my pack, I could not think of moose yards. At best it would be a long day's snowshoeing back to the headquarters tent, and I feared for Thursday's strength. Where the snow was packed by the wind he had no trouble and in other places he managed by keeping in my tracks; but it was dull work for him, and I felt like encouraging him. "*Courage, mon fils!*" I called over my shoulder. He kept solemnly at my heels, husbanded his strength, and even turned a deaf ear to a chattering red squirrel that had come out to break its three

days' fast. As for me, my heart was light, for I was homeward bound. The woods travel was easy along the forest aisles. The brisk air intoxicated me, made me careless. That is the only way I can account for the accident that befell me.

Dusk was gathering when it happened. I was going down an easy slope a little too fast for safety, I suppose. I had turned my head to say something to Thursday. The snow had drifted over a fallen tree. Seeing too late, I jumped. One shoe caught on a dead stick. I remember striking something headforemost.

I must have come to my senses in a few moments, for it was not quite dark. Thursday was licking my cheeks and forehead. But for that I might never have regained consciousness, for the still cold soon soothes a man into a last sleep. "Bon chien, Thursday."

(To be continued.)

### BOOK REVIEW.

"CONSCRIPTION AND CONSCIENCE."\*

[This volume has been reviewed in various widely circulated English periodicals. Through this means many thousands have had the opportunity to make its acquaintance. The brief review here given touches seriously only one of the many problems involved. Our readers will be well repaid by reading the volume carefully for themselves.—Eds.]

"It is our belief that war is evil not so much because of the suffering it involves—others preach that—but because it depends for its process and very existence upon a fundamentally wrong conception of the relationship of human beings to each other. . . . Pacifism is a philosophy which teaches men to respect each other. . . . No political or religious creeds can ever achieve happiness for the world which do not recognize the dignity and value of human personality." These quotations taken from Clifford Allen's address at the last meeting of the No Conscription Fellowship and given in John W. Graham's book, "Conscription and Conscience," seem to reveal certain fundamental differences in attitude toward the State taken by Conscientious Objectors (to war) in England and in the United States. The belief that radical changes in the economic and political structure of society were necessary before it could become the medium through which the individual could express his conception of Christian idealism was fairly common in England. In this country the feeling was more prevalent that the system was not so bad, the fault lay in the people who worked it.

Many English Friends and other similar groups had become interested in or identified with the British labor movement which, unlike the American movement, is interested not only in hours and wages, but also in the fundamental question of the status of the worker in industry. Thus it came about that there were many of the future Conscientious Objectors who had come to feel that "it is chiefly by the expression of religious impulses through political effort that we may hope to change men's hearts and practice."

And so it happened that when the war broke out there were a number of men who were questioning whether an economic society organized for profit could possibly be administered in the interests of the many. The society which they envisaged could do no violence to personality. Then came the war and later, conscription. Conscription seemed to be the crowning attack of a vicious system upon personality. To yield to it, to make any compromise with it, was to recognize the right of the State to force the individual to render certain service against his will. This the absolutist could not do. The military seemed dimly to realize that here were a group whose ideas struck at the very foundations of military power and the established order of society, and they pursued them with relentless cruelty. The story of this conflict between the government and the 16,000 Conscientious Objectors of different convictions and types is the theme of John W. Graham's

book. The author by careful selection of material not only lets the men tell the story of their sufferings, but he also lets them explain the ideal for which they struggled, that we also may see something of the vision they caught in many an English prison cell.

J. HOWARD BRANSON.

### A MESSAGE FROM JAPAN.

TOKIO COLLEGE OF COMMERCE,  
Japan, May 21st, 1922.

TO THE EDITOR OF THE FRIEND:  
Philadelphia, Pa.

*Dear Friend:*—After four long years spent abroad, three in Philadelphia and one in London, during which I as a student have been busy like a bee gathering honey out of American and English flowers—and they were many and sweet—I am back again on my native soil. These four years have been the most significant period of my life in more ways than one. Academically it covers my happiest and most fruitful years of scholarship in the peace and quiet of West Philadelphia, as well as in the historic storehouse of English culture, the British Museum. I have read much, I have thought much and I have developed much in thought and knowledge. I owe to this period the foundations of what meagre scholarship I possess at present. Socially, too, my stay in America and England has been unusually rich and full, as it has given me opportunities of forming some very valuable and, I hope, life-long friendships to which I am happy to say the Society of Friends has contributed the largest quota. These Friends have rendered me inestimable service by showing me splendid examples of Christianity, which have influenced me profoundly.

With these thoughts and memories uppermost in my mind, one of the first things I have been promising myself to do after my return from England was to go to the Friends' Mission School in Mita, Shiba, Tokio, and to meet Gilbert Bowles and wife and others working with them. I have done so to-day and I wish here to give you a brief account of my visit, hoping that Friends in Philadelphia may be interested in the latest news of their "cousins" in Tokio. (In Philadelphia, especially among Friends in Germantown, everybody is everybody else's cousin.) The Friends' Mission School in Tokio is situated on the slope of Hijiri-zaka, Mita, overlooking the Bay of Tokio. I had not been there for who knows how many years. But here a sweet memory comes back. As a lad in his early teens, I remember having been taken to the School by a school chum of mine. This boy's grandfather was then, and still is, teaching flower arrangement to the girls there, in order to buy a copy of the Bible from a Japanese gentleman taking care of the school-house. This was my first Bible and that Bible happened to be one printed in Philadelphia. At that time my English was even more doubtful than it is now, and the classical language of the authorized version was, for aught I remember, an impenetrable barrier to my understanding, to say nothing of my appreciation of the Gospel. But the thought is pleasant that I had my first Bible from the hand of the Philadelphia Society of Friends, and when I think of this in connection with what happened to me many years afterward, viz., my actual going to Philadelphia and living a great deal with Friends there, I must say that my boyhood experience was strangely prophetic. It was more than fifteen years ago, and since then I have never again been within the school grounds—until to-day.

As I entered the gate, these reminiscences filled my thought, and scenes of my younger days hovered before my mind's eye like glimpses of a far, far-off land of dreams. I went up the hill and called at Gilbert Bowles's residence opposite the school-house. He was away at the Meeting then sitting in the lecture-hall and his wife, to whom I introduced myself, kindly took me to the Meeting. My first impression on entering the hall was that the congregation was much larger than I had expected, including girl pupils of the school. The male portion of the congregation consisted largely of young students and those who appeared to me to be young graduates of col-

\*"Conscription and Conscience," by John M. Graham, can be had at Friends' Book Store, 304 Arch Street.



leges and universities. What particularly attracted my attention was the presence of a number of shop-boys or apprentices, which suggests two facts, or the possibility, at least, of such facts. One is that there are more shops in Tokio nowadays which observe Sundays as days of rest. The other is that a growing number of young people engaged in shops are taking interest in spiritual matters. This it may be too hasty to generalize for all Tokio or Japan, but I can confidently say that the good work of Gilbert Bowles and his fellow-workers is showing its effect in that direction far and wide and deep. The service was not of complete silence, as with you or with English Friends. Hymns were sung, passages were read from the Bible and sermons delivered on those passages. The effect of the whole affair upon my mind was that of a Sunday-school with marked Quaker characteristics. One Friend, a venerable gentleman from the country, got on his feet and gave us some of his recent thoughts on things close to his heart. Among other things he told us that he had just finished transcribing some 1,700 pages of the Bible. This delivery of messages is undoubtedly a Quaker characteristic.

After the Meeting I was introduced by Gilbert Bowles to many Friends, both Japanese and American. I met among others Margaret Rhoads, of Germantown, a "real" cousin of Esther Rhoads whom I had the pleasure of meeting in Germantown about two years ago. I also made the acquaintance of Thomas and Esther Jones, whose names had long been familiar to me through THE FRIEND. They are now working with Gilbert Bowles at Mita. I was greatly impressed by the gratefulness of Esther Jones's Japanese; in fact, all American Friends at Hijiri-zaka have a wonderful command of the Japanese language. I understand that Esther Rhoads is specially interested in the study of the vernacular. Later I was invited to have lunch with the family and the other guests, including a Japanese lady interested in the care and education of the feeble-minded. At table I gathered much news of Friends at home and abroad. You all know already of the new Meeting House now in course of construction. Gilbert Bowles showed me the plan, or the building which struck me as being two-thirds Japanese and one-third Quaker in style, although the simplicity of the whole structure bears the unmistakable hallmark of Quakerism. It will be completed this coming autumn and will doubtless greatly facilitate the work of the Mission. My host told me also this interesting story. It has nothing to do, if I remember correctly, with the building of the Meeting House, but I believe that it bears repetition because of its intrinsic value. On a certain occasion the Mission invited contributions from the neighborhood. Among the contributors was a baker. He brought to Gilbert Bowles fifty yen, with the request that ten yen be announced as the amount of his contribution and forty yen as anonymous. His idea was not to embarrass his neighbors who were each giving ten yen. Such delicacy of sentiment is quite touching and well worth appreciation. Incidentally this baker has two little children whom he would like to send to the Friends' Kindergarten.

Dr. Henry T. Hodgkin is revisiting us here in a week or so on his way to England through the United States. When I arrived in London, he had already left for China and it has been my great regret to have been denied the pleasure of meeting him there. But I now know that that pleasure has been deferred to this date and I shall have my long-cherished desire before long. Another guest now being expected is Ned Wood, whom I go to the Germantown Friends one better and call "Brother" Ned. He is due here in the late summer, unfortunately the hottest time of the year in Japan and therefore not very convenient for seeing things and getting about.

I must not trespass upon your valuable space at this rate, so I will close with hearty greetings to all my friends in that dear old Philadelphia where I have made my home for three years and whose sweet memories are ineffaceable from my recollection.

Fraternally yours,  
TATSUNOSUKE UEDA.

## American Friends' Service Committee

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### A HOSPITAL IN THE FAMINE DISTRICT.

Emma Krauss, a nurse who has just gone to Russia, sends the following letter to her friends in the German Unit. Her vivid picture of one of the hospitals on Sixth Month 1, 1922, shows how little has yet been done to meet the medical needs in the famine area.

"First of all greetings to you and your co-workers, for after I get started I shall probably have little to say, but of the distress here. I have just returned from the children's hospital and am in no frame of mind to write about anything but of the dreadful need for everything. I wonder whether you can visualize the hospital from my description? It is a one-storied building with two rooms for patients, a room for personnel, a wash-room and a toilet (?). The wash-room furnishings consist of a stove arrangement built of some plasterlike substance, a large iron kettle fitting into the centre of the stove (the hot water supply), a rubber basin is the bath-tub, towels I have not seen. The first morning I arrived at the hospital too late to see the bathing. Of the reason for my lateness I shall tell you later. This morning I arrived earlier, but again the washing was completed. I am beginning to wonder. To-morrow I shall go still earlier and see what takes place. So much for the wash-room. Crude and dilapidated.

"The toilet is a bucket which is emptied into the yard. At any rate, I believe that this is better than the vile, so-called toilets I saw in Sorochinskoye. There they are filthy and small, too.

"The wards? I should say the rooms are about 15 feet by 15 feet. There are two of these. The day before yesterday there were about 22 patients in these two rooms. Some of the children sleep two in a bed. The walls are plain wood boards. The beds crudely made things, plain posts, no finish, no paint, just as you see them in the lumber yard. The spring,—any plank available—serves the purpose. The mattresses—flour sacks stuffed with straw; no sheets; pillows—when there are any—the same as the mattresses; covering—old coats, pieces of cloth, anything. There are so many flies everywhere. The children have a way of covering themselves entirely. I have come to the conclusion it is done as much to keep the flies off as to keep warm. This habit of covering gives the room an appearance of rag heaps. These rag heaps are not uncommon in Russia. You see them at railway stations, by the wayside. All I can think of when I can see these people huddled up is a bundle of old, soiled rags. One is just helpless here. No medicines, no supplies, little water, no clothes, no linen, not enough food, and not the right kind for the sick, lots and lots of flies, persons without energy and initiative.

"The reason I came so late to the hospital yesterday—the doctor at Sorochinskoye told the doctor (?) of our place to send all his dysentery and rephutis cases to S. Ten of them were huddled into two typical Russian carts and taken to the station the night before last. You never know just when a train is coming, so you just go and wait until one comes. However, yesterday morning we learned that the children were still at our station and that they had been refused transportation. It was a mistake to take those children without permission from the railway. It was finally arranged to send them by wagon. You cannot picture the sight it was—those ten children (buddles of rags) strewn about the room at the station. The odor was vile. Of course, that was natural, for some of the children were unable to walk alone and their disease made it impossible to avoid accidents causing odor. Thin coverings, you cannot call it clothing—were a horrible

sight, dirty, wet, ragged. They haven't the slightest idea of sanitation, nor have they anything to try to make it sanitary, although I believe a little more energy would help, but they are mostly too weak. Much bread with grass is still eaten. We have seen it here in many homes. No wonder there is bowel disturbance. In spite of what I see now I cannot picture how dreadful it must have been during the winter. I must close for we have an opportunity to send mail to Sorochinskoye. Schools have no books, no pencils, no paper!—consequently school is a rest house. Best wishes to you all. Hope you can stir up something for these poor children."

#### CROP PROSPECTS IN RUSSIA.

Homer L. Morris, who with Edna Morris returned from Russia on Eighth Month 4th, reports that the Russian crop will not be large enough to feed all her people next winter.

He says: "Just before leaving Russia Sixth Month 20th, we made a trip of inspection of our district. The seed grain was growing nicely and the prospect for the harvest was very good. Since we left Russia there has not been sufficient rainfall. A cable received from the field since our arrival states:

"No rain, complete crop failure some sections. Famine will continue though in smaller area than last year. Crops excellent in some sections. Russian government estimate total harvest shows 35 per cent. more grain than last year. This year's crop in our area is 60 per cent. better than last year in some spots, in others total failure. Even the best areas yield far below normal."

"Even with a good harvest there would not have been enough food because of the very small acreage planted. In spite of all efforts of the government to supply seed, the peasants were not able to get sufficient seed. Because of the shortage of horses the villages farthest from the railroad were not able to haul the seed which was allotted to them by the government. In other cases, they were too weak to plant the seed without horses which had died or been eaten.

"In our district about 50 per cent. of the peasants would have enough grain to carry them through the coming winter; about 25 per cent. would have sufficient grain to carry them for three or four months, and about 25 per cent. will not have any grain for the coming winter. This will make it necessary to continue the feeding program over next winter.

"It is estimated that about 100,000 refugees are moving back to the famine district. These are the people who fled last winter in search of food. With the report of a good harvest they are now moving back. Next winter these people will present a serious problem, because they will arrive too late to plant grain and there will not be sufficient food in the district for them.

"The need for clothes is almost as great as the need for food. Next winter this need will be even greater than it was last winter. Ordinarily, they plant a great deal of flax. This year there was no flax planted in the district. They have been compelled to kill their sheep, so that they will have wool with which to make clothes. The Russians say that they have eaten their clothes; that is, they have been compelled to sell their clothes in order to purchase food.

"When we went from Moscow to Sorochinskoye in Second Month it took ten days to make the trip. When we returned in Sixth Month it took about four days. This indicates the improvement that has taken place in the transportation system. As a result of this, the food which is being sent from America is now reaching the famine district much more quickly than during the winter."

#### VISITORS FROM THE OTHER SIDE OF THE POND.

We welcome visitors eagerly in Poland and last First-day it rained visitors, a brisk shower of Americans. We entertained forty American students to tea at Foksal, the palace where some of our workers live in a flat loaned to the Society of Friends by Princess Radzywil and are waited upon by the Princess's ancient retainers. The retainers welcome visitors,

too, and tea was served by them on the wide verandah overlooking the garden.

After tea the students were shown samples of peasant embroidery and bought a quantity to send home to their friends. A Mission worker's duties in Poland are many and various and on First-day the duty of mannequin was added to that of publicity.

"Say, Mam," said a voice at my side as I held up a tray cloth—"Say, Mam, I'd take that jumper right now for my li'l girl—I figure she's just your size."

I parted with the jumper with a pang; it was one I was particularly fond of.

"Mam," another hand fingered the sleeve that was no longer mine—"have you more jumpers like that one?"

"This one is sold, but I can order another for you. What size?"

He scratched his head, puzzled.

"Well, I guess you've got me fixed there—but she weighs 120 pounds."

A third prospective buyer pushed him aside as I booked the order for a jumper for a girl weighing 120 pounds.

"I want a jumper like that for my mother, but I guess I didn't bring her dimensions," he said regretfully. He chose instead a hand towel.

The students stayed with us much longer than they intended and left us with the satisfactory feeling that at least a small proportion of the American people would be made to realize the needs of Poland.

JOICE M. NANKIVELL.

SHIPMENTS received during week ending Eighth Month 12, 1922—15 boxes.

Contributions for the week ending Eighth Month 13, 1922—\$6,263.34.

[THE following letter from Dr. Hodgkin was written Seventh Month 9th on the passage from New York to Liverpool. We gladly give it place in THE FRIEND with the earnest hope that it may reach those who can respond to its spirit. Those whose interest is reached should address C. J. R., Care of Brown Brothers, Philadelphia, or J. H. S., The Bourse, Philadelphia.—EDS.]

CHARLES J. RHOADS—J. HENRY SCATTERGOOD:—

*Dear Friends:*—I am writing to you in order to follow up the suggestion that arose as we came away from the meeting in Twelfth Street last Fourth-day.

I then mentioned the problems being faced by the new National Christian Council for China of which I have been asked to become secretary. Its hope is to unite in a far more intimate fellowship, if not in organic union, the various Christian bodies in China. This is to be done under Chinese leadership in the main and if I go it will be as a colleague to two or more Chinese Christians. Thus a step towards the development of a truly indigenous Church is being taken at the same time as one towards closer union. Both are very significant and hopeful.

It is strange to me that a Quaker should be chosen as an officer of such an organization, but I put this down to the fact that already it is seen that the Spirit is more important than the forms under which unity can be achieved, and also to an openness of mind towards the position we take on war and other questions greater than we usually find in ecclesiastical bodies in the West.

This being so it would be a grave responsibility to refuse, even though one is called away from other work that opens up most urgently. It also leads me to feel that Friends in America may be particularly glad to further this work by their gifts. In the present very serious condition of the missionary societies, the financial position of this new venture is exceptionally precarious. From an English Friend I have already a promise of \$5,000. I have wondered if it might be laid on the hearts of one or more American Friends to do likewise, not necessarily of course as to amount, but in some

way to help what is so promising an adventure of faith. Such help would not carry any conditions actual or implied that would fetter the free expression of Christian truth by the Chinese Church as led by the Spirit. Yet it might help them to realize how deeply Friends appreciate their desire to think out for themselves the meaning of the Christian faith and to apply it fearlessly in personal and public life.

I hope this would not become a burden to anyone. It is but a suggestion which may find one here and there keen to discover a way of helping this great nation in her struggle towards righteousness and peace.

Your warm friend,  
(Signed) HENRY HOGKIN.

### FRIENDLY NEWS NOTES.

ABINGTON QUARTERLY MEETING was held at Germantown, Eighth Month 10th, in the afternoon, with the average attendance of about eighty-five persons. The total membership of the Quarter is about 670.

A spirit of worship soon spread over the Meeting, and the living silence found expression in prayer and ministry, that seemed to reach the hearts of those gathered. We are always ready to welcome Visiting Friends, especially those who are drawn to us in the love of the Gospel. Two Friends of the Yearly Meeting's Visitation Committee were acceptably present.

The four Queries usually read at this time were answered. Verbal reports covering the recent work of the Representative Meeting and of the Committee under appointment to assist smaller meetings, were listened to with interest and satisfaction. There was introduced the subject of changing the time of holding the Quarterly Meeting as many find it difficult to observe the present hour of gathering at 3.30 P. M. A Committee was appointed to carefully review the situation under the feeling that it is the part of the Meeting to do what it can to meet the wishes and convenience of the membership as a whole in this respect.

The holding of a future session of the Quarterly Meeting at Frankford was suggested as a possible means of stimulating a wider interest and attendance, but no action was taken.

Following the Meeting for Discipline, supper was served as usual in the Committee-room, which has become a distinctive feature and exerts a cementing influence in our corporate life.

CONCORD QUARTERLY MEETING was held on the 14th and 15th. The Meeting of Ministers and Elders on the afternoon of the 14th was the usual size of the summer meeting and was an occasion of favor. Besides the Queries which come in course, two matters of more than common interest claimed the Meeting's consideration.

The general meeting on the 15th was attended by 250 or more. Two members of the Yearly Meeting's Visitation Committee were helpfully present. A Friend present, who might have used a different method of expression, said that there were fourteen vocal offerings and fifteen silences.

The Quarterly Meeting has a long list of recorded Ministers and of those often engaged in vocal ministry not recorded, so that oftentimes, when several of these are heard on the same occasion, the after picture of the meeting seems to lack in the presentation of any one great central truth. On this occasion it was different, for though so many as fourteen were heard, the session was not a long one, and the same train of thought and religious exercise characterized several of the offerings.

The business session in the afternoon offered several matters for consideration; one of the most serious being a proposition to give in some way to the Overseers the privilege of attendance at the Meetings of Ministers and Elders. While this subject may require Discipline revision and so belong to the Yearly Meeting, it was felt right to appoint a Committee of the Quarterly Meeting to give it attention.

CALN QUARTERLY MEETING.—The Meeting held at Coatesville, Eighth Month 18th, was attended by a goodly number of its members, as well as a few visitors. The Meeting of Ministers and Elders convened at nine o'clock with a very slim attendance.

In the general Quarterly Meeting there was a period of reverential silence, after which there was considerable vocal expression in testimony and prayer.

The circumstance of the rich young man making inquiry of our Saviour as to what he lacked in order to inherit eternal life was lovingly dwelt upon; it has its present-day application where there is so much to dissipate and lead away from the main issues of life as it should be.

In the business session, there was little out of the usual routine. The answers to the third Query brought out a lively testimony in regard to the ministry; those too, who do not preach by the spoken word have a responsibility which should be fully recognized, for the lives and conversation of consistent Christians are as sermons.

The request of the Preparative Meeting at Marshallton to be discontinued was acceded to, the members being transferred to Caln; it is hoped, however, that the First-day morning meetings may not be given up.

The Meeting over, a toothsome luncheon well served, was partaken of, and the summer session of Caln Quarter is now a pleasant memory.

H.

At our late Yearly Meeting a few delegates were appointed to attend a conference of religious bodies, who, by their creed or practice, opposed war as contrary to the teachings of Jesus.

This conference met at Bluffton, Ohio, the fourth, fifth, sixth and seventh of Eighth Month with all of our delegates present; the total number of those who registered was one hundred, but many came in from the surrounding country, to attend the sittings; people from Boston to California and from Saskatchewan to Texas, were present.

Those who were there felt it to be a great privilege, it is seldom such harmony of view exists in any body as was manifested in this conference.

Christian brotherhood pervaded the session, shown because there was an evident realization that all felt called to a more strict following of the teachings of our Master, than is commonly practised by the professing Christian world, while the courtesy and hospitality of our hosts filled the intervening hours with profit.

The following topics were presented: it is hoped the papers may appear in these columns for our readers:

The Basis of the Christian Testimony against War; Christian Service; Obligations of the Christian in Times of National Danger; Christianity and Patriotism; The Heroic Appeal of Christian Service; Methods of Developing Peace Sentiment—Through the Church and Sunday School, Through Public Agitation and Legislation, Through Schools and Colleges; The Key to a Warless World; How Young People Can Further the Peace Testimony; The World Outlook for Permanent Peace.

At the close of the Conference, a delegate from Saskatchewan presented the condition of Mennonites in southern Russia, some twenty-five hundred of whom already have passports out of the country; to provide for their transportation and care is a situation similar to the case of the Doukhobours some years ago. There will be some one in our section of the country in the near future, probably, to present the needs and some plan for relief.

W. B.

MEETING AT ARNEY'S MOUNT, N. J.—On First-day, Sixth Month 25th, a meeting was held at "The Mount," Arney's Mount, N. J., by Orthodox Friends, with a large attendance. An inspiring prayer and several sermons showed the spirit of Friends was still there,—that spirit that did so much toward making this section of Burlington County in the past, when most of the farms were owned and lived on by Friends.

On Seventh Month 2nd, the Liberal Friends held a meeting with a good attendance. Isaac Wilson, the only speaker, gave a message of love.

It is well that interest can still be felt for these old meetings which in former times were filled to overflowing. Through the active interest of some Friends, whose ancestors lie in the adjoining burying-ground, a fund has been raised, the interest to be used for the perpetual up-keep of the burying-ground, lawn and house. Could this be done for all old grounds, wherein lie the pioneer Friends and others, so they could be made pleasant, attractive spots for surrounding neighborhoods, how much better it would be than the lonely, neglected appearance so many now present. Thus could be shown love and respect to those who made it possible to have the present comfortable farms and homes. "The Mount" meeting-house was built in 1775.—REBECCA N. HOUGH.

FIFTY THOUSAND HEAR SPEECHES WARNING OF MILITARISM'S MENACE.—Berlin, Seventh Month 30th—Fifty thousand people gathered before the former Imperial Palace at noon today and listened to warnings that the militarism responsible for the great war was not yet dead in Germany. The meeting was one of many international "No-More-War" demonstrations.

The speakers asserted that a revival of the German monarchy meant renaissance of militarism, maintaining that monarchism was a camouflage for war preparations to recover losses by force. The addresses were interrupted by cries of "Hoch Republik."

Demands for Germany's entrance into the League of Nations and reform of education in the spirit of republicanism and peace were cheered. There was no counter demonstration.—From *Philadelphia Ledger*.

THE generation which is now coming on should develop a very much keener sense than has characterized the past both as to how money is earned or secured and as to how it is spent. The application of Christianity to the getting and spending of money is one of the fields which the Christian church has yet to face squarely. The acquiring and spending of money was a deep concern in the mind of Jesus and He found that more people lost their way because of the temptations in regard to money than perhaps through any other source. A careful study of how we are getting our money and of stewardship of the possessions which we have though they may be limited, should enter into the program of any Young Friends' organization for the coming year.—CLARENCE E. PICKETT.

"At least 1,000,000 people are living in the Near East today who would have perished had it not been for American relief." These significant words appear in the report of the Near East Relief Commission to Congress. Could the \$50,000,000 which the American people have contributed for this work have been better spent! Fifty dollars to save a life is certainly a good investment. All whose contributions have saved or helped to save a human life are as truly heroes as if they rescued a child from drowning or from fire. No Carnegie medals will be awarded but the inward joy which they feel must be greater than any award could bring them. Thousands of American people are foster parents of little sweet-faced children in Syria and Armenia whom they will never see. Though the worst is over these little orphans, more than 100,000 of them, are still dependent upon Near East Relief for the necessities of life. Kind-hearted Americans must "carry on" a little longer until native agencies are able to give these children proper care.

THE delegates from London Yearly Meeting to the Five Years' Meeting are: John H. Barlow, Ex-Clerk of London Yearly Meeting, and Clerk of the London Conference, and his wife, Mabel C. Barlow; Barrow and Geraldine S. Cadbury and their daughters, Dorothy and Geraldine Galt; M. Catherine Albright, Henry T. Gillett and J. Rowntree Gillett.

It is probable that Herbert Corder will also attend. Many American Friends recall pleasant interviews with him here just prior to the London All Friends' Conference two years ago. It is also to be hoped that Corder Catchpool and wife, Gwen Catchpool, as also T. Edmund Harvey will be of the number. These Friends are much more than names to many Americans.

BUCKINGHAMSHIRE is redolent of Quaker memories, which have often been recalled in biography and sketches of the neighborhood and its events. In a local paper Theodor Roscoe has written five short love stories of Buckinghamshire worthies which have been reprinted in a little book published by King & Hutchings, Uxbridge. Two of the sketches relate to Quaker wooings, those of Thomas Ellwood and William Penn. Poor Thomas! His hopes must often have risen as his opportunities to converse with Guliema Springett were multiplied; but in the end he had the grace and good sense to see that "she was reserved" for another. The story of his subsequent proposal to Mary Ellis is briefly but effectively told. There is not much that can be related of the actual wooing of Guliema by William Penn; but the writer, in her six pages on this subject, creates the right atmosphere. The other stories relate to Richard Brinsley Sheridan at Burnham Beeches, Benjamin Disraeli at Bradenham and the poet William Cowper.

JAPAN NOTES.—The marriage of Alice Lewis to Dr. William Pearson took place in the auditorium of the Friends' Girls' School in Tokio on Sixth Month 30th. Gilbert Bowles and wife, George Braithwaite and wife and several Japanese Friends occupied facing seats. Parents' places were taken by the Binfords and the Hirakawas. The meeting was felt to be a favored occasion. Vocal part was taken by Lettice Braithwaite, Gilbert Bowles, Ozaki San from Takahagi and Thomas Jones. Edith Newlin read the certificate.

After the meeting, the company went over to the Bowles' house and lawn for refreshments. In the evening, the mission gave a dinner to the bride and groom in the newly rearranged dining-room of the teachers' residence. Margaret Rhoads arranged this part of the proceedings. The table was beautifully decorated with gladioli and sweet peas, and the edibles were altogether worthy of the occasion.

Next morning the newly married couple held a reception at the teachers' residence for the pupils of the School, who could not be permitted to the meeting on account of lack of room. On First-day, Seventh Month 2nd, a meeting was held at the same place to which all of the members of the meeting were invited. (It must be remembered that building operations are in such a posture that no meeting-house is available.)

The cellar for the Jones' residence is done, and the builders were expected to be at work by the second week in Seventh Month. The money for this work had been received, and the state of exchange is such that it realized 942 yen "profit."

IN its review of "Christian Life, Faith and Thought in the Society of Friends," the *Expository Times* says: "Perhaps one must be a Friend to obtain the full benefit of it, but to enjoy it one has only to be a student of religious life. The literary charm cannot be missed; the biographical interest is very strong; but the essential worth of the book is in its testimony to the fact of true religion."

THE Young Friends' Conference, recently held at Richmond, Indiana, was attended by 316 persons, registered from nearly all parts of the United States, with one from China, one from Canada and one from Cuba.

#### NOTICE.

OHIO YEARLY MEETING, held near Barnesville, will begin with the Meeting of Ministers and Elders on Sixth-day, the eighth of Ninth Month, at 10.30 A. M. Meeting for business on Seventh-day, at ten o'clock, and meetings for worship on First-day, at 10 A. M. and 3 P. M.

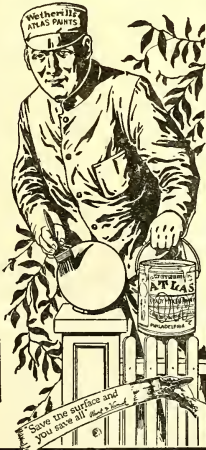
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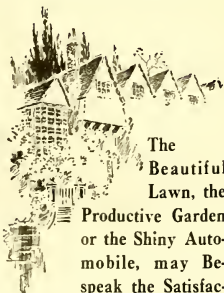
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## WHY NO CREED?

When our daily papers give news items with flashy head lines on some mooted theological question, what does it portend? We would like to think that it marks a period in newspaper history that stands for advancement.

Each may have his own opinion, for ourselves we incline strongly to the conviction that it stands for nothing more than the most modern contention of wits concerning church cleavage; newspaper readers are interested to learn how each party gains or loses in *argument*, and care very little, if at all, for the real essence of religion which should, and probably does to a great extent, underlie the controversy.

The present is a time of no little unrest in doctrinal discussion in the churches. The cleavage is not between the different sects. It is probable that if the major Protestant churches were merged to-morrow, a year hence there would be little to distinguish in doctrinal belief or even in practice one from another. The real division is between classes within the sects. It does not set a Baptist against a Methodist, so much as the Baptist against the Baptist and the Methodist against the Methodist. It is not as heated and outspoken as church contentions have often been in the past, but it is none the less here, and is growing at no slow pace. It places in all the disturbed denominations thoughtful communicants in one of two classes, differently named to suit different originating causes. They may be called primitive and modern; or conservative and liberal; or literalists and free-constructionists; or orthodox and rational; or evangelical and radical. To put it in a nutshell—"One is based upon supernaturalism, the other upon rationalism. The one requires absolute belief in a faith revealed through an inerrant Bible; the other seeks to harmonize itself with science and a developing civilization. The one holds that religion is essentially individual and static, the other that it is social and evolutionary. The one views it as a preparation for existence beyond the grave, the other as a means of bettering the world here."

At the Baptist Convention held some months ago in Indianapolis, the distinction between classes was made very evident. The discussion at times became so tense that it was

an easy task for the reporter to gather readable copy for the ordinary news column and for the editor to fill his column with matter that would hold the attention of an ordinary reader to the end. One such editorial has had a second reading by the present writer within the past few days. It impresses one with how human we all are and how much alike we are if we will but neglect certain surface and minor peculiarities.

The most modern tendency of all this is to force upon the church a creed. The editor of a church paper, himself justly classed with the literalists, has printed his creed as follows. It meets with full endorsement on the part of some, but is opposed by many who cannot in justice to truth as they see it, yield their consent. "We believe that the Bible is God's Word; that it was written by men Divinely inspired, and that it has supreme authority in all matters of faith and conduct. We believe its history, its miracles, its doctrines and its prophecies. We believe that Jesus Christ, the Saviour of the world, was conceived of the Holy Ghost and born of the Virgin Mary. We believe, with the Apostle Peter, that Jesus Christ bore our sins in His own body on the tree. We believe in the visible return of our Lord to this earth."

A widely known preacher gives this as his creed: "I know no Christ but the Christ of the Bible. Of His holy person seven essential facts are set forth therein. These are: His supernatural birth, His sinless life, His vicarious death, His bodily resurrection, His glorious ascension, His present indwelling of and lordship over the believer and His triumphant return."

Wherein does this interest Friends? In this. As the spirit resulting in the French Revolution planted seeds long ago which were slow but sure in their germination, so may this present spirit of controversy which has so completely gripped the Protestant church to-day, soon include the Society of Friends; even now threatening signs are easily discernible on the horizon.

The question of creed at once suggests to the Friend the much-discussed letter of George Fox to the Governor of Barbadoes. We need to remember in the first place that this now historic document was never given forth with the thought back of it, that it should stand as a creed. Fox was in agreement with all that was stated in the declaration and that squared with the accepted belief of the Protestant churches of his day. He may have seemed to some of his time to have lost sight of these essential Gospel truths in his earnest conviction of the largeness of the new truth that he would have the world accept—the new truth that Christ within was the Word of God.

To this he called the multitudes, and to this as to no other fundamental principle the Society which sprang from his preaching was committed from the first.

If to-day an essential faith is to consist in a statement of belief in a formulated creed and a declaration to stand by it, we have failed as Quakers of the George Fox type. Those,

not of us, who know us historically, who can not agree with us on many points tell us this and with no little emphasis. With the Friends, they say, the conviction must come from within, no theological opinion coming from without can answer.

Now to very many it would seem that the first step to lead to this would be for Friends to subject their ministers, other church officers, prominent and influential workers, and maybe the entire membership to a series of questions, on the answers to which would depend their standing.

George Fox recognized that a Society without an organization behind it might soon turn liberty into license, and we know that in the last and ripest years of his life he surrendered much time to the development of a Church discipline, which, though it experienced a notable decline in the eighteenth century, had nevertheless an element of real life in it and has survived.

Spirit-led Elders and Ministers were to confer together, labor together, and be mutually helpful as a class and as individuals one to another. They were not to assume to themselves dictatorship. The principle was made clear that they were but a part of the body, in no sense the head, and with all others who believed constituted the true and only priesthood of believers. As we have gotten away in thought and practice from this basic principle, other measures have been substituted, and the Church finds itself to-day in places almost ready to measure a man's fitness for church service by his assent to a formulated creed. God's witness is ignored. The Voice within, if heeded, is made secondary, and the doctrine which George Fox promulgated as his great message in large measure has been lost.

D. H. F.

### THE CANTONESE AND THE POLITICAL MIX-UP IN CHINA.

WM. W. CADBURY

A British Admiral declared before the Washington Conference met that "there is only one problem and it is the problem of the coming conflict between the two halves of the human race, the white and the colored; it will be in the Pacific. In this conflict Asia could draw upon 1000 millions of the colored races as against some 500 millions of the white people."

"Undoubtedly, the scene has shifted from Europe to the far east and the Pacific. The problems of the Pacific are, to my mind, the world problems for the next fifty years or more" are the words of General Smuts, and John Hay declared years ago that: "China is the key to the future of the world."

The truth of these statements is evident to all who have followed the proceedings of the recent conference in Washington.

If, then, the Chinese, numbering one-fourth of the population of the globe, are to be such an important factor in the history of the world, it behooves us to consider for a moment forces at work in this great nation.

The Empire itself covers an area one-sixth larger than that of the Continental possessions of the United States and the population is more than three times that of our own country.

The history of China begins in the third millennium before Christ, but with the reign of the Emperor Yü in the Ha dynasty in 2205 B. C., there is a transition from the legendary to the historical period.

But to Europe China was almost unknown until Marco Polo made his remarkable journeys to the Court of Kublai Khan in the thirteenth century, and from that time on China became of ever greater importance in the eyes of the West. It should be recalled that Columbus was endeavoring to find his way to China when he accidentally hit on the shores of America.

The history of the nation is full of romance,—one great dynasty follows after another until in 1911 the Emperor abdicated and the republic was declared. Sun Yat Sen, the first Presi-

dent, and the leaders in this revolution were Cantonese, and from this time on the influence of Canton has been of growing importance in the counsels of the nations.

Who are these Cantonese? They are the inhabitants of the province of Kwangtung, in the southeastern corner of the Empire. This province is the richest in China. It is watered by three large rivers, the East, the West, and the North, converging at the capitol city of Canton and forming there a great delta with its fertile plains.

The population of the province is estimated at 32,000,000 or about 320 persons to the square mile.

These people are shorter in stature than their brothers north of the Yangtze. In a recent study I found that the people of Kwangtung province average only 5 feet 4 inches, while the Chinese north of the Yangtze average 5 feet 6 inches, or more.

Ages ago the ancestors of the Cantonese came as conquerors to South China. They drove the Aborigines before them and became the dominant race. These Aborigines, known as the Miaotze, are still to be found in the mountains where they lead a more or less independent existence.

Later, another people came from the North, chiefly from Fukien Province, and these were known as the Hakkas. They also were an inferior race, and were allowed to remain, but as subjects to the dominant Cantonese people.

The superiority over these two tribes may have much to do with the fact that the Cantonese are such a proud and progressive people.

Before the tenth century there were settlements of these Chinese on the Coast of Africa and from the two districts, San Ning and San Wui of this province, come 90 per cent of all Chinese who have emigrated to Canada, the United States, Mexico, the West Indies and South America.

It is chiefly the Cantonese who constitute the important Chinese element in the population of Australia, New Zealand, the East Indies and the Malay Peninsula. They are to be found in Africa and Honolulu.

It is estimated that more than 9,000,000 Chinese live outside the limits of the Empire and almost all of them are from Kwangtung.

Wherever they have gone they have proved themselves an industrious, peaceable folk, attending to their own business.

Shanghai, which is rapidly becoming the greatest foreign settlement in China, owes its present commercial importance to the Cantonese merchants there, and its trade is but an expansion of that which started in Canton.

In the Philippine Islands there are some 70 or 80 thousand Chinese, all from South China—Canton and Amoy. According to Walter Robb, in "Asia", among the 10,000,000 Filipinos this handful of Chinese carry on 80 per cent. of the commerce and industry of the Islands. There are 3000 Chinese firms in Manila and 7000 in the provinces.

In Malaysia it is said that 90 per cent. of the mines and estates are in the hands of Chinese from the south of China.

Canton was the first city of China opened to trade with the West. The modern department stores which have grown up in the last two decades in Hongkong, Shanghai and Canton, are entirely financed and managed by Cantonese merchants. These are known as The Taai San, Chan Kwong and Wing One Companies.

Canton was the first city of China to tear down her ancient walls and build in their places broad thoroughfares through which automobiles now travel.

It was here that the first hospital was established by Peter Parker in 1835 and the first Protestant Christian was baptized.

One of the remarkable features associated with the initiative and progressiveness of the Cantonese, lies in the fact of their living in a sub-tropical country. No evidence exists of that languor which so often appears among tropical peoples. The Cantonese dialect itself attests to this fact, for final consonants are clearly pronounced and not dropped from the speech, as is the case of Shanghai and generally in tropical countries.

In the South Sea Isles, where the white man grows indolent



and sickly under the effects of the tropical sun, and the natives live a hand-to-mouth existence, the thrifty and hardy Cantonese settles down, raises a family and carries on the banking and business of the community.

No wonder then that when the revolution of 1911 was led and organized by Cantonese it was bound to succeed.

It is needless to recount the long struggle that has been going forward since that day. When one considers the forces at work there is no wonder that a settlement has not yet been attained. As Alfred Sze, Chinese Minister at Washington, recently declared: "China is making the change from a social democracy, which has existed for ages, to a political democracy." It signifies the merging of the ideas of the west with those of old China.

Patriotism in China is not jingoism but a love of one's own people, without hatred of others, declared Admiral Tsai, so the present conflict is not inspired by an intense hatred between leaders of the north and south, but, unlike the American war of the Rebellion, we have in China now a truly "civil" war going on.

It is of interest to note that of 95 delegates to the Washington Conference who came over with Admiral Tsai, 74 were from the Southern Provinces, although appointed by the Peking Government.

Let us not forget that it required six years to prepare the American Constitution, when the population of the United States was but two-and-a-half millions. Sixty years later the question of state rights was still unsettled. China is dealing with a country of 400,000,000 people, 95 per cent. of whom are uneducated.

In 1912, after the Republic had been established, a most enlightening and progressive government was formed in the Province of Canton.

General Chen, who at the present writing is in control at Canton, was the military governor, and the most capable and well-fitted men were placed at the heads of the Departments of Justice, Education, Public Health, etc.

In 1913 it became evident that President Yuan Shi Kai was not in sympathy with this progressive movement in the South. There was a revolt and the leaders in the South were driven out and a servant of the Peking Government was placed in power.

All preparations were worked out for Yuan Shi Kai to assume the throne of the Empire. The Cantonese discovered that they had been deceived and so definitely separated from the Peking authorities. This separation only became complete in 1920 when Sun Yat Sen and General Chen returned to Canton, having driven out General Mok, who represented the military leaders of the North.

(To be concluded.)

THE *Friends' Quarterly Examiner* finds its way into the home libraries of several Friends here; it is carefully read by others who find it in our Friends' libraries; the fact remains, however, that there are many, very many, among us who are the losers of much that is worth while by not making it a rule to regularly examine it as soon as it comes to the library table. The following is a brief review of the last number from *The Friend* (London):—

Friends will be interested in the first article, for it is the address given by Arthur Rowntree at Dublin Yearly Meeting, under the title "Education for Freedom." "Character training," said our Friend, "means the gradual substitution of intelligent self-guidance for rule of thumb; not a sudden pitch-forking into chaos at the beginning of adolescence. True education results in freedom and independence of thought, a wide outlook on life and a strong sense of the difference between convention and reality." The subject of "Co-education" is dealt with in a suggestive article by Lydia S. Graham, headmistress and lately acting head of Sidcot—a co-educational school—in the absence of Dr. Lean. Discussing first education generally, she describes four adjustments that the growing child needs to make,—to reality, to society, to parenthood or potential parenthood and to the Infinite. With

much cogency she argues that "co-education, whether it be at home or school, makes it possible for most boys and girls to make these all-important adjustments, or rather to begin to make them, in a natural, easy and successful way." John William Graham's history of the struggle between *Conscription and Conscience* is sympathetically reviewed by T. Edmund Harvey in an article in which, from his own intimate knowledge and experience of the subject, he adds not a little to our information with regard to the events of those terrible times. He tells an amusing story of an interview with a high official of the War Office who thought he must have completely overthrown all C. O.'s on Scriptural grounds, by the New Testament quotation, "Fear God: honour the King." "How can they believe that if they won't obey the King's regulations?" "And I dare say," added the great man, "when I can find time, I shall be able to find a few more things here for them,—in the New Testament, that is!" Pilate's letter to Seneca, the work of John W. Harvey, is an able and ingenious effort in interpreting the mind of the Roman Procurator with regard to the great event in which he was an unwilling tool of Jewish hatred. Other articles are by L. Violet Holdsworth, John Edward Southall (on "Life at Bootham Fifty Years Ago"), and J. Aubrey Rees (on William Stout, a Quaker grocer of the seventeenth century). The glowing description by a Viennese lady of "a trip to Avalon" will move the reader by its generous appreciation of English hospitality to the foreigner.

#### MORNING THOUGHTS.

A white sail on the far horizon's rim  
Where blue of wave meets softer blue of sky,  
Just as the mists of night are growing dim,  
And one fair rosy cloud is floating by.

When the great sun comes with his glowing beam,  
"Like a strong man," rejoicing in his power—  
Across the sea—the many vessels seem  
To hide the sail which marked that early hour.

One pure thought in the heart that turns to Thee  
At early dawn—O Father! may be mine,  
Like that white sail far out upon the sea,  
Before the crowding things of life combine  
To shut away Thy wide Horizon Line.

F. T. R.

#### THE BLUFFTON CONFERENCE.

The National Conference of Religious Bodies who hold that Peace between Nations can be maintained by following the teachings of Jesus, held at Bluffton, Ohio, Eighth Month 4th-7th, was an inspiring gathering.

Thanksgiving surely must fill all hearts at the accomplishment of this Conference at Bluffton, Ohio! We Quaker pacifists are now assured for all time that we have in the field true collaborators for Peace! Never again can we speak of our peace testimony as though we as Friends had exclusive right thereto when we know of the long-time devotion of our Mennonite and Dunkard brethren who have suffered untold hardships for this testimony as precious to them as to us! From the opening session in the First Mennonite Church to the closing in the chapel of Bluffton College (Mennonite), the way was marked by such devotion, earnestness, consecration and sincerity as to elicit our deepest thanks. The cordial welcome accorded us on our arrival at Bluffton maintained its high-water mark throughout; the homes freely offered and the courtesies extended left an impression of whole-hearted hospitality not soon forgotten. We left Bluffton with a sense of fellowship hitherto unknown. May it increase and deepen with the years!

Now as to the Conference itself. There were one hundred members registered from a distance, not including the large numbers attending from nearby. Of those registered 57 were Mennonites, 31 Friends, 5 Brethren or Dunkards, 2 Schwenkfelders, 2 Congregationalists, 1 Christian, 1 Reformed Church

in United States and 1 Methodist. The poll of States revealed seventeen States and two provinces in Canada.

Of the Friends twelve were members of the two Philadelphia Yearly Meetings, each meeting sending five regularly accredited delegates. Others were from New York, New England, Baltimore, California and Indiana Meetings.

As the call carefully set forth, the object of the Conference was two-fold:—To come together for a season of conference and prayer, and to discuss ways and means of furthering the cause of peace. It was not expected that any permanent organization would be effected. In fact, we were admonished over and over not to think of accomplishing great things here, but rather out of the inspiration gained to go back home to work with renewed vigor—to be touched "as with a live coal from His holy altar" and be purified and consecrated anew. How inadequate are words to convey the spirit of this assembly! Truly it was a holy place, where there were heart-revealing and soul-searchings, where the oil of consecration made easier the way of the future.

At the opening session the evening of Sixth-day, Eighth Month 4th, Elmer E. S. Johnson, of Hereford, Pa., a Schwenkfelder, declared "If there ever was a time when the Christian people were faced with a challenge to make impossible a repetition of the late war, it is now." This was the key-note of the conference. President S. K. Mosiman, of Bluffton College, in his address of welcome, likewise declared: "If Christian people had held as diligently to their real purpose as in building up church organizations, we would now have the Age of Peace." His delicately expressed greeting was: "We are happy to be your hosts, as you come from the east, the west and across the sea. We trust you may become a part of us as you spend these days with us, and when you leave may a part of you remain, while you take a part of us with you." Wilbur K. Thomas, in stating the object of the conference told of the greater knowledge and closer relationships growing out of the war, which made desirable a gathering of the denominations believing war to be inconsistent with the teachings of Jesus.

S. E. Allgier, of West Liberty, Ohio, who will be remembered as serving with his son in the Friends' Reconstruction Unit in France, told of "The Basis of the Christian Testimony Against War." During this and later sessions, greetings were received from far-distant groups, wishing God-speed to this venture. One came from the Russian Mennonites in the Volga Valley; a cablegram from the Friends' Unit in Russia; a letter from the Kremmer Bruder in Kansas; also letters from Michigan, Pennsylvania and Cleveland, Ohio.

The morning sessions were preceded by real devotional meetings of an hour, wherein in Quaker fashion each was encouraged to bear testimony as the Spirit might lead. A delegate from South Dakota led the first, and it is noteworthy that both here and in the business sessions our women (Friends) took part and were respectfully heard, though no other women than ours broke the silence, indeed there were no other women delegates than ours!

In discussing the subject for Seventh-day morning, "Christian Service—Its Obligations and Opportunities," the speakers were respectively Mennonite, Brethren and Friend, one of each also being heard in the afternoon, when "Methods of Developing Peace Sentiment" was the theme. In this way, as perhaps in no other, was shown the real unity of purpose. Sub-divisions of the subject were discussed by each speaker. H. P. Krehbiel, of Newton, Kansas, dealt with "Obligations of the Christian in Times of National Danger" and urged that Christ rather than man be obeyed, declaring that as in darkness there is most need of light, so in war-time is the great need of the Christ spirit being made active and effective. J. M. Henry, of Washington, D. C., in discussing "Christianity and Patriotism" declared the supreme hour has come to unite Christian forces in the propagation of the principles of Peace, and dwelt on the fundamental need of Christian education, not only for members of our denominations, but for the world outside. "Patriotism," he said, "is not a program of govern-

ment or life, but an attitude of mind and state of being." Referring to applied Christianity, he, as well as others, spoke of the work done by Friends abroad in child-feeding, but such tributes were discouraged by Wilbur K. Thomas, who felt "Friends do not want praise for doing what was our clear duty to do, and which we would not have been enabled to do without your aid in money and men, for 59 Mennonite and Brethren boys were with us." "The Heroic Appeal of Christian Service" was discussed by Alexander C. Purdy of Earlham College, Ind., who stressed Christian love as applied to everyday problems—"The way of Christ to life is heroic in the best sense. Internationally, racially and industrially, Christianity has not been tried," he said, and emphasized the need of leadership here.

In introducing the afternoon topic the thought was brought out that the primal cause of war was wrong information, and therefore education of the right sort was necessary. N. E. Byers, of Bluffton College, discussed how the church and First-day School might aid in bringing this about, and deplored the lack in the past of a program of Christian ethics. The need of good writers and speakers was emphasized. "Christ has given words," he said, "the peace message to these small denominations; had it been given to the Methodists and Baptists, I wonder if they would have done more with it than have we." He urged in bearing this message that it be not burdened with non-essentials. In considering how Public Agitation and Legislation may develop peace, I. S. Edgar Nicholson, of Washington, D. C., declared first of all this reform must be centered and grounded in religious conviction. He urged that the use of the press and "movies" be not overlooked, in promoting the gospel of brotherhood, however important legislation looms. W. J. Swigart, Huntingdon, Pa., in speaking of Schools and Colleges as avenues for the dissemination of peace sentiment, urged less of war in school histories. "Christianity," he said, "is Christ's extension into history, and humanity's history is too often written in humanity's blood." Charles E. Tebbetts, of Whittier, Cal., called attention, optimistically, to various publications, periodicals, and printed articles favoring peace and urged every effort be made to increase the list. William Bishop of Philadelphia, Pa., felt there was too generally an under-emphasis of the Divine and an over-emphasis of the physical, and declared if ten students out of every college would live as did Christ, war would disappear in two generations.

Elijah E. Kresge, of Allentown, Pa., in his address on Seventh-day evening on "The Key to a Warless World," declared "Jesus Christ holds the key to this as to every other problem, and he took the first step when he said 'Our Father, The spirit of love between brothers precludes war. What is wrong? Has Jesus failed or have we? The Christianity of the Church is not the Christianity of the Gospel.' It is clear we must come back to the simple religion of Jesus."

On First-day morning members of the Conference divided attendance among the various Mennonite Churches in and near Bluffton. The First Mennonite Church was in a measure a Friends' Meeting since a Friend from Baltimore and one from Philadelphia were the speakers, the pastor announcing a devotional silence from which might come messages.

The afternoon was devoted to the discussion of "How Young People Can Further the Peace Testimony." Six young men took part in this, whose experiences in camp as C. O.'s and as Reconstruction Workers abroad had more strongly grounded them in the peace faith. A strong Christian pacifist position was taken by a Schwenkfelder who on the command: "Thou shalt not kill" declared he would stand through life. Two of our Quaker boys were united that the lack of peace education in Friends' schools, so noticeable in the past, should be remedied in the future. The Mennonite boys felt that the majority of young men had been opposed to war, but that few had nerve to take the right stand, and they urged each one present to "Shout Christian Pacifism" when he returned home, feeling ample adventure would result from maintaining this standpoint.

The evening session was filled by Frederick J. Libby on "The Outlook for Permanent Peace," after the Joint Peace Letter of Philadelphia Friends was read by William B. Harvey. The declaration of General O'Ryan that "the American people can end war in our generation if they get on the job" was emphasized, as was the great activity of women in this line. The Anti-Saloon League was cited as succeeding in its campaign, by driving nail after nail into the saloon's coffin, and three nails were mentioned as effective for the war coffin:—world organization, world-wide reduction of armaments and education for peace. Quoting the last of the Peace Letter the speaker closed with the query: "Do you want to leave the next war as your legacy to the church? America must lead the way to abolish war and Christians must lead America."

As we came to the closing session on Second-day morning, surely all felt with the leader that we had been on the mountain top, and the need was to carry the vision home, and make it visible to others. It was felt these small bodies here gathered should make plans for the cultivation of the rich soil within their own borders before attempting to stand as accredited teachers to others. As a means to this end it was desired that the addresses given at the conference should be assembled and distributed.

Encouragement was given to the efforts to secure Peace Lessons in the International Sunday School Lessons, and as other definite means of service the following resolutions were adopted:—

*Resolved:* That this conference encourages Peace oratorical contests in the colleges of the United States and that the following committee be directly responsible for the promotion of such contests: Stephen R. Weston, Antioch College, Yellow Springs, Ohio; Alexander C. Purdy, Earlham College, Richmond, Indiana; Payson Miller, Bluffton College, Bluffton, Ohio.

As a group of members of various denominations meeting in a conference at Bluffton, Ohio, we wish to record our approval of the efforts of the Canadian Mennonites to bring Mennonites from Russia for settlement in Canada. We believe the plan is sound and therefore recommend that Mennonites, Friends, Dunkards and other related bodies do what they can to provide the necessary funds.

While there had been a strong feeling against a possible tendency to pass resolutions and to feel in so doing that something definite had been accomplished, yet there was an expressed desire that what had been gained in knowledge and fellowship should serve as a nucleus for the future. Accordingly, the following resolution was adopted:—

*Resolved:* That this conference approves of the continuation of the efforts to unite in Christian fellowship all denominations and individuals who by faith or practice hold that peace between nations can be maintained by following the teachings of Jesus. We believe that the concern now resting upon us should be given further consideration, and we look forward to a meeting to be held a year from now or some convenient time when we can meet for further consideration of this great theme. The Committee responsible for calling this conference is authorized to invite other denominations or individuals to become associated with us in the work.

The Committee—Wilbur K. Thomas, Elmer E. S. Johnson, Samuel K. Mosiman.

Under covering of the Spirit manifested so wonderfully throughout, this unique conference came to an end.

ARABELLA CARTER.

BLUFFTON, Ohio.

**YEARLY MEETING IN COPENHAGEN.**—In regard to the recent Annual Meeting of Danish Friends, the following has been received:—

Concerning the Annual Meeting of Danish Friends Peter Gulbrandsen writes:—The meeting was held in Copenhagen on Seventh Month 16th at Borup's High School. About thirty people, nearly all Friends, attended the opening meeting, in which Johan Marcussen and Alfred Kemp Brown took vocal

part. In the absence of the Clerk, Hans Gulbrandsen, Peter Gulbrandsen, his son, was appointed in his place. Two applications for membership were accepted. Greetings were read from Effie Ryle, the Council for International Service, and the Friends' War Victims' Relief Committee; also the London Epistle and a greeting from Friends in Paris. Johan Marcussen read the letter from Bilthoven, which gave rise to considerable discussion. It was decided to send a message to Friends in Holland.

The Clerk outlined a scheme for a permanent Quaker centre in Copenhagen, Fred. J. Tritton supporting. Martha Dodington urged the need of modern Quaker literature in Danish, and F. J. Tritton promised support to any plans which could be realized. A collection totaled 74 kroner.

The meeting was followed by a conference next day, when the interest was alive and keen. Alfred Kemp Brown introduced the subject, "Fundamentals of Quakerism," in an illuminating address, interpreted by Peter Gulbrandsen, who acted in that capacity throughout the day. In the interesting discussion which followed, Peter Manniche, Director of the International High School, Ida Worm Beck, Johan Marcussen, F. J. Tritton, and Ernest Lorenz took part. At the afternoon sitting, the subject was "Friends' Principles and Present-day Problems (The Problem of War)," Fred. J. Tritton introducing it. The discussion turned mainly on the question of conscription; many Friends took part. A resolution was adopted for publication, urging the removal of conscription from Danish law. It appeared in most of the Copenhagen dailies on the 19th, some of them giving it considerable prominence.

At the evening meeting several non-Friends were present, amongst them a radical ex-Cabinet Minister, now an M. P., and his wife. Peter Manniche gave a brilliant address on international understanding, drawing upon some of his recent experiences in the United States. He emphasized the need for a true Christian spirit in all international work. Ernest Lorenz arrestingly described the work of Friends and the spreading of Quakerism in Germany, and Winifred Cramp spoke of her experiences of work among Berlin students. The conference closed with vocal prayer by Alfred Kemp Brown, that it might bear fruit.—*From The Friend* (London).

#### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 87.)

Our duty being now fulfilled we left Fort Sill for a long journey through the Indian territory to Caddo, which is on the railroad to Texas. We were driven by our friend Thomas Battey in his wagon and were provided with provisions and blankets for camping out. We stopped to dine in a pleasant grove, making a fire to obtain a warm cup of tea. The ride over the boundless prairie had some features of interest. Verbenas and other flowers were blooming luxuriantly, and the Red Bud or Judas tree skirted with crimson the foliage of the little ravines we passed. As night approached we sought a good place to camp, and found one on the borders of a little brook where some teamsters had already stopped to rest. We made a good fire and enjoyed our supper. Then Dr. Rhoads and I laid down in the wagon. The best I can say of the night is, that I waited patiently for the day. In the morning we refreshed ourselves by the water of the running brook, took our simple breakfast, and again started over the plains. A little distance off we saw a wolf strolling along, but he was evidently satisfied that there was room enough for him and us without a collision. Our day's journey was rather tedious, but about noon we stopped at a settler's house, and Dr. Rhoads proposing that we might have a meeting with the family, they freely consented. The Doctor spoke instructively and it proved a good time. They were grateful for the opportunity, and we parted in tenderness of feeling.

Looking ahead we saw the gathering of dark and ominous

clouds. Gradually we came into the region of the rainfall, and as we approached the place where we intended to lodge, we found in our way a torrent that could not be forded. We were then compelled to ask for shelter at a humble cabin which after some hesitation was granted. Before we laid down for the night, we were much interested by our host proposing that a portion of Scripture should be read, which he said was his custom. Then he offered a short prayer. It was unexpected to us to meet with such evidence of religious feeling. In the morning we had a similar service and parted with our kind host and his wife who with the very limited means at their disposal had done their best to accommodate us. We made an early start expecting a prosperous journey and soon reached the banks of the Wichita. The river is usually about two feet deep at this ford, but to our great disappointment we found the recent heavy rains had swelled it into an impetuous torrent, probably about eight or ten feet deep. Our friend Thomas Battey at first was not aware of the force and depth of the current and thought of driving in, but I suggested it would be safer to take off one of the mules and see whether it was practicable. He accordingly mounted and urging the animal in soon found there was no safety but in swimming across, which provisionally was accomplished, but he could not return. He then on the opposite side went in search of some assistance and met with some men who had a skiff, who kindly came down and ferried Dr. Rhoads and myself over, but we were obliged to abandon our comfortable wagon with our blankets and provisions. Our friend T. Battey could no longer accompany us, and it became quite a difficult matter how to get his mule back, the animal being very unwilling to encounter the fearful torrent again, and it would have been a desperate risk for T. Battey to attempt it. We therefore thought of sending over and having the other mule brought down to the opposite bank where his companion could see him, and then by main force he was pushed into the torrent, and having no escape he struck out and happily reached the other shore and joined his mate. Then T. Battey was ferried back in the skiff and Doctor and I left to make some new arrangement.

We procured an old vehicle and team with a driver who had been over the prairie track and started. The weather soon became cloudy and drizzly and towards evening rainy. This softened the track so that our progress was very slow, and we had to cross divers muddy sloughs. Night overtook us. We had neglected to bring either lantern or matches. Our driver got out and walked before the horses to direct us, but finally acknowledged that he was lost, and said we must trust in Providence. Doctor and I remained in the vehicle and the driver started back to see if he could discover the right track again. After a considerable time he returned, believing he had found it, and we concluded to go on. After about two hours' suspense we were rejoiced to perceive in the distance a dim light which happily proved to be that of the stage ranch.

Arriving there we found all closed for the night, but continued knocking roused some of the sleepers and we were admitted to lie on a poor bed on the floor for the remainder of the night. In the morning we had a good breakfast, a tender wild turkey forming part of the fare. This being over, our driver informed us that his horses were so jaded by yesterday's journey that they were not fit to undertake the long drive of to-day, and he advised us to take the stage which was about to start for Caddo. This we concluded to do, being the only passengers. We went through the country of the Chickasaws and Choctaws, finding many proofs of civilization, among others a court house and jail. Arrived at Caddo after dark and were well accommodated at the house of an interesting white man who had married a Choctaw woman, and who was in consequence considered one of the Nation. We had much conversation about the future prospects of the Indians. When we were about to start next day he refused any compensation as we were the friends of the Indians. His sons, who were nice, intelligent, educated lads, carried our baggage to the cars, as a matter of friendly duty. After a long railroad

ride we landed at 3 A. M. near the town of Seneca, Missouri. We then had to walk over an uneven road in the dark about half a mile to a tavern where we lodged the remainder of the night. We then proceeded to the Quapaco agency and were welcomed by the agent Hiram Jones and his wife. In this vicinity the Modocs were encamped, who had just arrived from the scene of their conflict with the U. S. troops. We were introduced to Bogus Charlie, one of the chiefs, a fine intelligent young man of twenty-six years. He took us to his tent where his wife and child were. She was modest and well-behaved and had evidently taken pains to keep things clean and in order. I got a handsome small work-basket of her manufacture and Charlie gave me his bow and arrow, for which I gave them presents. Charlie took me to his garden where he had several kinds of vegetables growing. It was in excellent order. The whole tribe were very peaceable and wore the civilized dress. Some of the women were very neat in their attire. The wife of Captain Jack, who was condemned for shooting General Canby, looked very sad. The children are nearly all placed at school and a number of the adults were striving with some assistance to understand the spelling book. The next day we visited the Wyandotte School. This nation and the Ottawas have for years past adopted civilized dress and habits. Crossing the Spring and Neosho Rivers, which had become great floods from the recent rains, we visited the Ottawa settlement. When we arrived the people were assembled on account of the funeral of a child. This was conducted in a very simple and solemn manner very similar to our mode. Some feeling addresses were made both in the Indian and English language and we accompanied the procession to the grave. An aged Indian woman, more than a century old, walked beside us without assistance. She was very bright in mind and not very long before had addressed the children of the school exhorting them to prize their privileges. We proceeded from this place to the Quapaw Mission, where Asa and Emmeline Tuttle were the conscientious and efficient superintendent and teacher. The Modoc children were taught here. We thought this the most interesting school and family we visited. Besides literary instruction the boys were taught practically how to cultivate the farm and garden, and the girls were practised in household affairs. An earnest religious feeling appeared to prevail and many of the children were pretty well versed in Bible lessons. This was our closing visit in the Indian territory. Being conveyed to Baxter Springs in Missouri we there took our tickets for Philadelphia via St. Louis, where owing to delay in the connection we were detained a day which enabled us to visit the magnificent iron bridge over the Mississippi which was nearly completed. From its lofty height we had a beautiful view of the river, with the numerous steamers and the thronged levee and its stirring commercial activity.

(To be concluded.)

## CHILDREN'S CORNER.

"THURSDAY"—By T. MORRIS LONGSTRETH.

(Continued from page 90.)

I winced when I tried to move. One arm was cramped under me. It hurts even to remember it. The leg caught by the snowshoe ached. It was not broken, but badly sprained, and was swelling; but the pain of it was being rapidly shamed by the shooting stabs in my left arm. That was dislocated at the elbow. It hung at a sickening angle. I knew that if it were not pulled into place my nervous system would be seriously harmed. How the task was to be accomplished I failed to see.

I laughed, because in my perplexity and pain I could as easily laugh as cry. "*Courage, mons fils!*," I whispered, remembering what I had been telling my comrade all day.

Thursday was troubled. He realized that something was wrong and showed plainly that, although he did not quite understand, he sympathized. With my well hand I patted

him, and his anxious, uncomprehending gaze was pitiful. "It's up to you, *mon bon ami*, Thursday," I said. A sickening throb barred any sentiment. The world was revolving about my arm.

I tried to pull it gently. The agony weakened all resolve. I sat there in the snow in a sweat, thinking. Night had fully come, and the stars shone. Hardly daring to plan, I got ready to do something. By long blowing on my frozen snowshoe thongs I managed to unwind a strip of moose hide, and with my knife and teeth and good right hand I knotted a piece about my left wrist, leaving a loop.

"*Tiens*, Thursday; come on, little doctor."

Puzzled, but obedient, the dog wagged his tail and tried to lick my forehead again. "*Tiens*," I said, pointing to the loop. He did not understand what I wanted, so I inserted the moose hide between his jaws. I braced myself with my sound foot; then I shouted, "*Tire, tire*, pull, Thursday!" My voice was harsh; he felt the importance somehow. He braced himself.

"*Tire*, Thursday!" He had the power of a wolf. I leaned back. The trees seemed to close about me, the stars to blur; but I kept enough head to know that I must twist my arm, and then I felt it straighten and the bone slip back into its socket. It was done at last. And then nervousness and my nerve departed in a pair. I lay back on the comfortable snow exhausted—shaken.

It was well that severe cold had not followed the snow. I was numbed but not frozen, and after recovering from the excessive pain and shock I had no idea of giving up. As best I could I scraped a hole with my snowshoe big enough for us both to lie in, and there we spent the night. Cuddled close to me, Thursday supplied me with the heat, and indeed with the hope, for the lack of which I might easily have perished.

So the night wore away, and with the day came a great desire for food. A snow compress on my ankle somewhat reduced the swelling, but I could not walk. I knew that I should not be able to hunt for several days and that by then I should be too weak. In comfort and warmth a man can do intellectual work without food for some time without suffering. But in the woods in winter, busy or idle, he needs heat-producing food to keep him from freezing. For the first time in my life I shook hands with hunger.

During that day I broke off from the dead cedar as many small branches as I could reach, in order to have a store of firewood in the event of zero weather. I melted some snow on a tiny fire, for I was thirsty, and it helped to pass the time. Thursday had left me at dawn to forage, as I supposed. He had not had a square meal for a long while.

It was not surprising that he should go. But I missed him. Noon passed. The tree shadows pointed the other way. Suddenly the force of the loneliness and my helplessness came upon me. I denounced Thursday for a faithless friend. It was certain that he had deserted me. The intensity of my emotion passed. Instead settled a weight, a sense of helplessness. I was hungry.

(To be concluded.)

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE governments of India, Canada, and South Africa have ratified the Washington Treaties, and Newfoundland is expected to ratify them this month, the British Foreign Office announces.

MAJOR-GENERAL CLARENCE R. EDWARDS, commander of the First Corps Area, with headquarters in Boston, recently warned the citizen soldiers training at Camp Devens, Massachusetts, of the need of being "well prepared to meet any exigencies that may arise" from the present unsettled state of things in the industrial world. In the course of his remarks, he said that those who preach "No More War" in the United States are usurping the functions of government.

General Edwards, commenting this spring on the work of

the National Council for Reduction of Armaments, said that the organization evidently had millions to spend. He is evidently impressed by its effectiveness.

J. MAYHEW WAINWRIGHT, Assistant Secretary of War, has been elected to Congress as a representative from New York, and will resign his secretaryship on the fourth of next Third Month. Under the National Defense Act, the Assistant Secretary of War is engaged particularly in preparing plans for industrial preparedness for war. Military men are hailing this election with delight, foreseeing an able advocate of preparedness in Congress, for Secretary Wainwright has shown enthusiasm and ability in his work in the War Department.

PREPARATIONS for a demonstration in honor of Field Marshal von Hindenburg at Munich aroused considerable resentment at Berlin. An active minority in Germany is doing everything in its power to keep alive the traditions and glamour of the old militaristic régime, but its efforts meet with scant encouragement among the working people.

THE paragraph two weeks ago dealing with preparations for peace education at the fairs this fall omitted to record the work of Friends in Moorestown, Riverton and Mt. Holly at the Mt. Holly Fair. This group succeeded in doing effective work last year, as measured by requests for literature received afterward at the Peace Committee office, and is actively making ready for this autumn.

The volunteers who do the actual work at the Mt. Holly Fair are planning to get together beforehand, to mobilize their information, and prepare for all sorts of questions.

RUSSIA PROPOSES REDUCTION OF ARMIES.—Mutual disarmament is to be the subject of a conference called by Russia, to meet at Moscow on Ninth Month 5th, to which Latvia, Esthonia, Finland, Roumania, and Poland, all states adjacent to Russia, have been invited. A tentative proposal sent out by the Russian Foreign Office some time before the fruitless conference at the Hague, met with no refusals, so a definite date has been suggested.

A substantial reduction by Russia will be a great help in stabilizing conditions, for the "Russian menace" is one of the reasons given for the large armies that are dislocating economic and political conditions in France, Poland, and the "Little Entente."

JAPAN REDUCES ARMY AND NAVY.—The military estimates for the year 1923 submitted to the Japanese Parliament, show material reductions over those of last year, as the table indicates:—

	ARMY	NAVY	TOTAL
1921 (appropriations) . . . . .	\$131,003,925	\$251,031,915	\$382,035,840
1922 (appropriations) . . . . .	126,516,289	226,821,289	353,337,579
1923 (estimates) . . . . .	109,940,000	159,500,000	269,440,000

Compared with the American appropriations for the year 1922-3, of \$250,069,929 for the Army, and \$280,493,699 for the Navy, the Japanese appropriations seem reasonable enough, but the reductions are reported to be not sufficiently drastic to satisfy the popular demand for economy and a peaceful policy.

The personnel of both army and navy are being reduced at the same time as the appropriations, in the Land of the Rising Sun, the army by about 15 per cent. and the navy by 18 per cent. The reduction in the number of men in the navy is mainly the result of the Washington Conference, but the army reductions are made possible by a reorganization which does not greatly reduce the power of the army.

REPRESENTATIVES of Greece, Jugo-Slavia and Roumania are meeting to consider the control of the "comitajis," or raiding bands of Bulgarian bandits, who have not confined their activities to their own fatherland. A commercial blockade of

Bulgaria is threatened unless the nuisance is abated. The Bulgarian government has requested a conference on the control of the bandits, promising in advance that Bulgaria will approve of any measures that may be agreed upon.

The Presidents and representatives of the cabinets of Salvador, Honduras and Nicaragua are meeting aboard an American cruiser to find means of dealing with a similar class of gentry in Central America.

**NAVAL HOLIDAY AN ACCOMPLISHED FACT.**—The King of England has signed the Washington Treaties, England, Japan and the United States have now completed the formal ratification of the treaties, and await only the favorable action of France and Italy to exchange ratifications, thus bringing them officially into effect. Meanwhile the three naval powers are adjusting their navies to the terms of the treaties, and the naval reductions are an accomplished fact, irrespective of the action of France and Italy.

The Japanese evacuation of Siberia has begun, and will be completed, according to the present plans, sometime in the Tenth Month.

**DR. HULL AT COPENHAGEN.**—Professor William I. Hull, of Swarthmore College, addressed the International Conference of Churches, held early this month at Copenhagen, Denmark, under the auspices of the World Alliance for International Friendship Through the Churches. His subject was "The Reduction and Limitation of Armaments."

Pointing out the necessity of action by the churches to guard the peace of the world, as shown by the economic chaos and the hostility still wide-spread after four years of "peace," Dr. Hull went on to say:—

"It is evident that there is something at stake far more fundamental than the mere reduction and limitation of the number and size of warships, guns, forts and armies. It is not a question of how large or how deadly armaments shall be.

"There is involved nothing less than the realization in our day of the prophet's vision of a time when swords are converted into ploughshares and nations learn war no more. It is not merely a reversion from modern war back to the primitive means and methods of killing men, but an abolition of war itself through a rejection of the whole military system from the hands, the minds, and the hearts of men.

"It is not even a conversion of national armaments into a so-called international police force, for this implies the military and economic coercion of whole nations, the innocent and the guilty alike, old men, women and children as well as the combatants in the trenches. It is rather the utter rejection of war as a method, the application of the capital and labor at present invested in preparations for it to the arts of peace, and a single-hearted reliance upon exclusively peaceful means of settling international disputes and of co-operating in international tasks."

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### POLISH HORSES.

No doubt the Polish horses have seemed a species of nightmare to those who corralled or contributed them, but Polly Maris is riding triumphantly at the head of a column of 95, presented by residents of Pocono Lake.

This represents a sum of \$632.70, and does not include a few promised checks.

The young people who made the collections did a fine piece of work, and the A. F. S. C. extends its thanks to them as well as to the donors.

The Haywood children gave \$1.30, earned by picking and selling blueberries. Nancy Coleman and her sisters, besides making an efficient collection, sold a doll and fudge for \$2.35. Janet Morris made and sold \$8 worth of candy. The Imbrie check bore the inscription "For Polish Horse"—a drawing of a horse taking the place of the word—a good way to interest the youngest child.

A touching incident was the receipt of a check from a lady "in memory of my dear little John, who loved the Lake so dearly and would have been so interested in hearing about the horses." His aunt also gave a horse in his name. Thus the little boy's spirit lives among us and will work for good in a far land.

If only all the boys and girls who worked to get the horses could see the joy of the Polish peasants when, next spring, they find themselves able to plant and sow to furnish food for their children! They will say "Thank you!" with all their hearts.

A. L. T.

### THE WORK IN THE COAL LANDS.

The child feeding is progressing satisfactorily in both Pennsylvania and West Virginia. Four feeding centers are now open in Bedford County, Pa., where 195 children were being fed the week ending Eighth Month 12th. It is expected that feeding in Somerset County will begin this week. Francis Walton and Esther Dunham of Philadelphia, and Dr. Emily Seaman, of New York, are taking the places of workers who must leave shortly.

In West Virginia 182 children are being fed at five centers and 115 mothers and babies are receiving fresh milk. Richard Cadbury, who recently returned from Poland, will succeed Philip Furnas, who leaves Ninth Month 1st.

There appears to be much greater need than in Pennsylvania. The conclusions arrived at by Walter Abell and Drew Pearson in their investigations early in the year, are borne out by the reports from the workers. They write: "In trying to find where there is need for relief work, one should guard against judging by appearance. Here in West Virginia there appeared to be poverty and need; but whether that was a mere appearance and not a fact was at first a question. The question seemed to be answered in a decisive fashion by the first medical examinations which were made here. The children were weighed and their height taken, and the results were compared with the forms given by Dr. L. Emmet Holt and the Child Welfare Station of the State of Iowa. The children examined were divided into four classes: I, Normal; II, Undernourished; III, Seriously undernourished; IV, Diseased and seriously undernourished. Less than 50 per cent. of the children were in Class I. A child was not put in Class II or III unless he was more than 8 points below normal, a number that would indicate that he was from six months to a year below the average development or was from one to fifteen pounds underweight. Of the 211 children in three different camps examined at the time of this writing, 108 or over 50 per cent., were in Class II, 47 or 22 per cent. were in Class III and two were in Class IV.

For the other children who show condition of undernourishment we have organized, through the co-operation of women and men in the local camps, feeding centers to which the children come for one good supplementary meal each day.

It is certainly true that ignorance as well as the present industrial situation has contributed to the condition in which the children now find themselves. The schools in most of the camps are not well equipped, and we are told that they are not well administered. In one of the camps we were told that there were no trustees now. Many of the men and women as well as the children cannot read. I began reading a few lines from a paper to a man in a small store yesterday, and in a moment there were a dozen or more standing around anxious to hear what the news was, but in many instances quite incapable of finding out for themselves what it was.

The need for some kind of help is universally admitted.

Appreciation of our work is expressed as soon as it is understood. Any one who cares to try relief work in these communities will be astounded at times by the remarkable response which supposedly unimpressible people make.

#### THE FAMINE IN RUSSIA IS NOT OVER.

The awful prospect of another famine this year is to be reckoned with. At the end of last month, the cables reported that for a month there had been intense heat and no rain. Already in some districts the grain had been scorched and killed before maturity. Later cables were still more disheartening. The prolonged drouth had caused a complete crop failure in many sections. In no part of the country would there be a normal crop. The entire grain yield would be far from enough to feed the population through the winter. On the fourth Beulah Hurley cabled: "No rain, complete crop failure in some sections. Famine will continue through smaller area than last year. Russian government estimate total harvest shows thirty-five per cent. more grain than last year. Our area last year's harvest almost total failure, this year sixty per cent. better some parts, total failure other parts. Even best areas yield far below normal."

Now comes the reports from the Unit telling of the peasants' despair as they face another famine winter. Robert W. Dunn has been visiting the villages and everywhere the story is the same: "Those who escaped last winter are doomed this winter." These incidents will show how serious the situation is.

"At Nevjinkino they gathered around the car and told us of the failure of their gardens on account of the dry spell. They told us how the *soosiki* ate the grain and even the flax and hemp. They told us of millet spoiled so that only the cows could use it for food. They told us how the bulk of their wheat was a failure. They told us how their rye was drying up when it was half matured and filled out. Indeed, their greatest disappointment and tragedy lay in this rye, their largest crop—over a hundred dessiatines. They told us—some of them—how they had nothing planted anyway, or perhaps only ten small sajhins. From this amount there might be a pool of rye, scarcely enough to feed one soul for one month. These were families of five to ten souls each, that must live through a year of twelve months till the harvest of 1923.

"As we stopped in Petropovlovka a peasant crowd surrounded us. So we turned off the motor and began to ask questions. As usual we had almost as many answerers as there were souls in the crowd. But not as many answers. For had a ballot been taken I believe every one would have testified to the following facts:—

"That most of the families of this village will be unable to get through this fall and winter without help from the Friends' Mission.

"That a large number—perhaps the largest number—of families will not be able to subsist longer than two or three months. Some, such as widows and invalids, will not be able to survive unaided even so long.

"That one-half of the families in the village have no grain sown. They have only their small and patiently tended gardens.

"That the millet sown is almost a complete failure on account of the worms and the unbroken hegemony of the sun during the past four weeks.

"That on the longest street in the village—village streets are amazingly long in Russia—there is but one horse. For the whole population of the village—some 2,000—there are less than fifty. It is obvious that there are not enough horses to plow any appreciable amount of land for the sowing of the fall rye.

"Still more will die next year than this year," predicts an old peasant priest who looks as though he might be one of those to succumb. We wave him a good-bye as we ride out of Petropovlovka.

"THE people are looking and talking pretty gloomily to-

day," remarks Anna Antonovna, a Quaker outpost worker in Grachovka. "They are just sitting around moping, and talking about the rye, and wondering what is going to happen to them."

"Are they all feeling that way?" I ask.

"Yes, almost all. Those who were crying a month ago because they had nothing planted are no worse off than the others to-day. They all join in the general lamentation about their luck, for most of the rye will yield them nothing but straw. The grasshoppers got to it ahead of them."

"We are putting up a few currants for next winter. We thought they would vary our diet of beans and flour and grits and taste much better than those uncertain dried crab-apples from Turkestan we devoured last spring. But while we are eating them some of those people whose hopes were dashed by the sun and the grasshoppers will be on 'their way to the cemetery,' unless—unless all those who eat currant preserves do something about it."

SHIPMENTS received during week ending Eighth Month 19, 1922—14 packages; 2 anonymous.

Contributions for week ending Eighth Month 21, 1922—\$5,791.15.

#### FRIENDLY NEWS NOTES.

OUR Friend Wm. Bacon Evans, under date of Eighth Month 1st, writing from Ras-el-Metn, Syria, says:—

"We are, mercifully, all well. The country is quiet, in spite of false reports to the contrary. Work is, unfortunately, hard to be found, except for trained workmen. More industries for the country would seem very desirable, and we hope they may come with increasing settlement in economical lines."

ALFRED LOWRY, with a minute from his Monthly Meeting, is attending the meetings included in Ohio Yearly Meeting, expecting also to be present at the Yearly Meeting. He is accompanied by Samuel S. Haines.

HAVERFORD COLLEGE announces sixteen Corporation scholarships, at an annual value of three hundred dollars each, awarded to the four men in each class receiving the highest scholastic averages. Among the recipients of the awards are the following:—

Class of 1923—Edward K. Haviland, Port Deposit, Md.; Norman E. Rutt, 914 Old Lancaster Road, Bryn Mawr, Pa.; G. Randle Grimes, 333 Vassar Avenue, Swarthmore, Pa.

Class of 1924—John F. Blair, Winston-Salem, N. C.; Howard Comfort, Haverford, Pa.; Philip G. Rhoads, Moorestown, N. J.

Class of 1925—Leigh E. Chadwick, 16th and R Streets, N. W., Washington, D. C.

Class of 1926—Danzell F. Hartman, Lancaster, Pa.; Francis H. Ale, 1162 Murray Hill Avenue, Pittsburgh, Pa.; Frederick Roedelheim, Elkins Park, Pa.; Daniel C. Lewis, Jr., Millville, N. J.

President William Wistar Comfort and Head of the Department of Romance Languages, is traveling in Spain and France and expects to return to the college by the middle of next month.

JAVA.—William C. Allen, writing from Bandoeng, Java, and alluding to his experiences at Canton Christian College, says:—

Philadelphia Yearly Meeting is particularly interested in this College because some of its members are on its staff. We much regretted not seeing Dr. Wm. W. Cadbury and family, now in the United States. It was a source of great pleasure to be with Morris Wistar Wood, of Germantown, whose sympathy and help were greatly appreciated. Other Friends are also connected with Canton Christian College and it was a joy to meet with them in social and religious fellowship.

We came to Java, not knowing anyone, but from city to city way is opening for service in spite of the diversity of sects,

the conservatism of the Established Church and the extreme difficulties growing out of the use of many different languages. All requires much patience in endeavoring to overcome the trials associated with such conditions, day by day, close to the Equator.

W. C. A.

So many Friends have read of the incident of the visit of Indians to a meeting of Friends at Easton, New York, introduced by L. Violet (Hodgkin) Holdsworth, as "Fierce Feathers" in her *Book of Quaker Saints*, and by J. Doyle Penrose in his painting, "None shall make them afraid," that it may be of interest to state that an early reference to the incident has come to hand in "The Journal of Rufus Hall" (1744-1818). Rufus Hall was a son-in-law of Zebulon Hoxie, who "sat at the head of the meeting," and a resident at Easton. Referring to the disturbances caused by the nearness of both the British and Continental armies, he writes: "But the skulking Indians seemed to strike the greatest dread. One day the Indians came to our meeting, just as it was breaking up, but they offered no violence. Their warlike appearance was very shocking, being equipped with their guns, tomahawks and scalping knives. They had a prisoner and one green scalp taken from a person they had killed but a few hours before, but they went away without doing any violence." The date given is summer, 1777.—*From The Friend* (London).

RACHEL KNIGHT, whose death occurred last year, devoted considerable time to the study of original manuscripts at the Devonshire House concerning George Fox; as the outcome of her research work, there is now announced fresh from the press of George, Allen & Unwin her book, entitled "The Mysticism of George Fox." Whether there proves to be a demand for another presentation of this character remains to be seen. We hope to give a brief review of the book in an early number of THE FRIEND.

T. EDMUND HARVEY has accepted the appointment of English Friends as delegate to the Five Years' Meeting; he has also received a minute from his home meeting (Brighouse), afterwards endorsed by the Representative Meeting, to attend the General Conference of (Hicksite) Friends, to be held at Richmond just before the Five Years' Meeting and now in session.

IN commenting upon the last session of London Yearly Meeting the London correspondent to *The Christian Century*, after noting that the membership is 20,049, says: "The value of such figures is plain for they show how little numbers matter. The influence of the Friends cannot be measured by the proportion of their numbers to those of other denominations. They have a place of distinction in this land because of the steadfastness of their witness, and because of the sincerity and thoroughness of their discipleship."

ACCORDING to statistics gathered by the Federal Council of Churches, of every 106 persons in the United States, 10 have no religious affiliation and 66 are affiliated through membership, financial support, attendance or other ties with various religious bodies, as follows: Protestant, 75, Roman Catholic 18, other faiths 3.

"CAREFUL search extending over several hundred years has revealed not a single case of false affirmation by a member of the Society of Friends. There have been thousands of cases of perjury in which persons have sworn falsely, but the Quakers who object to taking an oath have been free of this offense."—DR. EDWARD S. NINDE, in his recent sermon on "The Friends and George Fox."

A CORRESPONDENT writes from Constantinople of their Peace Society:—"Friends may like to know that our Peace Committee is

composed of representative persons. The Greek and Armenian Patriarch sent, at our invitation, some of their people, professors from the American College, members of both Y. M. C. A. and Y. W. C. A. branches here, the minister of the Scotch Presbyterian Church, also native and Protestant Church leaders. For years I have tried to interest people in this cause, and I now rejoice to see a movement which must tell on the public mind of these disturbed people who hitherto have seen so little of the ways of Peace."

A FRIEND who had recently returned from Russia, said in London Yearly Meeting that while there he had been visited by representatives of those calling themselves Quakers, and in mingling with them made the discovery that their beliefs were very like those of Friends. They were absolutely convinced of the unlawfulness of all war to the Christian, and believed in the positive side of communion with the Lord. Those holding these views were reckoned to be quite one million, which is to say that the number of "Friends" in Russia is more than in the whole of the rest of the world. Where is the centre of Quakerdom?

#### RECEIPTS.

Unless otherwise specified, three dollars have been received each from person, paying for Vol. 96.

Frederick G. Satterthwaite, Catharine Jacob, Thomas S. Cox, Wm. E. Staff, J. Howard Haines, George Vaux, Jr., Sara W. Heston, Joseph Pennell (\$2.50), William Carter, Robert T. Mickle, Elizabeth T. Bettie, Deborah J. Windle, R. Louisa Troth, Ellen W. Longstreth, Lucy C. Shelmire, Anna H. Brinton, William C. Warren, Elizabeth F. W. Russell, Beulah Palmer, T. Chalkey Palmer, Edith P. Griscom, Rowland Evans, Hannah D. Stratton, Edwin A. Hoopes, George R. Chambers, James M. Moon, Lydia D. Worth, Mery A. Roberts, Charles C. Roberts, J. Albin Thorp, Lydia K. McCollin, Susan B. Smith, Susanna T. Cope, Elizabeth M. Wood, Ellen E. Willis, Lydia C. Sharpless, Wm. T. Sharpless, M. D., Ann Sharpless, Henry T. Moon, Dr. J. Clinton Starbuck, Mary Sharpless, all of Pennsylvania; Anna B. Warrington, Mark B. Wills, S. Herbert Jones, Anna E. Willis, Edwin Ballinger, Albertus L. Hoyle, Morris F. Thomas, Edward S. Sharpless, Harvey J. Sharpless, Eli Sharpless, Wm. E. Darnell, Ezra E. Darnell, Charles Wright, Sarah H. Tomlinson, Anna M. P. De Cou, Anna Mary Kaighn, Edward B. Jones, T. Lee Haines, Samuel S. Haines, Mary W. Haines, Anna Mary Woodward, Edgar Clement, M. D., Walter J. Buzby, Howard G. Taylor, Howard G. Taylor, Jr., Howard Ivin, M. D., all of New Jersey; Susan G. W. Jones, Massachusetts; Amos O. Foster, Lois A. Green, both of Rhode Island; E. C. Stanton, (Vol. 95), District of Columbia; Jona. K. Blackburn, Robert Ellyson, Leonard Winder, Jesse Edgerton, Charles P. Moran, Edgar Warrington, Gilbert Warrington, Lizzie M. Smith, Caroline H. Binns, William F. Paeker, Gilbert E. Thomas, Wm. P. Taber (Vol. 95), L. M. Braekin, Jacob Maule, Debora S. Negus, Myrtle E. Williams, Sarah T. Williams, all of Ohio, Benjamin Johnson, Arthur B. Maxwell, Edward Maxwell, Elmer Piekiet, Eliza Ashton, Edward Edgerton, all of Indiana; Wm. C. Moffitt, Iowa; John G. Haines, Ira S. Frame, Lucinda Cope, Walter E. Vail, Anna M. Webster, Rezin Thompson, Pasadena Library, Chas. F. Saunders, all of California; M. C. Canna, Colorado; Moses R. Yourec, Edwin Coventry, Ephraim Robeson, all of Canada.

#### NOTICES.

HADDONFIELD and SALEM QUARTERLY MEETING to be at Medford, Ninth Month 14th, at ten o'clock, Daylight Saving Time. Persons wishing to attend the meeting and not having any conveyance will please notify Edwin R. Bell, Haddonfield, N. J., not later than Ninth Month 11th. There is a bus leaving Pennsylvania R. R. Ferry, Camden, at 8.30 a.m., arriving at Medford 9.35 a.m., returning leaves Medford 4.05 and 5.10 P. M.

A MEETING FOR WORSHIP appointed by Abington Monthly Meeting, will be held at Wilgus Hall, Harboro, on the afternoon of First-day, Ninth Month 3rd, at three o'clock, Daylight Saving Time. A cordial invitation is extended to all interested.

The next meeting at Parkerville will occur on First-day, Ninth Month 3rd, at 2.45, Standard Time.



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## ITINERANT MINISTRY.\*

There are few incidents in the early history of Friends, indeed we are justified in saying, there are few if any parallel incidents in church history, that stand out more conspicuously in harmony with the narrative of the New Testament than that which occurred in 1654, when under George Fox's leadership the sixty went forth as Gospel messengers.

George Fox's first visit to the northernmost shires of England were the richest in their final fruitage of all the work he did. Following the enumeration of many valiant who had just cast in their lot with him in Cumberland and Westmoreland he says:—"For about sixty ministers had the Lord raised up, and did now send abroad out of the north country. The sense of their service was very mighty upon me."

Through journals and letters we know much of the intimate lives of these men. Their names in Quaker history have become familiar. They constituted, as already suggested, a unique band. They were in the main young and vigorous in constitution—they had mingled with men of affairs and were not unaccustomed to the ways of the world. They were for the most part ready speakers, clever in argument—not closet students, but at the same time, many of them well equipped to meet the tests that were to be set them, they were eager for service, ready, in some cases anxious, to welcome difficulty and hardship that they might test their armor, fairly courting temporary defeat, if defeat was to be their portion, but courting it only that they might make a more telling and more triumphant victory out of defeat.

We are not told that this group of sixty gathered about George Fox to receive a parting message. Such was not his way. But we do know that he had a parting message for them. An epistle of advice, couched in language not at all Scriptural in style, though strictly so in intent, he addressed to them. It will be found in full among his collected Epistles, but is entirely too long for insertion here, neither does it bear directly upon the central thought that has called forth this editorial. This paragraph, however, as illustrative of the whole, can answer for all:—"All Friends that speak in public, see that it be in the life of God; for that begets to God; the fruits of that shall never wither."

The Gospel record of the sending of the seventy is familiar to all:—"And He said unto them, the harvest indeed is plenteous, but the laborers are few. . . . Go your ways. . . .

Carry no purse, no wallet, no shoes, etc.," "and the seventy returned with joy, saying, Lord, even the demons are subject unto us in Thy name."

The parallelism here is self-evident and calls for no special comment.

When the Society of Friends both in England and in America, though numerically strong, was in reality at its lowest level, this same spirit that was so conspicuous in the early days was the one thing, under God's grace, that seems to have saved it from utter extinction. Reference is made to that period, about the middle of the eighteenth century, when the one interesting element in Friends' history centres about the experiences of the traveling ministers.

We may well bear in mind, however, this great difference between the two periods. The first itinerants had as their goal the gathering of the people to a standard which they conceived to be the very Will of their Divine Master, the making of converts from among all conditions of people to no new sect they were founding, but to call them from the Lo heres and the Lo thers to a witness within themselves. The second itinerants were a part of a new sect, which like its sister churches, had allowed form to usurp the place of life and power, these found their great task to be rescue work, to help establish, if they might, on the ancient and only true foundation, the church of their fathers. The names of Woolman, Fothergill, Remberton, Dudley, Churchman and scores of others are naturally suggested as the bright figures of this period. Their task was an arduous one and they had no George Fox's Epistle and no spirit of the seventeenth century to animate them. They had a condition to meet that offers little to stir the spirit of youth, and we find the itinerants among Friends of the eighteenth century men and women mature and thoughtful, in no degree lacking in zeal, but less vigorous in their appeal to others, especially to the young. We know of the labors of these through their journals. We know what lives of devotion they lived and what great victories they won, but their history does not stir us as do those experiences of the previous century.

Throughout the history of our Society the itinerant minister has had a most important place. The development of the plan "of recording ministers," and of appointing elders makes a little history of itself, but when a meeting commits itself to this plan it assumes a share in all that this entails.

We believe that the plan is Scriptural, that it finds its model in the narratives recorded in the New Testament, and we read that it is a copy, imperfect though it may be, of the practice of the primitive church. We believe further, to borrow a convenient though hackneyed expression, that the plan can be supported on psychological grounds.

The one-man-minister system fails in these regards: (1) Each person viewing Truth from his own angle, tends to stress certain aspects and to under-rate others. (2) Congregations grow deaf to the reiterated messages of one person or, appearing to follow him, grow callous, while a real need for the minister's message exists in other quarters. (3) Running water does not grow stagnant, the same applies to what we have under consideration, as can be testified to in numerous instances. (4) A meeting is more attentive and sympathetic toward a message from a visitor who has taken the trouble to come and worship with them, than toward one whose voice and line of thought may be very familiar to them. This is said with no reflection upon the "gift" of the latter. He may be, and often is, the more powerful and effective minister of the two. (5) Referring to the minister it is only reasonable

\*In Vol. I of "Later Periods of Quakerism," will be found page 194, a most interesting and enlightening chapter on this subject. It is composed largely of extracts from the journals and letters of traveling Friends.

to suppose that in his travels he will rub smoother his own "imperfect sympathies."

This feature of the subject might be further elaborated, for while we hold that our views concerning the ministry of the Gospel rest upon Christ's own teachings and as has been already said upon the practices which held in the early Christian church, we claim that it rests also on solid ground, when viewed from the standpoint of philosophy.

But what does this entail upon the congregation—in our case upon the Society of Friends, divided into its component Monthly Meetings? That it entails very much, or should do so, can be ascertained by a reference to the labors of Margaret Fell Fox: "Ten times in her long life she made the journey to London, from Swarthmoor, but these visits by no means exhaust the catalogue of her travels on the behalf of Friends. In 1663, when about fifty, she traveled a thousand miles through England, for the most part on horseback, visiting their meetings, and cheering them with the presence which so many of them had longed for. . . . Five years later, fresh from her own imprisonment, she undertook to visit the Friends who were scattered up and down through the prisons of England."

Even a cursory glance will satisfy us that she gave without stint of herself and her worldly substance to the relief of the sick and the imprisoned, to the outward support of the ministers and their families and to other calls associated with the best life of the youthful Society. She was by no means alone in this, but for many years, due in part to her social position, but more to her inherent fitness for the service, she was the centre of a radiating system of help, that fostered the development of the Society of Friends along the lines which George Fox and others had advocated.

Two hundred and more years is a long remove from her day, and the plans that appealed to her and that suited those conditions do not hold now, but the problem is identical with hers.

A minister in the Society of Friends should have to assume no tasks that his fellow members cannot help him to carry. The minister is called to the service by his Divine Master. He recognizes this and yields to the call. His fellow members if attentive to the same source know of this, and at once yield their help and become partakers with him in the service.

This is the theory of public ministry as held by Friends. It touches at once a very practical question of support. There are two types of ministers to be noted, first, as instanced by the doctor, lawyer or successful business man who has felt a call to the ministry and who has yielded to the call. The world needs this kind of witnessing to the Truth, that the active man of affairs may be called of God and used by Him. The second type would include those who are first of all ministers and who then must find a way of earning a living and supporting their families. This group has to exercise great care in choosing a profession or business that will leave them so that first things may be placed first. Possibly the most striking illustration of this type since the "early days" and in our own country, is the case of John Woolman.

Viewed again from a slightly different angle there are three classes of ministers: (1) those whose income ceases if they themselves cease work to travel in the ministry and whose families would suffer unless helped out. (2) Those whose income is sufficient for their families to get along in their absence, but who find it a real burden to pay the expenses of the journey. (3) Those able to be quite independent, traveling at their own cost and providing for their families while away.

In the allusion to Margaret Fell Fox we referred to what one person was able to do for the Church in the matter under consideration. In those early days we are told of one, William Rogers, who complained that Fox and his fellow leaders were making constant appeals for "money, money for the ministry." Regular collections were made, up and down the country, to supply the needs of the large number of Friends traveling to and fro as ministers.

To-day those needing assistance are helped by their meet-

ings, but the *onus* is upon the minister. He expects and is expected to pay his expenses, if at all possible, even at considerable sacrifice, of which perhaps little is known, outside the family group.

May it not be the case that a meeting sometimes grants a "minute for service" without seriously considering the expense of the contemplated journey. It ought not to be "We are willing for him to go, if he is able to manage it," but, rather, "Is it right for him to go?" "Is it the Divine Will that he should?"

Having no pastors to support, and being spared this expense, would it not be reasonable that the money thus saved might be used for furthering the concerns of such members as are rightly called to travel?

Traveling in the ministry, as known two generations ago amongst Friends, is hardly known among us. It is now the exception, not the rule, for a Friend to introduce such a concern into his meeting. Why? The answers to this may be various.

We all yield assent to the proposition that nothing should be allowed to hinder right traveling in the ministry, least of all the question of finances. The burden should be shifted from where it is, to where we think it should be placed—namely, from the individual to the meeting. There would be a sense of greater liberty. Those who were "separated by the Holy Ghost" would be sent forth to preach the Word of God.

D. H. F.

#### COMMEMORATION DAY ADDRESS AT EARLHAM.

HERBERT C. HOOVER.

[There is so much to cause every Friend everywhere to pause and put to himself the query: "Have I had any part in this?" that we give almost in full Herbert Hoover's address at Earlham last summer before an audience of more than three thousand people.—Eds.]

"It is almost a commonplace saying with regard to the Friends as a Society, for the great theme of the Friends, aside from the spirituality of their beliefs and holdings, has been a sense of service to humanity, not only in its daily life, but a willingness to rise to the emergencies of great catastrophes and great events, and to organize those events and those catastrophes in the amelioration of their dire results.

"My mind goes back to the earliest of the great organized beliefs in the world, when it was the Society of Friends who organized the relief of the city of London during the great plague, and if you will follow down with each great war and each catastrophe, if you come down to modern times, to our Civil War, if you come to the Franco-Prussian War, if you come to this last great war, you find, of all the outstanding organizations, the outstanding individuals who have engaged themselves in the amelioration of the terrible results of war, they have had the leadership of Friends.

"There must be something here more than an accident, that out of a body of less than perhaps 250,000 or 300,000 people of all the world, for the membership of the Friends is not much greater than that, there should have been contributed to humanity during all these centuries that sense of service, for that sense of service, indeed, makes itself strong from the thought, the spiritual expression of the Friends themselves.

"And it is in these services, it is in the results, it is part of the vision which must determine the righteousness or the unrighteousness of any faith, of any group. It is perhaps, unseemly for me, or for you, to speak of our own, but it is well to remind ourselves, for our inspiration and the inspiration of our children, that there is here a tradition, there is here the motivation of some great aspiration that follows through generation after generation of our people.

"During the last war the Friends have served, not alone, —and I am not speaking of myself,—in all of those great measures which have saved from loss of life numbers far

in excess of those who have died. If we were to recount the services of the relief of Belgium, the relief of northern France, the relief of Poland, of Austria, of Germany, of Czecho-Slovakia, of Servia, of Finland, of Esthonia, and not even to enumerate Russia, we could enumerate over a hundred millions of people who owe their lives today to the intervention of the American people, and in whose representation has been found so large proportion of the men who have sprung from the Society of Friends, who have had their inspiration from institutions of this character.

"And the Friends are still in service today. In Russia we today witness one of the most terrible holocausts from the war itself, in a famine of greater and more terrible portent than any that have hitherto flowed from it. Born of a revolution, the attempt of a great people to secure for themselves a freedom which they had never enjoyed, the swinging of their social pendulum to extremes, under the lash of their previous suffering and endeavor to escape the great inequalities and the injustices of centuries, flogged beyond endurance by the war itself, and freed from restraint by the failure of that war, the Russian people have themselves destroyed their own institutions and have brought upon themselves the most terrible of the visitations that have yet come to the human family. It was the Friends who first went to their relief, in the direct representatives of this Society more than a year and a-half ago, who first endeavored to reach that great sea of misery and to do something that would encourage and give hope to that great mass of people. The organization of which I have myself the direction, and in which are associated many Friends, entered upon the scene later than the direct Society of Friends themselves, and in co-operation with the Friends' Service Committee we have undertaken the relief of some 25 millions of people, a relief that has so far required the service of some sixty steamships, has demanded the entire operative capacity of the railways of Russia for over five months, that has cost the American people upwards of 60 millions of dollars, in order that we might save human life.

"The Friends have all of these years not only held to a quality of service, but they have held in their faith, not only their spiritual faith but their economic and their social faith, to one other strong bulwark and that was individualism in itself. The Friends revolted from Europe, from the established church. They migrated to America because of their belief that the Divine Spark alone exists in the individual human heart. They held that that spark did not lie in institutions. It did not lie in hierarchy or agreements or in organizations. They held that it was alone the property of the individual. But Russia today, in the government that dominates their people, has attempted to organize the state on the faith that the divine spark does not exist in the human heart; that it is not the property of the individual. It has placed the motto over the great cathedral at Moscow that 'Religion is the opiate of the people.'

"There is something in this for Friends. A sect that has held strongly all these 250 years to that faith, a sect or society that has produced these results; that, with these comparatively trivial numbers has managed, through the excellence and character of its men and its women to establish themselves in such positions that they have been able to create relations that command the admiration of the nations, should stick, and stick hard to this faith of our forefathers, and that is, that the inspiration to aid human kind is the inspiration of the individual. It is not the mass, and not the institution. There lies the foundation of Quakerism.

"These seven years of struggle and of death have set the world adrift from its spiritual moorings. We have witnessed the sacrifice of millions of men in battle and more millions of women and children by famine. These men have gone cheerfully, they have gone gladly to death with every heart imbued with awakened idealism, with faith in the service they gave, their loved ones often comforted that these sacrifices were not only for our country but for the world as a whole.

Many millions of others have given sacrifice and have given service that these great things might be accomplished. But with the ending of the war the world had hopes of a civilization that would be purified and ennobled by these sacrifices. It had thought that the fine unity of purpose that it had gained in the war could be carried into unity of action to remove the great blots on civilization in peace; to illumine and alleviate the great wrongs, the great inequalities, the great sufferings, and our great high courage gave birth to great hopes of the future in the world.

"But, from the concentration of all this spiritual and material energy for the single purpose of war, the scene changed into immediate complexity with the many problems of peace. In distribution of sacrifices and the miseries of the war the world found that they fell with greater inequality. In the war some had died; others suffered great loss and others suffered none but profited greatly. From the dying embers of war nationalism has flamed up into greed; religion is blamed for its failure to restrain the conflict, and for its failure to kindle the lasting fires of peace from the embers of war; defeat has brought revolution. Victory has brought discontent and disappointment. To all these unsatisfied spiritual difficulties are added many of other characteristics, and there can be but little wonder that, in the failure of immediate realization of these great ideals and great hopes of the war, that there should be great discouragement and great unsettlement, for the human mind is searching earnestly and hopefully for serenity and happiness. And yet our people overlooked that one watchword through which progress is to be made in our civilization, through which the wrongs of humanity are to be righted, that watchword for which Earham College has stood these seventy-five years, and that is Service.

#### APPOINTED MEETING AT CALN.

A meeting appointed for Divine Worship, by request of Samuel Jones, of Lansdowne, was held at Caln, on First-day afternoon, the twentieth of Eighth Month. The occasion also elicited the interest and help in Gospel fellowship of Edward T. Binns, and Walter L. Moore.

While the attendance was not large as upon some former occasions, being composed very largely of persons from the immediate neighborhood, which is rural, the meeting seemed overshadowed with an evidence of Heavenly blessing. Especially was this manifest as the meeting drew near to its close, when a tendering sense of the presence of the Saviour of men for their spiritual uplift seemed to draw the congregation into oneness of Christian fellowship, wherein all sense of preacher and "preached-to", gallery and body-of-the-house, seemed to fade away, giving place to that within the heart of the believer which if sought and heeded will bring the answer to the prayer of Jesus, "That they may be one," and "That the love wherewith Thou hast loved me may be in them, and I in them."

The expressions of feeling of helpfulness derived from the meeting, made by several at its close, gave encouragement to those responsible for its holding.

To those who remember Caln as it was fifty or more years ago—say on Quarterly Meeting day, when it gathered within its walls the membership of eleven or twelve meetings scattered throughout and near the Great Valley, in Chester and well into Lancaster County, there must needs come an overwhelming sense of the changes wrought by time and circumstance. A few days ago there assembled in the nearby growing city of Coatesville, in the new and up-to-date meeting-house, the little remnant of this once great Quarterly Meeting. A circumstance which shows most forcibly the change of its people from a rural industrial and agricultural to an urban industrial mode of life, to a largely diminished birth-rate, and to the lack of power in our Quaker faith to lead men to its practical acceptance as a way of worship.

No one with an eye for the beautiful in nature could be other than charmed with the extended view of the great Chester Valley, as seen from the front of Caln Meeting-house;

the oldest portion of which has the age of nearly two hundred years. In the two graveyards adjoining the records show near or over one thousand interments. Though our Quaker poet of meeting houses speaks of the place as,

"Little, ancient, solitary Caln,  
Dreaming upon its solitary hill,"

it has its place in the heart of many who there have felt—

"Sweet comradeship with man and nature;  
And there responded to devotion's call."

W. L. M.

### BOOK REVIEW.

"TEN STUDIES IN THE HISTORY AND TEACHING OF THE SOCIETY OF FRIENDS."\*

This manual is exactly what the title implies. Twenty or so years ago, a self-appointed group of Friends in Philadelphia issued a Course in Reading, for Friends' Study Circles, which, during the five winters immediately following, was responsible for a very lively awakening of interest in the reading of Friends' biographies and journals.

The list as we now recall it was of titles only, but it was so complete and suggestive, that if any one read all that was mentioned (and some young people we know did so) he would have more than a fair knowledge of Quaker writings.

The manual under review embraces ten lessons. One wonders why some characters have been omitted, but in a work so curtailed, the element of choice becomes somewhat arbitrary and every one is entitled to his own.

Why so little is made of William Penn, whose life as a Quaker could never be more appropriately studied than during the next twenty years, we can only guess; and also we can only guess why Isaac Pennington's contribution, with his nice shades of thought, should receive so scant mention, in a day when his particularly clear definition on the topics that few are better able to expound than himself should make them especially welcome.

Lessons 1, 2 and 3, naturally deal with the story of George Fox. If one really becomes an honest admirer of Fox, as Spurgeon said of such, he can scarcely be otherwise than extravagant in his language of commendation.

In chapters 4, 5 and 6 the messengers under George Fox's preaching find their best exponents in Francis Howgill and Edward Burrough. Chapter 7, on John Woolman, is the most suggestive one in the book, and should certainly leave the reader with a veritable desire to know more.

Eight and 9 are devoted to the two separations; but long before a careful student has reached these, he will have been so saturated with the story and charmed with the life of Elizabeth Fry, William Allen, Stephen Grellet and many another whose biography has made a life-long impression on scores of readers, that he will have little place for the Separations except as matters of history.

Chapter 10 is a suggestive one, it hints at what Quakerism is today, and what it may be tomorrow.

The manual, we hope, will be extensively used. It is easily conceivable that study groups of Friends (with the books listed in the manual borrowed or owned by members) can by fortuitous discussions of the topics embraced in it find themselves well acquainted with Quaker literature and Quaker biography as the result of a winter's reading.

D. H. F.

"I SEE the wrong that round me lies,  
I feel the guilt within,  
I hear with groan and travail cries  
The world confess its sin.  
Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings,  
I know that God is good."

\*A pamphlet of 60 pages for the use of Study Groups, by Agnes L. Tierney. On sale at the Book Store, 304 Arch Street, Phila.

### CHILDREN'S CORNER.

"THURSDAY"—By T. MORRIS LONGSTRETH.

(Concluded from page 103.)

In the few weeks that we had been together Thursday had grown dear to me. He was not my pet, but a partner. I argued that he had come to me of his own will, and that his was the right to go—unattached, silent, as he had come. Argue as I might, however, his desertion seemed brutal just at that time; I needed him.

The short afternoon waned; dark crept up the first until only their spires glistened in the last sunlight for a brief moment. Not even the whiskeys jacks paid me a visit. In some subtle manner they were aware that I had no food. Silence and darkness enveloped me. I had never feared either, but now they seemed full of omen. I broke off before branches and kindled a small fire.

I do not know how many hours passed. I raised myself on my right elbow, for surely I had heard a bark. Nearby a bush crackled, a dark form ran toward me.

"Thursday, *mon bon fils!*" I cried.

He dropped a large gray rabbit, the wood hare, beside me. I hugged him. He did not know the names I had called him. He would never know, and I should never doubt his fidelity again. Now I understood his long absence. Game, of course, was scarce after the storm. The chase was arduous. He had had, no doubt, to wait for hours beside a runway. Doubtless, too, he had eaten nothing himself.

That night we had fried rabbit. Later, as the fire died away and Thursday slept beside me, I lay looking into the darkening coals and thinking of my comrade.

I stayed several days in my snow inclosure until my ankle was stronger. Thursday hunted daily, but I was not lonely or even depressed again. We suffered little from the cold. At last when another storm showed signs of approaching we set out for the main camp. In another week I was able to put things in order and to start for the K. & W. Co.'s lumber camp.

And now comes the hard part for me to tell; but it throws so much light on the character of Thursday that I dare not omit it. People to whom I have confided my friendship for Thursday invariably ask me whether I have him now. I admit regretfully that I left him in the woods. "In the woods!" they exclaim. "I shouldn't think that—" Then, of course, I stand on one leg until they get over calling the situation names and repeating that they do not understand it. I did not understand it at the time, but I do now.

When we had got within a few hundred yards of the lumber camp, Thursday, who had so patiently followed me in my lame progress, stopped short. He wagged his tail and sat down.

"*Dépeche-toi!*" I called. He did not budge. Apparently he had stopped, not as if it had just entered his mind as a thing to do, but as if he had planned to see me so far and not a trot farther.

With a sudden sinking of the heart I walked back to him. He licked my hand, but would not move. I coaxed, ordered, pleaded with him in his own jargon and in English. He whined a little, but remained obdurate. His solemn eyes said plainly, "We have been good comrades, *les bons amis.*" Then he turned and trotted off into the woods.

The men said I looked played out when I limped into camp. Certainly my heart was heavy. Inquiring, I learned there had never been a dog at that camp. I sent in two men for my tent and duffel and cautioned them to keep an eye open for Thursday. They saw nothing.

Real crutches and generous fare and the sparkling days seemed good enough excuses for my lingering there. But down in my heart I waited in the hope of seeing my old partner; but I never did. At first it mortified my pride to believe that even a dog could sever a friendship that was

apparently so strong; but later it seemed only a natural manifestation of his bold and original character.

He came to me in mystery and unsought. In mystery he chose to go. And when I had got back to town and was confined whole brilliant days in closed and crowded lecture rooms it came over me that Thursday in his dog wisdom had chosen well.

### RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Concluded from page 102.)

We arrived safely at our respective homes, having completed this most interesting and informing journey with uninterrupted health. In the Twelfth Month of 1875 I again visited the colored schools of Virginia and North Carolina under the care of our Freedmen's Committee. Arriving at Danville I met our beloved friends Alfred and Mary Jones and enjoyed their company. I spent several days in calling at the homes of the colored people, finding some in abject poverty and others in very comfortable dwellings. It was pleasant to be able to assist some and to congratulate many who had by industry and good management greatly improved their circumstances. The school was large and flourishing. I attended one of their religious meetings and was impressed with the order and solemnity with which it was conducted. One of our former pupils preached the sermon which contained good matter and sound doctrine. From Danville I visited in company with Alfred Jones, the schools at Charlotte, Lincolnton, Thomasville, Salisbury, Greensboro, Salem, Goldsboro and Hillsboro, doing what seemed right to encourage the people to industry and temperance.

In the spring of 1876 I purchased the house No. 5 East Penn St., Germantown, making some addition to it, and settled there in the fall of that year. My sister-in-law, Elizabeth W. Wistar and my beloved grandson Marmaduke C. Kimber, forming with myself the family. The arrangement was cheering and the promise fair for the closing years of life. But it pleased my Father in Heaven, who ordereth all things well, again to break up the rest on earth, by the removal in the Second Month of 1878 of the precious grandson who had endeared himself greatly to me.

#### ON THE DEATH OF A SON.

(From the German.)

Thou'rt mine, yes, thou art still my own,  
Who tells me thou art lost?  
But yet thou art not mine alone,  
I own that He who crossed  
My hopes hath greatest right in thee;  
Yea though he ask and take from me  
Thee, O my son, my heart's delight,  
My wish, my thought, by day and night.

I long for thee, my son, my own,  
And He who once hath given  
Will have thee now beside His throne  
To live with him in Heaven.  
I cry alas! my light, my child,  
But God hath welcome on him smiled  
And said "My child, I keep thee near  
For there is naught but gladness here."

We pass our night in wakeful thought  
For our dear children's sake,  
All day our anxious toil has sought  
How best for them to make  
A future safe from care and need;  
Yet seldom do our schemes succeed;  
How seldom does their future prove  
What we had planned for those we love.

But now I need not fear for thee,  
Where thou art, all is well.  
For thou my Father's face doth see,  
With Jesus doth thou dwell.  
Yes, cloudless joys around him shine,  
His heart shall never ache like mine;  
He sees the radiant armies glow  
That keep and guide us here below.

Then be it as my Father wills,  
I will not weep for thee,  
Thou livest, joy thy spirit fills,  
Pure sunshine thou doth see;  
The sunshine of eternal rest  
Abide, my child, where thou art blest,  
I with our friends will onward fare,  
And when God wills, will find thee there.

The ministry of a number of Friends lately in our meetings has been very impressive on the subjects of the shortness and uncertainty of time and the great need of preparation for an eternal state of existence. The need that we should fix our affections so on heavenly things that nothing on earth should come between us and our Father in Heaven but the dear Saviour.

May I now, nearly seventy-four years of age, take this closely to my heart, and see whether my happiness for the few remaining days of my life ought not to be in the dearest earthly affections, but should consist in the love of God and his dear Son my Saviour. My share of human happiness and prosperity has been far above the average of my fellow beings, and still the heart clings too fondly to these joys and would fain seek to renew them as in days that are past; but even while looking at such a prospect, a shade comes silently over it as if to remind me that true happiness can alone be found in the presence of the Lord. May I then no longer seek "to build beneath the skies," but keep my hopes fixed on one of the many mansions in our Heavenly Father's house, and with the trust of a Christian believer bear in mind that each day brings me,

"Nearer the bound of life  
Where I lay my burden down."

#### SOME FACTS CONCERNING THE COAL INDUSTRY.

EXPUNDED BY THE RUSSELL SAGE FOUNDATION.

"They have opened three mines where only two were needed; they have employed three men where only two were necessary. These mines and men can find productive work only during 175 instead of a possible 300 days in a year. . . .

"This idle time of the miners is not confined to one season or period during which they can find employment elsewhere. To the contrary, the men are always subject to call, for which reason they urge a greater daily wage that their annual income may be sufficient for their needs."

This statement was made not by coal miners but by their employers, the coal operators of the bituminous coal fields. If it is accurate, it reveals a perplexing dilemma. . . . Is it true that the miner is given opportunity to work less than three days out of five working days? Is this intermittency in work so uncertain that he never knows from week to week, or even from day to day, how often the whistle will blow to tell the men in the camp that the mine will be open for work? If the industry must keep too many men "subject to call," can the wage rates be made high enough to pay the cost of living for the miner and his family the year round? How great a tax does this intermittency of coal production levy upon the pockets of the buyers of coal, and upon the profits of investors in the industry?

The above are the opening paragraphs of a pamphlet published last spring by the Russell Sage Foundation, entitled, "The Coal Miners' Insecurity," by Louis Block, which is pronounced by *The Survey* to be "the most significant body of facts as to the underlying human situation" yet published. The closing paragraphs summarizing these facts follow:

1. The capacity of the bituminous mines to produce coal

has been conservatively estimated as 700,000,000 to 800,000,000 tons a year, compared with actual requirements of about 500,000,000 tons.

2. The bituminous coal mines have operated on an average of only 214 days a year in the thirty-two years from 1890 through 1921. If we accept 304 days as a full working year, the lost days of employment in bituminous mines have averaged 90 in a year.

3. Of these lost days 37 per cent. according to the estimates of the United States Geological Survey, have been due to the over-development of the industry. The short working year has continued through times of prosperity. The excess of capacity over production in the bituminous coal mines makes employment intermittent for mines even when business in general is most prosperous.

4. The production of coal has increased from 120,600,000 tons per year in the five-year period from 1890 through 1894 to nearly 507,000,000 tons a year from 1915 through 1919. The number of employes has increased from an average of less than 200,000 in 1890 to about 600,000 in 1921. The days of employment in a year have shown no appreciable increase except temporarily during the period of the war. The increased demand for coal has resulted in opening new mines and employing more miners, rather than in giving more regular employment in the mines already operating.

5. Seasonal variations, according to the United States Geological Survey, account for 47 per cent. of the lost days in bituminous coal mining. In the period from 1913 through 1921 the excess of production of coal in the month of greatest output over that of the month of least output in each year varied usually from 11,000,000 to 16,000,000 tons or more and was never less than 6,000,000 tons. These seasonal variations result in keeping more men in the industry than would be needed if work were more evenly distributed throughout the year. This excess in numbers of men employed in the industry tends in turn to make employment more irregular and uncertain.

6. With employment intermittent and uncertain, the bituminous miners are forced to seek higher rates of wages to offset the periods of idleness and lack of earnings. The mine workers reported to the Bituminous Coal Commission that in 1918, which was a year of unusual regularity of employment owing to the war demands, the average annual earnings of their members in the central competitive field varied from \$1,364 in Ohio to a maximum of \$1,583 in Western Pennsylvania. Data derived from the United States Census indicate that in 1919 the average annual earnings of the miners in the same area varied from \$1,062 in Indiana to a maximum of \$1,318 in Pennsylvania. Estimates of annual earnings derived from average daily earnings reported by the National Coal Association to the President's Bituminous Coal Commission indicate that the average annual earnings in the central competitive field for men working the full time of mine operation were about \$1,277 for inside day labor, \$1,492 for loaders, \$1,579 for hand miners, and \$1,760 for machine miners. The general average increase of 27 per cent. granted would have increased these earnings had employment continued to be no more irregular than in the past. Even in the comparatively prosperous year of 1920, however, employment was 12 per cent. less than in 1918, while in 1921 employment decreased 23 per cent. as compared with 1920 and 32 per cent. as compared with 1918. This shows that opportunity for employment as measured by the number of days the mines are operated is of primary importance to the miner, since irregular employment nullifies the advantage of increased rates of pay.

7. Estimates of the cost of living, prepared for the United Mine Workers, and presented by them to the Bituminous Coal Commission, showed that in First Month, 1920, \$1,603 was required for a budget to provide a "minimum of subsistence" for a family of five. The cost of providing a "minimum of health and comfort" for families living in mining communities was estimated as requiring an annual income of \$2,244. Even in the prosperous year of 1918 the miner's

average annual earnings were not equal to the "minimum of subsistence," except for the annual income of a comparatively small group of machine miners employed "full opportunity," as estimated from the operators' figures, and their earnings were nearly \$500 less in a year than the miners' "minimum of comfort" budget. An allowance for a decrease in the cost of living and an increase in the miners' rates of pay probably would not cover the difference between a reasonable budget and the annual income of the miner in his short working year.

8. Present conditions in the bituminous coal industry render precarious and difficult the lives of more than half a million miners and their wives and children. The adjustment of wage rates is sure to produce conflicts and bitterness until the equally important questions of stability for the industry and security of employment for the miner receive effective attention from operators and public. Greater security in employment must be made the foundation of better human relations in this industry.

Wasteful over-development is a problem of organization of the industry as a whole in which either the operators or the public must take the initiative. The cost of living of everybody is increased by disorganization in the basic industry of coal. The public, the operator and the investor and the coal miner have a common interest in making bituminous mining efficient and economical.

A. C. E.

## THE CANTONESE AND THE POLITICAL MIX-UP IN CHINA.

WM. W. CADBURY.

(Concluded from page 99.)

At the opening of the present year there were three dominant factions seeking for first place in the affairs of China.

In the North was the bandit governor of Manchuria, Chang Tso Lin. It is well known that he was firmly allied with the Japanese militarists, and in view of his controlling influence over President Hsu Shi Chang at Peking the situation appeared the more ominous.

In Central China, as governor of the Provinces of Hupeh and Hunan, was Wu Pei Fu. He is unique among the military leaders of China, in that he is educated, a keen student of foreign affairs, and honest.

Finally there was the Southern Government, or Canton faction. The leading spirits and most capable administrator here was General Chen Chung Ming, a native of the Province. With him was Sun Yat Sen, the recently elevated President of the Southern Government and the first provincial President of the Republic, until he resigned in favor of Yuan Shi Kai.

While Sun Yat Sen was aspiring to a national consolidation, Chen's ambition was more modest. As Nathaniel Peffer said of him in "Asia": "He is determined to let the national government take care of itself. He desires to make of Kwangtung one province that would be administered decently and with some regard for the people's interest—a model province. Already a municipal government has been set up in Canton, the first of its kind in China, and free rein is given to the American trained young men who are administering it."

There is the Municipal-Executive composed of the Mayor and the Commissioners of Finance, Public Safety, Education, Public Health, Public Works and Public Utilities, all appointed by the Governor.

Then there is an advisory Council composed of 30 members, 10 appointed by the Governor, 10 chosen by general election and of the other 10, 3 are selected by the Chamber of Commerce, 3 by the labor organizations and one each by the medical profession, the educational association and the lawyers' association.

Finally there is an Audit Bureau with a chief auditor appointed by the Governor, empowered to audit all municipal accounts.

When the new Governor entered Canton, he found the city



depleted of money by the former Governor Mok, and yet one of his first acts was to abolish the gambling monopoly, one of the chief sources of revenue to the Government.

As further evidence of the liberal policy of Governor Chen, he has promised to give to the Agricultural Department of the Canton Christian College the sum of \$100,000, silver currency, annually for 10 years, with the object of thereby helping to promote progress in the Agricultural development of the Province.

The adjoining province of Kwangsi was added to the Southern Government, and four other provinces have indicated their sympathy with the Southern leaders. Thus more than half the population of the Empire may be said to be on the side of the Southerners.

The other dominant personality of China is Sun Yat Sen. While his ambitions are more outreaching than those of General Chen, they worked together without open breach up until a few weeks ago.

It is President Sun's ambition that each of the provinces shall be organized along the lines that Kwangtung is now following, and when this is accomplished there shall be a federation of these commonwealths under a common head, along lines similar to those which led to the formation of the United States.

No more impressive scene could be imagined than that which occurred at the inauguration of Dr. Sun in Canton, on Fifth Month 4, 1921. For many hours students, labor organizations and the representatives of the various guilds filed past the President and his wife expressing their admiration of the man of their own choice.

Such was the situation in the early part of the present year, but during the past few months marked changes have occurred. Wu Pei Fu has moved from his position in General Central China against his chief rival Chang Tso Lin. The latter was compelled to resign and Li Yuan Hung, who succeeded Yuan Shu Kai as President, has been reinstated.

Genuine efforts have been made to win over Sun Yat Sen, but although he offered his aid to Chang Tso Lin he has held out against Wu Pei Fu. In spite of this, his chief supporter, General Chen, has shown a strong inclination to yield to the Peking forces under certain conditions and so bring about a reunification of the country. On this question Sun and Chen have broken with one another, so that President Sun was forced to flee from Canton. He is now seeking to return and there are rumors of a reconciliation between these two southern leaders.

Much criticism has been made of Sun Yat Sen in this country and by foreigners in China because of his obstructionist tactics in the present crisis. It has been said that he has outgrown his usefulness and is actuated solely by selfish ambition for personal advancement. One must recall, however, the occasion when he yielded the Presidency to Yuan Shi Kai, he was completely deceived, and it was mere chance which saved the Republic from losing every vestige of the democracy which Sun had devoted his life to achieve. The educated men of Canton and the Cantonese in this country still believe in Sun Yat Sen.

It is to be hoped that through compromise north and south may be once more united, for it appears that Wu Pei Fu is at one with the Southern leaders in desiring to mould the government along liberal constitutional and democratic lines.

Such are the forces working within China, but there are always the more sinister influences from without.

Japan in the north and Great Britain in the south have seemed only too ready to continue the internal strife for their own political ends.

The United States, on the other hand, is generally considered a true friend by the Chinese. While there are many incidents in our relations with China of which we have no reason to be proud, yet the return of the Boxer Indemnity and the generally sympathetic attitude of Americans toward China have given us a place in the confidence and affection of the Chinese people unequalled by any other nation.

The situation has been to a large extent clarified by the Washington Conference, and China is left to work out her own internal salvation. If the other nations do not interfere, we look with hope at the experiment so successfully inaugurated by the Cantonese. In their government and their initiative live the real hope for the future of China.

Many of the young leaders of modern China have received their education and their ideals from America. It would appear then to be peculiarly the work of America to foster a closer friendship and sympathy with the people of this young sister Republic.

As Wm. H. Seward declared as far back as 1852: "The discovery of America and its development were but preliminary to the more sublime result now in the act of consummation,—the reunion of the two civilizations which, parting on the plains of Asia 4000 years ago and travelling ever after in opposite directions around the world, now meet again on the coast and islands of the Pacific Ocean." "Who does not see that this movement must effect our own complete emancipation from what remains of European influence and prejudice, and in turn develop the American opinion and influence which shall remould constitutional laws and customs in the land that is first greeted by the rising sun"!

#### FINANCIAL REPORT OF SERVICE COMMITTEE.

The Auditors' Report of the American Friends' Service Committee for the year ending Fifth Month 31, 1922, has recently been issued. It calls for devout thankfulness that the Committee has been able to accomplish such a stupendous task and to face the future with the full confidence of all parties whose interest has been elicited in the work.

Among the items in the long report we give the following:—  
Grand total in gifts in cash and kind for all fields  
of work . . . . . \$4,748,080.00

#### Contributions Received During Year.

Philadelphia Yearly Meetings (Arch Street) . . .	\$ 38,051.62
Five Years' Meetings . . . . .	11,043.23
Race Street Meetings . . . . .	18,519.26
Other Meetings of Friends . . . . .	3,460.89
Individual Contributions . . . . .	72,283.75
Interest on Securities and Bank Deposits . . . . .	8,446.76

The report includes fourteen specific cases of ear-marked contributions, these are not included in the above and represent a total of a little more than \$1,500,000.00. Of these by far the largest item is for Russian relief—\$1,012,058.20. German Relief comes next—\$177,046.25. Austrian Relief stands third—\$82,431.91. The itemized list of contributions in commodities shows the cash value of the same and include:—

Donation of Cotton Seed Meal by the American Relief Administration for increasing fresh milk supply in Poland . . . . .	\$ 50,000.00
Food delivered in Germany by the American Relief Administration on account of the European Children's Fund Drive in order to bring the total average feeding to 700,000 . . . . .	354,875.00
Corn Rations donated by the American Relief Administration in Russia for adult feeding in Friends' area (approximate) . . . . .	25,200.00
Gifts in kind for relief work in Russia contributed by the American public—	
Flour—42,544 sacks . . . . .	141,530.00
Corn Grits—1,259 sacks . . . . .	2,787.00
Seeds—2,242 sacks . . . . .	78,034.50
Dates—100 cases . . . . .	325.00
Soap—25,000 pounds . . . . .	1,200.00
Syrup—50 barrels . . . . .	756.00
Miscellaneous Foodstuffs—7,627 sacks . . . . .	35,072.00
Baked Beans—1,185 cases . . . . .	800.00
Flour donated by American public for work in Germany . . . . .	510.00
Clothing contributed by the American Red Cross and the American public for relief work in	

Austria, Poland, Germany and Russia (approximate).....	253,046.27
Supplies for delivery in France.....	250.00
Supplies for delivery in Syria.....	829.00
Food purchased with money contributed by the \$3,000.00 German Child Feeding Campaign Committee for child feeding work in Germany—	
Milk.....	493,757.51
Cocoa.....	15,422.05
Vegetable Oil Compound.....	171,825.14
Beans.....	66,241.23
Rice.....	111,052.20
Purchase of new clothing.....	100,000.00
Purchasing food in Europe for child feeding work.....	110,000.00
The German Government delivered flour and sugar for the child feeding work to an approximate value of.....	800,000.00

It is also interesting to note in connection with this that contributions for the Seventh Month were \$34,340.32 as against collections for the same month last year of \$25,072.51. Contributions for the last three months total more than for the corresponding months of 1921—\$252,594.48 as against \$107,322.62. Readers should give special attention to the contributions of the various groups of Friends. Some of the money in "Individual Contributions" represents money contributed by Friends who are not definitely affiliated with any particular Yearly Meeting, but most of the sum was contributed by people who are not Friends.

### American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

#### Secretaries

WILBUR K. THOMAS, Executive Secretary  
 J. AUGUSTUS CADWALLADER  
 SYBIL JANE MOORE  
 ANNA B. DUDLEY  
 MARION H. LONGSHORE

#### Associate Secretaries

WILLIAM B. HARVEY  
 J. BARNARD WALTON  
 WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### NEED FOR FAMINE RELIEF CONTINUES.

ROBERT W. DUNN.

After a trip through some of the southern volosts fed by the American Friends' Mission I can only repeat what I wrote two weeks ago. A new famine, or at least a continuation of the old famine, is now a fact in more than half of the eighteen volosts in the American fed territory. Feeding on a famine scale will have to continue throughout the coming winter. There is no other way of saving the population.

The conditions in Barabanovaya Volost, of which Gamaleyvka is the volost center, had prepared me for what I found in both Matveyskaya and Shestakovskaya Volosts. Jessica Smith, the Quaker Supervisor for this District, had told me that the entire crop of 800 dessiatines of millet had been ruined by the thirty days of uninterrupted drought, that more than half of the wheat was lost, that the barley was very bad and that the rye harvested had yielded a bare 25 poods to the dessiatine. (In good years this should run from 60 to 200 poods, depending upon the density of the planting.) This was Barabanovaya, one of the "better" volosts, where they have been saying a month ago, "the other crops look poor but we can depend on our millet." The showers of yesterday were not equal to the task of reviving this millet. It is gone and with it the hope of surviving through another winter, unless the Quakers continue their systematic feeding.

Together with Jessica Smith and Walter Wildman, Director of the Russian Unit, who has been making a visit to the field this week, I went south toward the Ural Cossack lands to explore the conditions in the two southern volosts.

We passed through the capital town of Matveyskaya Volost, wishing to see the actual conditions before we read any of the discouraging reports the volost officials would be expected to hand us. Stari Bekugorki, a town two-thirds Tartar and one-third Russian, was our first stop. Of the 140

dessiatines of rye from which a crop had been expected, only 80 yielded anything. Even if the crops had been extraordinarily fruitful from the amounts of seed planted (about 15 fants per soul) there would not have been enough grain to last them more than two or three months. With almost half of the planted land a total failure and the yield on the rest far below the medium, the outlook for this village is no better than the worst I have seen in some of the even more impoverished volosts to the north. It means another year of famine, nothing less.

Of course there will be little grain to plant this fall or next spring. But even had they sufficient to seed a larger area they would be unable to plow more than they did last fall. In some towns in this volost they estimated they would not be able to plow as much, so great has been the death rate of horses. Out of 2755 in this volost last summer only 223 remain. The human population has dropped from 11,500 to 6,000; there was one horse to every four or five persons last summer, now there is one horse to every twenty-seven souls.

In Shestakovskaya Volost it is even worse. A month ago they told Jessica Smith that only four of the ten villages would be able to feed themselves and that only if the crops were good. Yesterday they came to tell us that none of the villages could survive the winter without help for almost the entire population.

Take Pronkino for example. We have it on the word of both the village priest and the President of the Soviet that the millet is entirely burnt up and that the other crops, with the exception of the rye, promise almost nothing. Even the rye will yield a sickly crop as compared with other years previous. The President himself formerly owned thirteen horses. The famine has taken all but one. Last year he had four dessiatines planted; this year he has but one, and half of that is lost.

We ask this local official how much land the people in Pronkino will be able to plant. He answers that he knows they will not be able to plow as much as last year; even if they could, would it be worth while? "Dear tovaritch," he asked, as his eyes filled with tears, "is there any use planting the little rye we possess, if we are to starve during the winter?" It was the same question the peasants in these volosts put to Anna Haines last fall. And we answered as affirmatively as we felt we could, "Plant your rye, tovaritch, we will do what we can to help you." Some of those who heard these words from the lips of Anna Haines last summer have probably died. Some who will hear it from our lips will die—unless the Friends' organization, now much more completely equipped to do famine service, can keep pouring the food into Buzuluk County.

Then there is Bashirov, a dusty Tartar village where there was some cannibalism last winter. They tell us that last year they had cows and horses to kill. They lived on meat apparently—that of both man and animal. But they lived. They tell us their chances of surviving are less this fall. Their millet is altogether dried up. They are already going out to dig up weeds and roots in the field. They know there will be nothing else to eat during the winter. Some families, from the rye they have harvested, will be able to live a month, some six weeks, none of them any longer.

As for plowing for the future, they can think of nothing else. But it avails little to think when, for a population of 600, there are eleven horses, seven of which are at present too tired and sick to work. Of course there are no horses to be bought anywhere for less than from four to five hundred million roubles. No one in Bashirov ever saw that much paper money. It is quite out of the question to think of buying horses from itinerant horse speculators from Uralsk. Thus with no plowing to do, the population is reduced to sitting—sitting and waiting for winter to come and put an end to it all. . . . This the Tartars do not like. Many of them are intelligent, charming, alert persons, in many respects superior to some of the great Russians who live in the nearby villages. But both Russians and Tartars are human beings; both

have their "right" to live and enjoy life even in the face of a hostile nature. It is against that hostile nature that the Friends' mission in co-operation with the Soviet Government will be waging a struggle throughout the coming winter. For there will be famine, unmistakable famine, in this and other towns and volosts in Buzuluk County, Russia.

NOTE—1 pood—36 lbs.; 1 funt—14 oz.; 1 dessiatine—approx. 2½ acres.

#### WHAT HAS BEEN ACCOMPLISHED IN GERMANY.

No one can measure the results of the child-feeding work in Germany; but the following letters, one from President Ebert of the German Republic, the other from one of the stenographers in the Berlin Office of the American Friends' Service Committee, indicate that the spirit which actuated us in all the work has been understood.

BERLIN, August 1, 1922.

In answer to your kind letter of July 27th of this year I desire to express my feeling of gratitude and joy for the splendid co-operation of the American Quakers with us in the blessed work of ministering to the undernourished children and mothers during the last two-and-a-half years. At a time when Germany was still cut off from all intercourse with the former enemy countries the Quakers appeared, bringing a message of friendship and good-will. Germany will never forget this. May the desire to be of real service in reconciling all nations, for which the Quakers stand, permeate all international relations and lead us toward a more promising future.

EBERT.

DEAR FRIENDS:—

It hardly seems possible to imagine that the Kinderholfmission does not exist anymore. Yes, the Mission closed "formally"—but we over here all feel that its spirit still lingers among us, and will be our guide in the future, in order to reach our aim—a common brotherhood.

We who remain in Germany will try to live up to the wonderful ideals you left us. I do hope that the seeds you planted among our youth will bear fruit one day. We must have patience—and particularly with ourselves, in order to follow the narrow path before us. Whenever we stumble on our way, we can always count on Him whose patience never fails.

Dear Friends, let me thank you for the great privilege you gave me in being able to take part in your work. I realize that my share was only a very, very small one, but whatever happens, the time in Dorotheenstrasse will always count among the brightest spots in my life. Even though my present work did not allow me to keep up the personal touch with the mission as I should have liked it, my thoughts often wandered towards my dear Kinderholfmission friends, and I hope they will forgive me for having been silent so long. Thank you for the patience you had with me. There are many things that are on my mind, but it is so difficult to express them in words—particularly in English words. My poor vocabulary, however, allows me to summarize my feelings in sending lots, lots of love and my very best wishes to all of you.

As ever,

Sincerely yours,  
ELIZ. MAI.

SHIPMENTS received during week ending Eighth Month 28, 1922—30 Boxes in all; 2 anonymous.

Contributions received during week ending Eighth Month 28, 1922—\$2,544.92.

"We need—each and all—to be needed,  
To feel we have something to give,  
Towards soothing the moan of earth's hunger;  
And we know that then only we love  
When we feed one another as we have been fed,  
From the hand that gives body and spirit their bread."  
—LUCY LARCOM.

#### FRIENDLY NEWS NOTES.

WESTERN QUARTERLY MEETING.—This, the fifth of the summer series of Quarterly Meetings, was held at West Grove, Eighth Month 25th, in one of the newest of our meeting-houses (nineteen years old), though an ancient stronghold in Quaker annals, the old meeting-house bearing date of 1786 having been used by our branch of Friends until it was replaced by the present structure in 1903. The resident members have become much reduced in numbers by death and removal to other districts, though the assemblage on the above date was above the average in size for the Western Quarter.

Early in the session there was brought forcefully to our attention the quotation to be found in Malachi iii:10—"Bring ye all the tithes into the store-house, that there may be meat in Mine house, and prove Me now herewith saith the Lord of Hosts," etc.; this had a settling effect on the meeting. A visiting minister referred to the account of Joseph of Arimathea given in the Gospels; he was a devout man, but lacked that boldness in acknowledging fearlessly to the world the Divine attributes of his Lord and Master, needed at that time as well as to-day.

The first session closed under a tender covering of the Divine presence.

In the business session which followed immediately, there was little out of the usual routine until the answers to the fourth Query were read, where references were made to Bible reading; much pertinent counsel was given. There is objection by some, that the daily reading of the Holy Scriptures is apt to become formal, but it was pointed out that a good form was a good thing to indulge in, and that daily Bible reading in the family and in individual capacity was most heartily to be encouraged; begun in early life and all through life it is a very great help in building up the spirit.

The answers to the Queries were candid, and they had a refreshing originality which gave them life.

A luncheon in the upstairs room attracted friends after adjournment, where social discourse kept pace with a well-whetted appetite for the good things served.

As has been the practice for years, a conference was held in the main meeting-room after lunch; at this time Wm. B. Harvey, who was one of the Yearly Meeting delegates to the conference recently held at Bluffton, Ohio, told of the proceedings of its various sessions; this gathering was composed of Christian sects who believe that by following the precepts of our Lord and Saviour, wars would not occur. Reports of the conference have appeared or will be given in these columns.  
H.

At a recent conference on the Negro Question, Arthur E. James, Professor of Chemistry at Lincoln University, Pa., made among others these points:—

1. There is nearly as much difference between light and dark Negroes as between whites and Negroes, and also some hard feeling.
2. The Garvey movement, "Back to Africa," does not come from the best element of the Negro race in this country, and does not have their support.
3. The best way to educate the colored people is to teach them to teach themselves.

The Woodbrooke Extension Committee, England, has recently published a pamphlet by Edward Grubb entitled "The Society of Friends and What It Stands For." Particularly in view of the fact that it was written to be delivered as a lecture to non-Friends, it is one of the most explicit and concise statements of the Quaker Faith and its implications that we have seen, and should prove useful for giving to "enquirers." It can be had at 304 Arch Street.

Now it is First-day afternoon, and a company of us have gathered in Professor Boeck's garden at Mauer. We are Austrian, Dutch and English, and though we cannot all understand each other's language, this Quaker Meeting will be one

of the greater Meetings of our experience. To feel an unspoken understanding of a common experience of God, going far beyond national barriers, is an experience we wish more Friends could share. There is a simplicity, a warmth, and a beauty about Austrian Quakerism which makes us very hopeful for its future.—*From a Young Friends' Experience.*

THE Quaker Embassy in Paris is in touch with people from many countries and nations, including Germans, Americans, Austrians, Serbians, missionaries on their way to Madagascar, Poles, Greeks, Russians, Italians, Japanese, Swiss, and people of Palestine and Constantinople. It reads like the report of the Day of Pentecost. May the results be as wonderful!

THERE are fourteen Normal Schools in Pennsylvania. Most of them conduct summer schools for the training of teachers, who have attended the past summer to the number of about 8,000.

It seemed to the members of the General Conference Section of Friends' Disarmament Council that no better work could be undertaken this summer than to give Friends' message on the abolition of war to these teachers, whose influence among their pupils will extend far and wide.

Therefore, application was made to those in charge of these Summer Schools, in the name of the Society of Friends, for the opportunity of addressing their students. Favorable replies were received from eleven of them, no reply having been received from California, in Washington County and the Principal of Lock Haven declining.

The Executive Secretary, O. Edward Janney, employed last month in visiting these schools in Pennsylvania, and addressing the students on the topic, "The Educational Approach to a Warless World." In this service he has visited the Normal School Summer Schools in the following order: Millersville, 600 students; Indiana, 1,146; Slippery Rock, 900; Clarion,

574; Edinboro, 670; Mansfield, 597; Kutztown, 397; Bloomsburg, 85; Shippensburg, 592; West Chester, 360; East Stroudsburg, 460. In all, 6,761 teachers received the message.

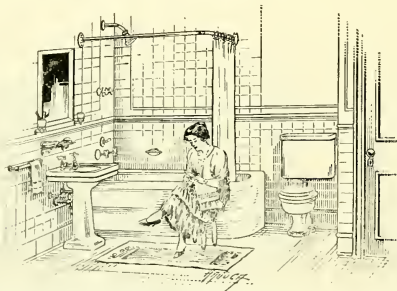
To reach these eleven schools it was necessary to travel 1,875 miles by rail, trolley and auto, occupying twenty-four days.

At all points the message was well received, and the courtesy shown by those in charge was delightful. It is felt that this sowing of seed has been well worth while.—*The Intelligencer.*

A QUAKER ON COMPROMISE.—In His Swarthmore lecture upon "Religion and Public Life," Carl Heath dealt with compromise in a suggestive manner:

"What is the content of this word compromise that gives it an ill sound in religious or in moral conduct? The streams of life produce an endless series of complicated knots in conduct in which at most we see truth relative to mixed conditions. It is not political compromise that is the enemy of religion, but the method by which compromise is reached; the method that is falsely called democratic, of reaching an agreed end by immoral surrender of principle and by voting down and coercing one another. A nobler way of transcending differences has been achieved in the Quaker method of reaching a decision, without vote or counting of heads, by a spirit of co-operative search for the best. This Christian method needs to be applied to all the problems of corporate life."

This will sound to many readers a most impossible suggestion. But, speaking as one who has seen it work, I can testify to the value of the Quaker method. No vote is ever taken at the annual meeting of the Friends and in other assemblies of which I have personal experience. There is a patient, sincere, charitable discussion; there is a readiness to wait for the guidance of the spirit; there is the open mind; and in the midst there is the spirit of love and truth. It works.—*From the Christian Century.*



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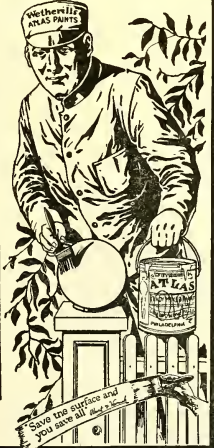
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"THE leader for the time being, whoever he may be, is but an instrument, to be used until broken and then cast aside; and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeit in order that the victory may be won. In the long fight for righteousness the watchword for all of us is spend and be spent. It is of little matter whether any one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind. We here in America hold in our hands the hope of the world, the fate of coming years; and shame and disgrace will be ours if, in our eyes, the light of high resolve is dimmed, if we trail in the dust the golden hopes of men."—T. R., *Carnegie Hall Speech, Third Month 20, 1912.*

## "IT CAN'T BE DONE."

There are two sorts of people in the world, those who view a difficulty in their way as a notice to quit work, and those who see it as something to be overcome. "It can't be done, and it's no use to try," is the mental exclamation of the first when mountains of opposition appear. "There are no Alps," is the attitude of the second. A Napoleon makes a road through the Simplon pass. Difficulties, it would seem, are the great test of a man's soul.

In the outward affairs of our daily life this difference is very evident. A tree is to be felled—an eighty foot tree—and it is needful to fasten a rope to the top so that it may be guided in the right direction when it falls. Who will scale the height? Able-bodied workmen have not the nerve to attempt it, but a little man, nearly blind, is equal to the occasion.

Often we assume that human nature cannot be changed, our own or others. "The thing that hath been is that which shall be." The famous Preacher of Jerusalem has a great following. Faint-hearted and indolent, we content ourselves with mediocrity of character and fail to climb to the moral height appointed us. Habits have us in their unyielding grasp, we think. Yet some one tells us of a woman of eighty, who was careless in her habits till then, when she entered a family where method and order prevailed, and she, too, followed the rule of "a place for everything and everything in its place."

According to popular judgment there are in civic life multi-

tudes of things that "can't be done." "You cannot carry out the Golden Rule in business." "You cannot enforce prohibition." "You cannot do away with war." "You cannot conquer the Germans by love." In fact, the Gospel of Christ is an impossible Gospel in many respects when you think to apply it to national or international affairs. Such people forget the wonderful truth, "*Love never faileth.*"

It may strengthen our courage to recall various "impossible" things that have been done. The transmission of the human voice by telephone, the radio marvels—what would our grandfathers have said of such propositions? "Fulton's Folly" and the tunnel under the Hudson taxed the popular credulity to the limit. But the advances of science are so many and so wonderful that we forbear to say that any new mode of travel or communication cannot be realized, lest we be like the speaker in the English Parliament proclaiming that no steam-propelled vessel could cross the Atlantic because it could not carry enough coal to last the voyage—when lo! the feat was accomplished, perhaps even while the debate was going on, the vessel arrived.

If we find it thus rash to predict failure in the sphere of matter, how much more preposterous is it to say, "It can't be done" in another sphere where the forces are more purely heaven-born and heaven-directed! If a conviction strikes us that a personal action or course of actions is right, if we know that God wills the routing of evil and the uplifting of a higher standard on the earth, none of us should doubt the certain triumph of Right. "We are to set no limit to what God can do through us if we are faithful," says the London Epistle of 1922.

Then—

"He who sees the future sure  
The baffling present may endure."

The difficulties we meet under such circumstances should therefore be nothing more than something to be overcome. It is not always that we can quote Theodore Roosevelt with satisfaction, but he has some brave words on this subject: "In the long fight for righteousness the watchword for all of us is spend and be spent. It is of little matter whether any one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind."

We may go again to our ancestors for courage. The "service of love in war-time" was a beautiful conception, and has been fine in its effectiveness. But this work has been for the individual workers scarcely the venture of faith that impelled Mary Fisher, for instance, to visit the Grand Turk, or that led Mary Dyer and her companions again and again to face the tedium and dangers of Colonial travel, the exactions of the Puritan conscience, and finally to suffer martyrdom on Boston Common. Our ancestors, says Dr. Jowett, now of London, "would even obey the grip of a dumb imperative, not seeing the distant scene. They went forth, 'not knowing whither they went.' They were not afraid to take risks with God.

They marched out with trumpets blowing over the roadless moors, trusting to the guidance of the Lord. "Dare we do this now to the extent they did it, or do we say: It isn't safe and we can't accomplish anything by this rashness?"

The foreign field of adventure and labor is appealing, but the tamer home-field is within the reach of more of our members and meetings. If we don't do our part, who will cultivate it? Nor can we do without faith and courage at home any more than abroad. "Without are fightings, within are fears." Discouragements abound. "Former efforts have failed." "It can't be done." Acknowledging there are some things that can't be done, we still need men to do the much that is declared "impossible." Somewhere in New England, it is said, there is found this brief but telling epitaph for a woman with a large family and many neighborly outreachings:—"She did what she couldn't."

And Lord Shaftesbury spoke with authority when he said:—"Let no man despair of a good cause for want of helpers. Let him persevere, *persevere*, FERSEVERE, and God will raise up friends and helpers."

A. S.

#### MORE NOTES OF INDIAN TRAVEL.

When European settlers first came to our Atlantic seaboard, they found the aboriginal inhabitants more or less useful, and more or less cordial, just in proportion to the treatment which they themselves accorded to the occupants who had preceded them. In almost every instance—if not in every one—the white men were received in a friendly spirit, and it was not until they committed overt acts that they were met by bloodshed and slaughter. Unfortunately there is far more truth than jest in the statement that the original settlers in Massachusetts "first fell upon their knees, and then upon the aborigines." Almost all colonial history is full of brutal incidents of which the Indians were the victims. In New England they were more extreme than elsewhere\* and even our own Pennsylvania, after the time of William Penn and his immediate associates, was not by any means free from blame.

As the encroachments of the whites proceeded, the Indians were driven further and further back, and there gradually grew up the "reservation system," which involved the segregation of the various tribes upon large tracts of land, held for them collectively by the United States Government, under Federal jurisdiction and wherein all interests were communal.

It must be remembered that the Anglo-Saxon lust for land, broadly speaking, is unknown among our original Americans. In the inevitable conflict between the races, they were bound to be submerged, and the system which grew up had some analogies to that to which they were familiar before the European invasion. In many instances the treaties with the tribes and in consideration of which they renounced their claims to enormous tracts of land over which theretofore they had roamed at will, obligated the United States to see that they were undisturbed "as long as the grass grew and the water ran."

It may be a grievous fact, but it is nevertheless the fact, that in too many instances the locations of the reservations were arrived at by trying to discover land which it was supposed at the time would never be of any value to the whites. In many cases this intention has signally failed. The stupendous expansion of our country was unforeseen, oil or other mineral wealth was undreamed of. So some reservations have been shifted, and the poor owners beaten about from pillar to post when we greedy whites coveted their possessions.

I am not one of those who believe that either in law or in morals the Indians were entitled to claim as owners vast domains over which they were accustomed to roam and hunt

and fish while they were yet strictly nomadic in their habits. I contend that civilization has a claim of a higher order. But full provision for the red man should be made, and having been made he should be protected in his ownership of that provision.

By the middle of the last century the reservation system was a part of the policy we had adopted. With all its manifold and manifest weaknesses it is not improbable that in the then condition of advancement towards civilization of the Indians, it had as much to commend it as any other plan that could be devised. Probably, too, but for human frailties in administration, much better results could have been attained than those that have been realized. One has but to look at such men as our own revered Jonathan Richards, who served as an Indian Agent for so many years, to be convinced of the truth of this statement.

But with the education of the Indians and their advancement in civilization something more was needed. A communal system of government and of land tenure, whilst a justifiable makeshift during a period of transition, is not compatible with American institutions, and cannot long endure in a land of freedom. Far-seeing men and women became convinced of the necessity for a radical change. Foremost among these was the late Senator Henry L. Dawes of Massachusetts, whose sagacity and experience in the United States Senate for long marked him as a foremost champion of the cause of the Indians. The important piece of constructive legislation known as the "Dawes Act" and passed by Congress in the middle eighties has been the foundation for all recent enactments having for their object the elimination of the reservation system and the absorption of the Indian into the American body politic.

The gist of these laws is primarily to make up a definite roll of each tribe which shall include the name of every individual entitled to be considered as a member of that particular tribe or band. Following this the land is divided so that each individual shall have his share. For this a "trust patent" is issued which describes the particular tract of land as belonging to a specified individual, but the title thereto remains in the United States as trustee, so that there may be no encumbrances placed on it, nor any alienation for a prescribed period, say thirty years, unless in the meantime the Secretary of the Interior, who has the ultimate authority in such matters, should declare the individual owner fully competent to manage his own affairs and grant him a patent in fee to his land. Every man, woman and child is included in the trust; each receives a share of the land.

As the reservations varied greatly in size, and many of them were of prodigious area as compared with the number of Indians to which they belonged, the surplus was sold and the proceeds placed in the United States Treasury to the credit of the particular tribe involved, later to be doled out in per capita payments to those entitled to it.

There have been various modifications of this general plan to meet particular situations, but with the same underlying idea. Sometimes mineral and similar rights have gone to the owners of the surface; sometimes they have remained as tribal property. On some reservations the individual allotments have been but a few acres each, as in regions where the total acreage was very small, and where through irrigation only the most intensive processes of agriculture can be carried on and where five or ten acres are as many as any man can look after. On others again each allotment may be several hundred acres, as in grazing districts, where several acres are necessary to support a single sheep or steer. A quarter section of land, however, 160 acres, has very frequently been taken as the unit.

All this long explanation is to lead us to the point of my trip this summer into the Indian country. The reservations where allotments were first made, have now reached the point where all of the members of the tribes have been turned loose from every phase of governmental supervision, and have been left to put into practice what they have been taught. Hence

\*See "The Founding of New England," by James Truslow Adams, Boston, 1921.



there is a chance to appraise the practical value of this adventure in civilization, this endeavor in about two or three generations to make highly civilized "white men" out of savages. Wisconsin and South Dakota were chosen for this particular investigation, because here, side by side almost, were to be found all the various stages from an unallotted reservation, to those where there is nominally a superintendent, but where that official performs no functions of any kind.

To the east of central Wisconsin are two reservations of the latter class, that of the Oneidas, and that of the Stockbridges and Munsees. The first name recalls New York and the Six Nations, the second one Massachusetts and the Berkshire Hills; the last this very Pocono region where these notes are being written, Mt. Minni at the Delaware Water Gap being named for this same tribe.

The country is a rolling, agricultural one, and the Indian holdings are intermingled with those of their white neighbors. In many instances one could not tell by a superficial observation which was an Indian and which was a white farm, though as a rule the latter were better kept, had better buildings and more stock, and appeared as though owned by the more prosperous members of the community.

There are no longer any government schools for these Indians; the public schools are open to them seemingly without unjust discrimination. Local elective offices are held by Indians, and in many ways they seemed as though they had ceased to be in any way distinct from their neighbors, any more than would be men of English or Irish or French or German extraction. Yet we came away feeling that this did not tell the whole story and that there were among them too many failures, too many who through lack of experience or improvidence had disposed of their lands for a mere pittance, and were rapidly drifting into the same situation as the so-called "landless Indians" of California, for whose care our Government is making constant provision by the purchase of land on which to settle them. It is a racial characteristic for the Indian to take no thought for the morrow. What he has he spends or consumes, with no thought of the day when his slender resources dissipated, there will not be at hand even necessary bread. Taxes worry him. If he is a citizen and owns his land in fee he certainly should bear his share of the cost of roads and bridges and schools and governmental activities paid for from the public purse. So long as the patent in fee has not been issued and the title is in the United States in trust, no taxes can be levied or collected. It requires some degree of civilization for a man to want to pay taxes. White men are known on occasion to evade this privilege. The point is that in too many instances the Indians neither comprehend what is involved nor make provision to meet the pecuniary obligations and thus lose their possessions. But those who have emerged are certainly progressing. Near the Oneidas is a cannery factory. One hundred dollars per acre is a not unusual return from peas sold to the cannery and the season is long enough to still admit of fodder corn being raised on the same land. Many members of this tribe are employed in various capacities in the Indian Bureau, which gives occupation to some hundreds of Indians.

(To be continued.)

THE central passion of Christ's life was a passion to redeem men, but He never wished to give men an easy time. He believed in men, and assumed they had the capacity for heroic things. He wanted them not only that He might give them rest in Heaven, but that He might lead them through a life of great labor, which would be worthy of the Divine element in them. He was very explicit with them about the fact that following Him would mean a daily cross and much sacrifice. He insisted that to keep faith with Him men would have to give up their other plans in life, and relinquish all their purely personal ambitions.—HERBERT GRAY.

WHEN a man is wrong, and wont admit it, he always gets angry.—T. C. HALIBURTON.

## BECOMING A FRIEND.

There has recently come into our hands a communication addressed to a Monthly Meeting's Committee from a person who was seriously considering joining the Monthly Meeting. We do not feel that we are abusing any confidence; names and dates are withheld, the only statement we feel any liberty to make is that the writer is not a citizen or resident of the United States and we believe never has been.

The honesty of intent commends the letter and we believe others than ourselves will find more than mere satisfaction in its perusal.

The individual was granted the privilege of full membership.—[EDS.]

DEAR FRIENDS (the Committee):—

Your letter of ——— regarding my application for membership to the Society of Friends has been received and I have carefully reconsidered the matter in the light of the book (concerning the Principles and Practices of Friends) which you sent me.

In order to answer your questions I must first of all say that I have never been a member of any religious organization. When I left school in London, I was a constant attendant at a Congregational Church in London and I missed very few meetings for about four years. When I left London I continued for a short while at a similar church here, but then the war broke out. As I did not become a soldier my presence at church was embarrassing. The pulpit was a recruiting station and I felt happier away. Since the war ended my attendance at any religious gathering has been spasmodic. I have from time to time felt that I should join some religious body, but I always found that there were certain sacraments to take and creeds to subscribe to. I could never bring myself to the point of wanting to be baptized in water, and I would not do so merely to be a church member. It may have been that I could have joined a church without being baptized, but so far as I am aware all the different sects believe in an outward baptism, and either it is essential or not essential. If it is essential I could only say that as yet I was not ready for it, if it is non-essential then I felt that it was wrong to submit to it. On the other hand, there is a baptism spoken of in the Scriptures which always appealed to me to be of importance —namely, the baptism of the Spirit. I have been waiting for that for fourteen years, and I have not got it yet. I would like to experience the true meaning of the life led by the Spirit. It may be that the Spirit of God has been leading me even when I was blind. Looking back I must confess that such is the case. But I cannot truthfully say that my life is "filled with the Spirit."

I now come to the point as to why I wish to join the Friends. You believe in the Inward Light. This seems to me to be the true answer to all my queries. It seems to me that the Spirit-filled life is one in which the Light is very strong. I believe that the one true baptism will come as I follow the light and that the light will grow stronger as I am true to the measure which I have already received. All this may come even were I not a member of any church, but I feel the need of the help of the church as a body, and it will be a testimony to others of my beliefs by the mere fact that I am openly identified with a body of Christians.

We all know even in our daily life that it is easier to accomplish anything when we are with others who are thinking the same way, and I believe in the spiritual life the same holds true. On the other hand, to be a member of the Society will confer certain obligations on me, and the very fact that I will strive to live up to those obligations will be helpful and will increase my Christian character.

This briefly is my personal reason for applying for membership. There are other features about the Society which appeal to me. The Society has applied to political and family life the principles of Christ's "Sermon on the Mount" in its fullest and broadest application; but all this appears to me to be the natural outcome of "walking in the light even as He

is in the Light." The various truths which Friends stand for, such as opposition to war, are merely examples of the fact that no man can walk in the light and hate his brother.

I thank you for your letter and I am sorry that it is not possible for me to speak to you personally.

Yours very truly,

P. S.—This letter was written two weeks ago. After re-reading it I feel that it correctly but briefly states my case.

#### THE WIND ACROSS THE WHEAT.

Beat high against the headland, dash hard against the shore;  
Break into surging, foaming spray with thundering roll and roar!  
Boom, O Billows, in pitiless rage 'round the rocks off Highland Light;  
Strike the triumphant note of power, the awful chord of might.  
In the roll and the roar of your organ peal there's no note half so sweet  
As the lighter, softer melody of the wind across the wheat.

Sigh soft, O Wind, through the hemlock bending its branches low,  
Mean thro the murmuring pine trees in evidence sad and slow;  
Sound in the leafless willow the dirge of what is past,  
Strike the key of the yet to be in the highest note of your blast.  
In the wail and the sigh of your plaintive cry, there's no note half so sweet

As the rhythmic undulation of the wind across the wheat.

Join in fantastic measure, O Rain-drops, flashing bright,  
Wake the mountain streams to music beneath your touch so light,  
Let the dripping leaves beat time to the melody you make,  
Dance to your tripping measure on the polished silver lake,  
In the liveliest strain of your gayest song there's no note half so sweet  
As the rising-falling melody of the wind across the wheat.

—G. R. S.

#### CHILDREN'S CORNER.

LOVE ONE ANOTHER.—I once read somewhere of a little girl who constantly followed her father around with this question, "Father, what can I do for you?" She was as happy as she could be when he gave her something to do for him. One day he said to her, perhaps weary with her asking, "Child, why do you ask that question so much?" "O, father," she replied, with tears in her eyes, "because I can't help it." She loved her father, and love delights to express itself in doing something for others. Love is always wishing to do everything in its power to help make others happy. A bare-footed news-boy was working his way through the crowded street car selling his papers. A white-haired old gentleman questioned him concerning his home and his earnings. He told him there was a younger brother at home who was a cripple and could not do anything, but had to be supported. "Ah, I see!" said the kind old gentleman, in a very tender tone, "that makes it hard for you; you could do much better if you were alone." The shabby little fellow was poor, but proud that he was able to do something for his brother, and standing erect, replied with indignation: "No, I couldn't. Jim's somebody to go home to—he's lots of help. What would be the good of having luck if nobody was glad, or of getting things if there was nobody to divide with?" Love always delights to serve. It is never satisfied unless it is doing something for someone. There is a story told by a popular author of a woman who decided to spend a legacy that had been left to her in making in front of her residence a beautiful garden that would attract the attention and admiration of her neighbors, and lead them to regard her as a public benefactor. She had never been popular in the village, and her heart was hungry for the respect and honor that had always been denied her. After purchasing the best seeds from the best seedsmen she instructed her gardener that none must be planted too near the fence lest the children pluck the blooms. The garden was a very great success. It was without doubt the most beautiful garden in the village, and everybody admired the flowers, but only from a distance. She did not win the admiration she sought. She missed the tender expression of gratitude from the villagers. Something was wrong, and she knew it. Then Commencement Day came.

The garden across the street was not to be compared with hers, but the girls went in crowds to gather blossoms from it for that important occasion. But nobody came to her garden. Then Memorial Day came, and children flocked to the same unpretentious garden and reached over the fence and plucked the flowers which they knew were intended for them. Then when the best loved man in the village died the very same neighbor's garden was again visited and many fragrant blooms were gathered to lay upon the casket. But nobody ever thought of asking the owner of the most beautiful garden in the village for even one solitary blossom. "Something must be wrong. They don't like me in the fixed-up place any more than they did in the old," murmured the disappointed woman. "What can be wrong?" she asked herself again. This question remained unanswered until the wedding day of the prettiest girl in the village. Every yard and garden was levied upon for fall flowers for the decorations, and the bouquets for the sixteen bridesmaids—every one but Eliza's. That evening Eliza got out the catalogue to order her fall bulbs. But she did not open it. She was too busy realizing what had been wrong. She had planted her beautiful garden all for herself; she had not given a thought to other people except as she desired that they might minister to her own glory. Then she said to herself: "I'm going to plant in with my fall flowers something I left out in the spring. It is not in the catalogue, for it is more important than the plants on the biggest color plate. It's love." She had tried to be happy without love, and the result was that she had made a miserable failure. We need more love; there is a lack of love in the world to-day. Someone has said:

"Do you know the world is dying  
For a little bit of love?"

A little boy had a singing bird of which he was very fond. It was his only pet. His mother was ill, and the singing of the bird annoyed her and upset her delicate nerves. The bird was much loved by the boy, but with a brave heart he carried the bird and cage to a distant part of the house, hoping that it could not be heard by his sick mother, but still she could hear the thrilling sound. One day without telling anybody he took the bird with its cage and gave it away. His mother missed the sound and was much touched when he told her he had given it away. Then she said to him: "I thought you loved the little bird?" "So I did, mother," was his reply, "but I love you more." Do you love Jesus more than pleasure, or pets, or toys, or anything else? Do you? Jesus wants your love, and He wants you to love one another. This is His commandment. Love one another as He has loved you.—ALFRED BARRATT.

SYCAMORE, Pennsylvania.

#### ADVANCEMENT OF COLORED PEOPLE.

A DEPARTMENT CONDUCTED BY JOHN T. EMLÉN.

##### THE PUBLIC SCHOOLS.

The illiteracy rate for Negroes ten years of age and over throughout the country is 22.9 per cent. as compared with 2.0 per cent. for the native born and 13.1 per cent. for foreign born whites. Although the figure for Negroes is less by 7.5 per cent. than in 1910, it still presents by far the gravest educational problem of the population.

A distribution of the 22.9 per cent. Negro illiteracy however, is interesting and ranges from 5.0 per cent. in the Middle Atlantic States, which includes New York, New Jersey and Pennsylvania, to 27.9 per cent. in the East South Central States, which includes Delaware, Maryland, Virginia, West Virginia, the District of Columbia, North and South Carolina. The lowest Negro illiteracy, 2.9 per cent., is found in New York State and the highest, 38.5 per cent., in Louisiana.

Illiteracy among Negroes is practically in direct proportion to the amount spent per capita for their education. New York spends \$45.32 per child and Negro illiteracy is 2.9 per cent.—the lowest rate among Negroes in any State; Pennsylvania spends \$36.20, and Negro illiteracy is 6.1 per cent.;

Maryland spends \$6.38, and Negro illiteracy is 18.2 per cent.; Mississippi spends \$2.26, and Negro illiteracy is 29.3 per cent.; Louisiana spends \$1.31, the lowest amount spent by any State, and Negro illiteracy is 38.5 per cent., the highest illiteracy rate among Negroes in any State.

The most convenient units for measuring the facilities provided for white and colored children are:

- a. Expenditures for Education.
- b. Length of School Terms, and
- c. The number of Pupils under the care of one teacher.

a. Expenditures per child for white and colored children in Southern States are as follows:

State	White Child	Colored Child
Alabama	\$ 9.41	\$ 1.78
Arkansas	12.95	4.59
Delaware	12.61	7.68
District of Columbia	38.53	42.21
Florida	11.50	2.64
Georgia	9.58	1.76
Kentucky	8.13	8.53
Louisiana	13.73	1.31
Maryland	13.79	6.83
Mississippi	10.60	2.26
North Carolina	5.27	2.02
Oklahoma	14.21	9.96
South Carolina	10.00	1.44
Tennessee	8.27	4.83
Texas	10.08	5.74
Virginia	7.72	3.18

b. In standard Northern schools the number of days of schooling is rarely less than 170. The days of schooling provided white and colored children in the Southern States are as follows:

State	White Child	Colored Child
Alabama	132	102
Florida	142	102
Georgia	157	100
Kentucky	152	119
Louisiana	156	94
South Carolina	156	78

c. For 8,150,448 white pupils in the 16 Southern States there are 174,080 teachers, or 1 teacher to each 36 pupils. For 2,977,536 Negroes there are 36,920 teachers or 1 teacher to each 56 pupils.

—From the *Urban League Bulletin*.

COLLEGES.

It is estimated that the following Americans of Negro descent have been graduated from college:

1820-1829	3
1830-1849	7
1850-1859	12
1860-1869	44
1870-1879	313
1880-1889	738
1890-1899	1126
1900-1909	1613
1910-1919	2861

During recent years there have been the following graduates:

1914	250
1915	281
1916	338
1917	455
1918	384
1919	373
1920	364
1921	461

HEALTH.

The Metropolitan Life Insurance Company, which numbers among its policy-holders 1,600,000 Negroes, one-sixth of the entire Negro population, announces that in 1921 the provi-

sional death rate of insured Negroes had declined from 17.5 per 1,000 to 13.2 per 1,000, a drop of 25 per cent. "This marked decline," says the report, "on analysis, can be traced to improvements in the death rates from tuberculosis, pneumonia, heart disease, Bright's disease, malaria, typhoid fever and pellagra." "There are," the report further states, "obviously a great many factors at work which are operating favorably on the life and health of our Negro population. The last decade has seen a very encouraging development of health activities in the South and Southwest. At the same time, the economic status of Negroes has risen both during the war period and thereafter."

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE French Chamber of Deputies has postponed action on the Washington Treaties, pending the arrival of complete documentary material from Washington.

THE famous English battle cruisers *Lion* and *Princess Royal*, and the battleships *Orion*, *Monarch*, *Conqueror* and *Erin*, have been ordered to be scrapped in accordance with the terms of the Washington Treaties.

WORK AT THE FAIRS.—The campaigns at the West Chester and Wilmington Fairs are over, and the work at the Mt. Holly is under way. The work at West Chester was under the leadership of the Women's International League, but all the women's organizations of Chester County co-operated. Augustus Cadwallader gave a talk to the crowd one day on the next step toward permanent peace.

At Wilmington Friends of both branches and the recently-organized council for Reduction of Armaments co-operated in peace work at the Delaware State Fair. A series of lantern-slides continuously exhibited, presented some of the facts of the futility of war and the better ways of settling international difficulties. In addition to large quantities of other literature, nearly six thousand fans were distributed, each one bearing a peace message.

PROFESSOR ALLEJANDRO ALVAREZ, a Chilean delegate to the Institute of International Law, which met at Grenoble, France, during the latter part of Eighth Month, presented at one of the sessions of the Institute plans for a "world association of states," to link together the Pan-American Union, the League of Nations, and the nations at present members of neither. The association proposed by Professor Alvarez have the primary purpose of co-ordinating the nations of the world, not of forming a super-state. The League of Nations as now constituted was felt by the Institute to be inadequate largely because the United States, Germany and Russia are not members.

JAPAN has spent 500 millions of dollars in Siberia in carrying out the military plans there which have now been abandoned. Japanese troops are now being withdrawn. This expenditure, a burden on Japan as heavy as an expenditure of six billions would be for the United States, has reaped nothing but the ill-will of the far-eastern republic of Chita. Not a single concession or commercial advantage has been gained.

THE MEETING OF THE LEAGUE OF NATIONS.—The Council of the League of Nations met in Geneva on the thirty-first of Eighth Month, and the Assembly four days later. The Council corresponds roughly to the Senate, the Assembly to the House of Representatives, except that the Council has a much greater share of the authority of the League of Nations than the Senate has of the legislature of the United States.

Three problems in particular are likely to engage the attention of the League: the problem of Austria, the problem of the control of trade in arms and ammunition, and the ques-

—From the *Crisis*.

tion of the admission of Germany to the League. First place on the agenda has been given the Austrian problem.

Austria has been for a long time on the verge of a complete collapse, and her difficulties have become even more serious with the steady rise in prices and decline in value of the krona this summer. To prevent utter demoralization Premier Seipel has been investigating the possibilities of alliances with Germany, Italy, or Czecho-Slavia. Any one of these arrangements would be "viewed with grave concern" by some influential European nation, so upon the League of Nations falls the task of finding a solution for this serious problem.

The refusal of the United States to ratify the convention of St. Germain-en-Laye of Ninth Month 10, 1919, for the control of private trade in arms and ammunition leaves that question as it was at the end of the war, and some action will probably be taken by the League. Aside from the obvious danger of private firms drawing large profits from this trade, it is considered unsafe for the first products of western civilization which get into the hands of the numerous uncivilized tribes of Africa and Asia to be weapons of war.

The Swiss delegation has been instructed to vote in favor of the admission of Germany to the League, if that is proposed, so that matter may come up for discussion. There is some feeling in Germany that the League is the tool of France, and that Germany can gain little by membership.

The British delegation to the Assembly contains a woman alternate; she is a close political friend of Lloyd-George, who expects to be present himself to take part in the discussion of the Austrian question.

**TWO VIEWS OF FRANCO-GERMAN RELATIONS.**—The two quotations which follow, the first two from the ultra-conservative German daily, the *Deutsche Zeitung*, and the second from Premier Poincaré's speech at the dedication of the war-memorial at Thiancourt, in the Liberated Regions, near the border of Lorraine, show two similar views of the question of Franco-German relations.

The *Deutsche Zeitung* says: "One thing has become clear. The period of Germany's assumed rôle as a passive sufferer must end. It is impossible to reach an understanding with France. Germany must be active and must carry out a policy which will prepare grounds upon which she can demand her rights.

"Neither violence against Germany, nor France's 800,000 bayonets, can hinder the ultimate doom of France. In an upheaval against France, or on an open battlefield against her, Germany, with the exception of Poland, which is also decayed, will have all Europe on her side.

"We have no more obligations toward France. The Treaty of Versailles is impossible to fulfil, and therefore does not exist."

At Thiancourt, Premier Poincaré said: "You citizens, who have seen your parents, wives, children and friends fall before your eyes because of German barbarity, can you comprehend that today, after our hard-won victory, there are certain people in the world who are blind enough to advise us to leave unfinished the authors of this outrage against civilization and relieve Germany of indemnities to which the families of these martyrs are justly entitled?

"Germany violated all of the recognized rules of warfare, she burned, pillaged and laid waste without justice or reason, she bombarded unprotected towns and used poison gas, all in an effort to win by terror a war which she despaired of winning in the field. It does not suffice that since their defeat a certain number of Germans have weakly repudiated their crime and destruction. When it was being used and thought practical all Germans encouraged or at least tolerated it.

"All Germany is associated with the sacking and burning of the devastated regions, and all must therefore equally assume the terrible damage we have suffered, and we know how to exact reparation for it."

The *Deutsche Zeitung* is a very conservative paper that does not speak for a large section of the German people. The action of France in approving of the reparations compromise recently shows that Poincaré does not necessarily mean all that can be inferred from his words. But the spirit shown by both utterances is one which makes difficult the permanent solution of the problem of Franco-German relations.

The attitude of the French government is based on the hypothesis that Germany is alone responsible for the war, and must therefore be punished; if those who see clearly that this theory is untenable, that the war was the logical outcome of the policy of military preparedness being followed by all nations, would express clearly their conviction that a different policy, not the punishment of the defeated party, is what is needed, the French government would speedily notice the voice of the world's opinion, which it cannot afford to ignore.

"Friends realized, too late to help form moral and spiritual forces that might have prevented the last war, that they had a responsibility for showing to the world a new way of life, a way of life, that would take the place of the old method of force, now almost universally recognized to be a mistake of overcoming difficulties between nations. However, it is not too late to prevent future wars, and the responsibility is still ours."—*A. F. S. C. Bulletin*.

**REPARATIONS COMPROMISE ACCEPTED.**—After struggling for a month on the verge of a serious disagreement, after Lloyd George and Poincaré "agreed to disagree" as the only outcome of their conference in London early in Eighth Month; the Inter-allied Reparations Commission has reached a compromise agreement, acceptable to both England and France, whereby the reparations payments Germany was scheduled to make during the rest of this year are postponed. The question of a moratorium of two or three years is to be discussed after Germany has balanced her budget, reduced her foreign obligations, and made other reforms in her finances.

The compromise is the result of the determined efforts of the Belgian representative on the Reparations Commission to prevent a break between France and England. Reports from Berlin indicate that the first German reaction to the arrangement is one of satisfaction.

#### FREE SPEECH PRISONERS.

Though it is nearly four years since the close of the war, seventy-six political prisoners are still held in Federal prisons under war-time free-speech convictions. The majority are serving sentences of ten and twenty years, and their aggregate sentences amount to upwards of eight hundred years. A number of church, civic and labor organizations have been trying for a long period to secure the release of these men, and hundreds of thousands of citizens have signed petitions for a general amnesty such as that which at the close of the Civil War freed even Confederate prisoners who had borne arms against the Government, but all amnesty efforts have failed. The Espionage Law, under which the men are serving, was suspended Third Month 3, 1921.

None of the prisoners had any German sympathies. All the German spies and special agents were freed long ago. In every instance where the cases have been reviewed by a superior court the men have been exonerated of any charges of violent acts. All that remains is the charge of speaking or writing against war, and in some of the cases there is even no record of this, and mere active membership in their labor organization was deemed sufficient, in those days of public excitement, for conviction for being a party to "a conspiracy to obstruct the war effort." In all but five scattered cases the men are workmen, who were employed in basic industries and were members of the Industrial Workers of the World. They were convicted in three groups, in Chicago, Sacramento and Kansas City, Kansas.

Recently when a committee representing individuals and organizations interested in upholding the American tradition

of freedom of opinion called on President Harding with a request for a general amnesty in these cases, the President replied that the cases would be considered individually. Later, however, the Administration took the view that only cases where the prisoner had made individual application for clemency could be considered. Inasmuch as fifty-four of the men have steadfastly refused to make such applications the situation is difficult. They take the view that as they were imprisoned in a body they should be let out together. They declare that their sense of solidarity and loyalty to one another will not permit any of them to be a party toward securing any advantage over his fellows. With the prisoners this is a burning moral issue from which nothing can move them. They feel that it is a matter of personal integrity.

Efforts are being made to get the President to consider the cases under some general classification, or at least to take up the matter of reducing the sentences to a reasonable peace-time basis, but so far no progress has been made. During the latter days of the previous Administration some two hundred war-time long-term sentences were reduced to a nominal basis, but so far the President has shown no inclination to follow this precedent.

For nearly three years the United States has been the only country that participated in the war to retain prisoners incarcerated under war-time emergency laws restricting freedom of speech. In England the maximum sentence for such offenses was six months, and the other Allied countries released prisoners of this character under a general amnesty before the close of 1919. In European liberal and labor circles there has been much criticism of the attitude of our Government in its treatment of these war dissenters.

*From the Joint Amnesty Committee,  
233 Maryland Building, Washington, D. C.*

#### A "LOST" BRITISH SECT IN RUSSIA.

##### RELIEF WORKERS DISCOVER NATIVE QUAKERS

Since undertaking relief work in Russia during the war, the Society of Friends has continually had news of the existence of groups of so-called Quakers, but has never been able to make any contacts with the sect, although they have been well in touch with not dissimilar bodies, such as the Doukhobors and the Molokani.

Better fortune, however, has met two of their most recent workers who are now fighting the famine in the Buzuluk area. One of them, a well-known Norwich journalist, describes how they came upon one of those groups as they were picking up all their worldly possessions preparatory to migrating for a more fertile region in the Caucasus. "In the rain the men folk were busy taking their little wagons to pieces and three dromedaries (whether their own or borrowed) looked very miserable and thin."

A meeting was arranged with them before their departure and a correspondent writes:

"As they sat on boxes and benches on the other side of the table one could not help being struck by their fine faces—especially the face of a matronly woman who sat silent with folded hands. Whether it was her headgear or what I don't know, but I couldn't think at the time whom she reminded me of, but it has struck me since that she was a little like Elizabeth Fry as pictured.

The answers they gave to our questions were extraordinarily interesting—especially the fact that according to tradition they had been started about 300 years ago by other people. They looked, I should add, remarkably clean, considering the conditions under which they had been lately living.

They told us that although they refused to register for military service they do register in the Commune for agricultural work. In the Czar's time 609 of them refused to bear arms and were most of them imprisoned, the leader who told us this being one, but was pardoned owing to ill-health.

Kerensky at the beginning of his régime knocked off their chains in Third Month, 1917, and told them to go and register. They, however, refused and said they would rather stay in

prison. After nine days further imprisonment they were then released. The Soviet Government had excused them from military service on the grounds of their beliefs, but one had, however, been sentenced to five years by local authorities, ignorant of the decree of the central Government or else actuated by spite. As soon as the Soviet Government discovered the fact (after a year and a half) he was released. The Government had also excused them from some of the requisitions for corn, knowing that they led a communal life and were true to the Government in not hiding any supplies as many other peasants did. Unfortunately they had been thrice raided by brigands and because of this and the famine were being forced to move.

Questioned as to oaths, they said that they did not believe in them but in brotherly words. As far as marriage went they registered their marriages with the Government when requested but believed that in marriage they were guided by the spirit and that registration or oath is unnecessary. They hold a meeting for the purpose of marriage when "the brother declares to the sister that they will be married." If matrimonial troubles arise another brother says, "brother, you are doing wrong." They do not believe in funeral rites, but if anyone dies a meeting is called to settle the practical details of the burial. In all they consider that (apart from other slightly different bodies) they number one million, but as they do not have any form of organization or any test for membership apparently, they said it was hard to say. As far as the Social Order goes they seem to be very near to Communism—but they seem to desire to be moved entirely by the Spirit and to have no set forms. When a meeting begins they sing together or talk, or sit in silence, and believe that "the same brotherly feeling runs through them all." God is always with them, they said, but they gather chiefly to express themselves and for fellowship.

These primitive Russian Quakers are vegetarians, and their life and religion is of the simplest nature. They say there is no need to pay kopecks to the priest for everyone has equal access to God. They have no special times for their meetings for worship, and at these meetings one and all have liberty to take part. Some of the hymns they sing are marked by a deep spiritual insight and fervour.

The following is a prose translation of two of them:—

"Hark! Speech is growing, the hour is coming, the voice of God is calling us to stand up for the truth. Be ready with free words, or with deeds at your post, be ready to confront a menacing death and cross. Since long ago we waited for the dawn, for long we lived in slavery, for long we waited for a beam of light to break the chains of darkness. But it is enough for us to wait for freedom; we shall go to meet it, fearing not the thorny way, nor the menacing of the powers. The earthly power shall not rule over our conscience. Be ready to openly stand up for your convictions.

Do not give your oath, and do not use force and yet be not a slave to any one; return good for evil, caring not for military honour, respect only the law of love, and reject killing; do not soil your hands with blood.

A cruel fight was fought against slavery to gain freedom. Most unmerciful enmity has been born everywhere but we deny force, we go about a different way, and wrestling we conquer darkness by light and evil by good, not by force, not by blood, and with prison. Only with truth and love we shall overcome the reign of darkness.

My friend, in a moment of irritation do not bury enmity in your heart; you must forgive and like a fog let it all blow away.

My friend, to those who do evil to you return only good; remember they themselves regret perhaps and suffer for thoughtless acts; we all are subject to mistakes; we all are men not only "they."

With noble hearts and mind are those who forgive with simplicity of soul; you also forgive, and learn to show your high gift, and be not ashamed to be the first to stretch your hand."

H. W. PEET.

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### SOMETHING FOR SOMETHING.

Nancy Babb, who supervises the work of the American Friends' Mission outpost at Totkskoye, Buzuluk County, Russia, says she is in entire agreement with the Soviet Government when it says: "He who does not work shall not eat." Of course, this policy does not apply to a famine district, but it applies very fairly to a village that is reconstructing itself after a famine. And it applies pretty generally to all able-bodied people under any circumstances where there is useful work to be done.

It was this principle, coupled with that carefully developed fear of the charity worker, that giving without asking a return is to pauperize, that guided Nancy Babb in her efforts to provide the Children's Homes of her district with sheets, linen sheets, washable sheets, the kind that can be made in Russia, for practically none have come from America. So when she had given away all the children's clothes to the children in schools and institutions and passed out fifty per cent. of the adult garments, she thought she would use the remainder of the clothes to purchase that needed linen. She also needed some wool for valenki (felt boots).

She made a price schedule (and the Soviet officials were not displeased with her terms, nor the Co-operatives either). She would give a woman's green outer coat for 3 funts of wool (most of it is coarse black wool) and a pair of trousers for a half a funt, a man's overcoat for 4, a woman's blouse for a quarter, and so on. That covered the wool situation. For the linen for the sheets her schedule lumped together certain articles of apparel. For 15 arshins (an arshin is 28 inches) she would give a woman's coat or if the trader were a man an old coat, a vest and a necktie. Or for 2 arshins she would hand over a cap, or for 5 arshins a pair of men's drawers, a vest and a shirt. That brought her the linen.

The whole transaction was carried on through the Co-operative store in Totkskoye, and its branches. It was backed by the Government officials, who issued a joint statement with the Quakers that none of the clothing secured in this way was to be sold on the market. And no family was to be allowed to buy more than enough for its own needs.

Enough wool was secured to make 1,500 valenki; enough linen to put sheets on the beds of the 13 Children's Homes in the District with over seven hundred children. In less than three weeks 4,500 arshins were delivered and in addition the people brought their few remaining bolts of linen to contribute freely, not in return for clothes or any payment. Over 2,000 arshins were given in this way. So the "dangerous" principle of "something for nothing" worked the other way. Or might have—except for the fact that every arshin was given to the Quakers and delivered over to the Women's Communist Sewing Circle and thence it went to cover the beds of the children. It was in part a gift of the more fortunate Russian peasants in the famine volosts to their own orphaned children comrades. And it was in part an ingenious scheme to turn the odds and ends of the bales from Philadelphia into a self-help enterprise for the Russians in the five volosts.

So Ivan Chuganov took a half funt of black wool to the Co-operative and carried home a pair of moth-eaten American breeches. He was very greatly pleased, as was the *malchek* who sleeps between the new sheets at the Children's Home.

ROBERT W. DUNN.

### A POLISH "CHILD OF THE LIGHT."

The following remarkable letter was written by William Tysz, a Pole, in regard to a visit to a little community of

seekers after truth. It speaks well for the possibilities of spiritual development.

WARSAW, Poland, May 16th, 1922.

DEAR FRIEND:—

At the beginning of the month I spent a week in Raczkany. It was for me again a time of spiritual rest and satisfaction—a time when one feels that one is near to God. We had many meetings; on the last Sunday there were two. I had two meetings also with the young Friends, who all put in an appearance. There are among them some very promising youths, serious, pure, aspiring. I urged them to hold regular meetings, which they promised to do.

My visit to Raczkany was not only on account of the Friends, but also in connection with a dispute about a piece of land, which concerned three villagers. It is characteristic that the peasants, as soon as they have any difficulty, turn to the Friends. I helped these people, and shall do the same again if necessary. Very many of the neighbors hold with the Friends, but have not sufficient strength to throw in their lot entirely with them. They cannot adopt for their own the strict mode of living.

Again and again I learned from the Friends (who are very sparing of words) of fresh indications of their disposition. A father pardons the horseman who has trampled his son nearly to death—to the astonishment of all neighbors, who has expected stern legal retribution. The belligerents (Germans and Russians) allow the Malevantly, who for a time lived in "No man's land," to cross the front line without hindrance. For, as the soldiers say: "We know your programme. It is true you will not tell us when the enemy is in the village, but neither will you tell the enemy if we are in the village."

Some soldiers, who had been stationed in the village, laid down their arms after they had observed the life of the villagers. And so sincere were their faith that they were not punished for it, but only transferred to labor colonies. Malevanny appears from many accounts of the Friends as a true seer. . . . He often stated in the years 1906-1913 that "destruction will come out of the west."

But in spite of the spiritual fellowship that I found at Raczkany, notwithstanding the firm conviction that in this remote little village of White Russia spiritual Christianity shines in its purest light, in spite of a number of personal friends whom I had unexpectedly gained, my joy was mixed with drops of bitterness.

The reason is this: There is too little life in the community, too little fresh blood. Whereas at the beginning almost the whole village came to the truth, now only 200 persons remain. In late years also a number of families have fallen away—a condition to which they hold fast. And the most questionable; the missionary spirit is entirely non-existent. They are comfortable in their "splendid isolation" and think of no other. And the others are beginning to regard the Friends as a kind of new aristocracy.

The reasons for this sad circumstance are obvious: the isolation of the small group, which the years of war have increased to a large extent, since they have been separated from the Ukraine also; the lack of literature and educated people among them; the numerous military requisitions have made the struggle for existence more difficult, etc. I know that Quaker-like communities in Russia have fallen into religious errors—left to themselves in their village nests. When one just thinks that for the entire twenty-one years their religious literature—apart from the New Testament—consisted of two copies of the letters and speeches of Malevanny, shockingly copied, teeming with mistakes, often entirely incomprehensible!

Raczkany must be helped and that can only be done through a school, which will be a spiritual-intellectual centre by which the new generation, who did not have the benefit of intercourse with a saint of God, may be educated in the spirit of truth and instruction. Otherwise I fear that the flower in Raczkany will not be renewed and in twenty years we shall perhaps only have a sorry, dying remnant. As regards the contact with

modern culture, one can see that the life in Raczkany is throbbing more vigorously thereby.

My earnest prayers are that God may help us to carry through the great work.

WILLIAM TYSZ.

SHIPMENTS received during week ending Ninth Month 2, 1922—2 boxes received.

Contributions received during week ending Ninth Month 1, 1922—\$8,956.87

### FRIENDLY NEWS NOTES.

BURLINGTON AND BUCKS QUARTERLY MEETING was held on Eighth Month 29th. Smaller though the attendance was than that of last time, it was an occasion of great favor to all those attending. Only one visitor from other Quarterly Meetings was present.

Vocal ministry in both the religious and business sessions was clear and acceptable. Christ's words, "Be of good cheer," were dwelt upon as a summons to all who felt the weight of worldly care, and Christ's terms of salvation were freshly presented by another minister. The growing need of a Christian life in these days of world misery, and the saving grace of His word in hours of crisis was the timely subject of another communication.

The strong feeling of harmony throughout the four Monthly Meetings of the Quarterly Meeting, as was expressed in the answering of the Queries, was a cause of great satisfaction.

An account by James M. Moon of his visit, in the company of Allen Clement and Mary B. Moon, to the New England Yearly Meeting of Western, R. I., and also that of Indiana, held in Richmond, gave evidence to the strength of other Friends' testimony to the Truth. Max I. Reich spoke of his journey with his wife and Francis and Anna Walton through Ohio, and with Albert H. Votaw, to Indiana. The finding of a united group of once-scattered Friends in Detroit, Mich., by our friend on his visits, was a satisfying feature of his journey.

J. F. R.

HICKORY GROVE QUARTERLY MEETING, Iowa, was held Eighth Month 26, 1922, at Whittier, and was well attended and was thought to be a time of favor, especially on the First-day following, which was attended by several of our neighbors who are not members as also by some Friends from Indiana, Fairhope, Ala., also from West Branch and Stavanger. Several lively testimonies were delivered inciting us to active worship when met together and also to be actuated by our religious duty when about our temporal business, to be awake from dead works to serve the living God. There were present quite a number of young Friends who by their quiet and interested demeanor were a strength to the Meeting. We in this Quarter having lost by death and removal several of our older members within a short time, some within the past year, feel the loss of their consistent lives and conversation. We hope the younger members will come forward to take their places.

JOSEPH S. HEALD.

THE following was taken from an English paper and sent us. We have no reason for doubting its correctness as to fact:—

In a recent sermon Edward S. Ninde, of the Methodist Episcopal Church of West Chester, Pa., gave interesting data on the Quakers of Rhode Island and Germantown. For five years he preached in a pulpit on an historic spot in Germantown and he told of the gathering of Quakers at the home of Daniel Pastorius in 1688 when the first protest against human slavery was made by a religious body. The early home of Pastorius was a large log house, which was succeeded by a stone house erected on the same site. The property was bought by the First Methodist Episcopal Church, which, realizing the historic significance of the building, did not demolish it, but built the new house several hundred feet to the rear. When the new church was erected the pulpit occupied the

identical spot where more than two centuries before the room was located in which the early Quakers formulated their protest against slavery.

SOME interesting figures concerning bodies of Friends in North Carolina have recently been sent us. Between 1700 and 1800, sixty new meetings were set up, from 1800 to 1885, thirty-two were set up, between 1885 and 1895, fifteen were set up. Between 1700 and 1885, sixty-two were laid down, and between 1885 and 1922, twenty-one have been laid down.

DURING the past year Guilford College, N. C., has had enrolled 230 students, a larger percentage of these have been Friends than ever before in the history of the college.

ONE in attendance at the recent Bluffton Conference makes this significant statement:—

"The only women to break the silence and indeed the only women delegates in attendance were those representing Friends. The fact was noted and commented upon by representatives of the other bodies and who knows but what our women Friends may have 'started something' in our sister denominations."

FREDERICK J. LIBBY is preparing in booklet form for the use of Bible Classes and study groups the course of lectures on preparation for peace work presented by him at the Earlham Conference.

THE old meeting-house at Richmond, as recently noted in THE FRIEND, is a thing of the past. A correspondent writes that an interesting feature of the late Yearly Meeting week was the presentation to the Presiding Clerk of the Meeting, of a chair made from black walnut, which had been taken from the old house built more than a century ago. The chair was the handiwork of a man who was grandson of one who had assisted in the erection of the meeting-house.

THE Social Service Committee of Indiana Yearly Meeting, held at Richmond, has its membership divided into six groups. (1) Educational; (2) Charitable; (3) Americanization and Good Citizenship; (4) Law Enforcement; (5) Recreation; (6) Community Building.

We are told that over six hundred applicants for the freshman class at Swarthmore College have been received this year and only 85 men and 85 women can be entered. During the summer the following letter, we understand, was sent to the applicants:—

"Dear Friend—Simplicity and modesty in the dress of its women has been a tradition at Swarthmore. It is the very earnest desire of the authorities of the College that this tradition should in no way be affected by the trend of modern society. Women students and their mothers are requested to co-operate in upholding and preserving this standard. We hope especially that the mothers of our girls will agree with us that extremes or eccentricities in style of the dress and coiffures are not indicative of the good taste which college women should preserve."

The letter is signed by the President of the Women Students' Government, the Dean of Women and the Chairman of the Household Committee of the Board of Managers. A similar letter is being sent to the men.

WE are informed from Copenhagen through the World Alliance for International Friendship through the Churches that "one of the most noteworthy addresses" before the International Conference of Churches in session this month at the Danish capital was made by our friend, Prof. William I. Hull, of Swarthmore College on the subject, "The Reduction and Limitation of Armaments." In emphasizing the present deplorable world situation our friend cited the careful estimate that there are one million *more* men under arms in Europe

to-day than just previous to the beginning of the war in 1914, and this in spite of the fact that the armies of Germany, Austria and Hungary have been greatly reduced. The two baneful elements in the situation he pointed out to be those of fear and imperialism. "It is time for some one to break through the vicious circle," he declared, and pressed the urgent necessity of organized and immediate action by the churches of the world to guard the world's peace. The World Alliance has widely distributed Prof. Hull's address through the press of the country.

ACCORDING to the *Public Ledger*, Philadelphia, Oxford debaters are coming to the United States to contest with several Eastern College teams. In the list are Harvard, Yale, Princeton, Cornell, Columbia, New York University, Bates, Swarthmore and possibly others.

The two subjects chosen for debate are America's abstention from the League of Nations, and the effect of trade unionism on the industrial development of the two countries. The Americans have agreed to adopt the English system of debate, in which extemporaneous speeches are substituted for set addresses.

The following tallies exactly with a report from Wm. Bacon Evans, recently published in THE FRIENDS:—

Tanius Cortas, Clerk of Mount Lebanon Three Months' Meeting, writing from Ras-el-Metn on the 16th ult., says that the meetings on First-days are well attended and that an encouraging number of young people come to them. The village is very quiet compared with Brummana and other centres where there are summer visitors. Very few people have come from Egypt "owing to rumors of trouble which are not true about the greatest part of Lebanon, where peace rules and there is need only for activity and employment."

DR. HENRY T. HODGKIN has contributed the following account of his late experiences in America. It is taken from a much fuller statement which was sent us:—

We went straight from Richmond to Haverford, where we spent two nights with Rufus Jones and had a Fellowship of Reconciliation meeting that evening which was very well attended. As usual, one felt very much at home among Friends of both branches in Philadelphia, and we were struck with the growing sense of mutual understanding and the determination to do all that is possible together for the Kingdom of God. The situation in Philadelphia seems to me to have developed most favorably since I was there in 1915. The Yearly Meeting has just appointed a strong Committee to try to bring the foreign mission work into relation with the Yearly Meeting itself. We met with this Committee and discussed with them the work in Japan and problems raised by the foreign mission effort.

We spent several days at Moorestown with Walter Borton and his family, greatly enjoying a night in their log-cabin among the pine trees. We did not attempt any meeting while at Moorestown, but met several Friends, and one day I went to New York for an executive meeting of the Board of Governors of the West China University, and combined that with several other important interviews. We spent the last of the week at the Woolman School, where a special week-end conference in regard to the F. O. R. and its future work was being held; I gave an address there and attended the meeting next morning where I had some service, and I also spoke that afternoon to an interested group of about 100 people, after which we had quite a little discussion. In the evening, William Harvey came and took us over to Westtown, where we spent the night. The following day we had a meeting at West Chester and were entertained for the night by the Brintons, parents of those we met in Berkeley. We had a good meeting, and a number of Friends from both branches were present besides others. The following day, Henry Scattergood came and took us to his own home, and in the afternoon to visit a Young Friends' camp where we had the opportunity of talking over things in China. The next evening was our last in Phila-

delphia; we had a joint meeting of Friends at Twelfth Street, where I spoke about the situation in the Far East and the call to Friends. We also had the opportunity that day of meeting one or two people at the home of Charles Rhoads. It was quite difficult to leave Philadelphia.

I cannot begin to tell you of all the kindness we received from one and another and the many expressions of sympathy and appreciation with regard to our work in the Far East and our visit to Philadelphia on this occasion. We had only two nights in New York, but during that time we managed to see quite a number of people. We saw a number of our old Chinese Friends, especially in the Y. M. C. A., and had opportunities in meeting with the F. O. R. committee and individual members. I addressed a good-sized meeting at the Twentieth Street Meeting-house, and we met a number of Friends.

We feel that our time in America, though short, was very well worth while. We do not feel that we have accomplished at all as much as we should like to have done in America.

### RECEIPTS.

Unless otherwise specified, three dollars have been received each from person, paying for Vol. 96.

Richard P. Tatum, Walter L. Moore, Ann Trimble, Grace A. Tierney, Julia T. Hoopes, Elizabeth S. Taylor, Lewis R. Whitacre, Robert E. Cope, Dr. W. L. Hamilton, Margaret J. Scott, Margaret Lownes, Emily H. Pim, Mary Mickle, Charles F. Brede, Emily Forsythe, Margaret Jenkins, Everett Palmer, William B. Harvey, Wilbur L. Williams, Frances E. Whitson, Frank M. Normart, Thomas W. Downing, Lucy S. Satterthwaite, Mary H. Biddle, Frank B. Harker, Mary W. Trimble, Sarah Richie, Sarah A. Conard, Anna B. Jacobs, Anna M. S. Hamilton, Elizabeth S. Brinton, Guilelma Smith, Thomas P. Conard, Ruth A. Clement, Henry Palmer, Jr., Harold Evans, all of Pennsylvania; Arthur L. Richie, Rebecca Evans, Lydia A. Haines, Marietta Wilkins, Sarah W. Stokes, Edward J. Whitacre, Henry W. Whitacre, Rebecca M. B. Jones, Nathan A. Bartlett, David Roberts, Helen B. Roberts, Franklin T. Haines, M. D., Mary D. Shotwell, Walton B. Leeds, John B. Hutchinson, Samuel Bucknell, E. H. Richie, Wm. H. Richie, all of New Jersey; Jesse McKeel, Walter McKeel, H. Foster Owen, Edward Wood, Dr. E. Roberts Richie, all of New York; Jos. S. Gidley, Isabel L. Gifford, Thomas K. Wilbur, Henry T. Gidley, E. A. Bascom, George C. Herbert, all of Massachusetts; Hannah D. White, Martha H. Gamble, J. Howard Edgerton, E. L. Cope, all of Ohio; Phineas Pickett, Indiana; Elisha T. Kirk, Ida O. McGrew, Malinda A. Thompson, Anna T. Tostenson, Ole H. Bryngelson, Chester Mott, all of Iowa; Edith C. Moon, Illinois; Louisa J. A. Keely, West Virginia; Roy W. Rockwell, Alabama; Clara B. Draper, Archibald Crossbie, both of California; Alice Bundy Mischler, Idaho; Carrie E. Williams, Hannah J. Starr, Mordecai F. Starr, Alice Treffry, Sarah J. Stringham, Albert Pollard, Maurice Pollard, Joseph G. Pollard, Cordelia A. Moore, Canada; Hanns Gramm, Gilbert L. MacMasters, Friends' Meeting, Berlin, Germany.

### NOTICES.

A FRIENDS' MEETING FOR WORSHIP has been appointed by Concord Quarterly Meeting Visitation Committee, to be held First-day afternoon, Ninth Month 24th, at the Schuylkill Meeting-house, south of Phoenixville, and close by Williams Corner. The hour for the meeting is two o'clock (Standard Time.)

AN invitation is extended to all women Friends interested in the home economics department at Westtown to be present at a meeting to be held at Friends' Institute, 20 S. Twelfth Street, Philadelphia, on Fifth-day, Ninth Month 21st, at 2.30 P. M. There will be a discussion of questions concerning the new quarters that are being planned for the work of this department at Westtown.

DIED—At her home in Middleton, Columbiana Co., Ohio, Seventh Month 18, 1922, LUCINDA A. ALLMON, in the seventy-third year of her age; a member of Middleton Monthly and Particular Meeting of Friends, Ohio.

—, Twenty-fifth of Eighth Month, 1922, at Springfield Benham, England, late Pleasantville, New York, U. S. A., STEPHEN ROUSON SMITH, aged ninety-two years.



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# THE FRIEND.

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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

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*Editor*

and

ELIZABETH T. RHOADS

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MARTHA A. TIERNY

HOWARD E. YARNALL, JR.

FRANCES R. TATNALL

*Associates*

"'HAVE courage,' says the sun in the evening. 'Have faith,' say the stars all the night long. 'You see, I rise again; you will rise,' says the sun in the morning. 'This way, this way,' he says till noon, and 'Follow, follow,' all the afternoon, and then once more, 'Behold! I go. Have courage!' he says in the evening again. And that sets young hearts a-beating, that kindles the poet's flame and enlarges the spirit and makes the way of the world."—STEPHEN GRAHAM.

### HOME AGAIN.

The First-day trips to outlying meetings this summer have made many of us think over again about our responsibility to our home meetings as well as to any that we may be visiting for the first time. It is comparatively easy to get "under the weight" of a strange meeting. The unfamiliar faces, the fact that we have come as a group to worship with another group, the thought that we may either help or hinder any message in the meeting—all these things make us thoughtful.

But our home meetings are different. We see only familiar faces around us—faces that we know so well that we are a little afraid of them. People are like that—the better you know them the more you realize their positive individualities, and respecting those individualities and loving them, you still stand in awe of them. But that is a digression.

The second reason why we are less impressed by our home meetings is that we feel less responsibility for them. We say that others are older, someone else has had more experience, we couldn't speak in meeting because—oh, there are a thou-

sand ways to finish this sentence. It is useless to go over all the excuses we make to ourselves for being a little less than our best in our home meetings.

The whole trouble is that we are *satisfied* to give a little less than our very best. We are contented to sit still and let others carry the burden of the meeting. The time has come for us to shake off this attitude in our home meetings.

A home meeting is a gathering of friends (little "f") who should love and trust each other so much that they can worship together in unity. One day in the week they should drown the differences that beset any intimate group, in the higher ideal for which they are all working—the common desire that in the meeting God's presence may be felt and His message may be delivered in its purity.

We do not, I think, feel the responsibility for this message sufficiently. We leave it to some one else to say the things that may be meant for us. We don't surrender ourselves entirely for the good of the whole meeting. If our tramps this summer have taught us anything—it should be that each one of us is needed in any meeting. Not everyone can speak, but every one can help by a deep eager desire to have the message delivered. That is the real secret of the two or three—the advantage of group worship over the individual—one can speak while the others support him by their prayers. But the support must be very real and come from a loving consecrated desire to serve our Heavenly Father. If this is our attitude in our sometimes difficult home meetings they will cease to be formal times of sitting together in a meeting-house and become times when our spirits grow and are refreshed.

A. T.

### SUMMER CONFERENCES.

IMPRESSIONS OF EARLHAM CONFERENCE OF ALL YOUNG FRIENDS, 1922.

On the morning that we arrived in Richmond, the Philadelphia delegates gathered in one end of our special car and there Frederick J. Libby told us that the object of the conference was to make us a little more spiritual-minded and able to do our part in the world's work a little better. He reminded us that outsiders are expecting great things of Friends, but that we are not ready for callers from abroad to see how we live at home until we develop a unity of spirit.

With this suggestion in mind, we were soon meeting young Friends of all types from thirteen different Yearly Meetings and a wonderful unity of spirit did grow throughout the Conference so that each member at the closing meeting was impressed with his or her task of carrying that spirit back home.

The outline for the devotional Bible study was entitled "Extending the Area of Good Will," and that was indeed a keynote of the Conference. Is it not the important mission for the Society of Friends to-day? In our morning groups we discussed such topics as "Good Will Within Oneself," "Good Will at Home," "Good Will in the School," "Good Will in the Community," "Good Will Within the Church," "Good Will in Industry," and "Good Will Among the Nations." We

realized that we must have good will in the smaller units if we wish true good will among the nations.

In the two morning class periods, ten classes on subjects of vital interest to young Friends were conducted by as many competent leaders. Unfortunately, no one person could attend more than two of these classes. Clarence E. Pickett led a class in the study of Friends' History, using a little book just published by Agnes L. Tierney. Young people of almost all degrees of Friendliness were in the group and very real discussions arose, but we found that a good way to extend the area of good will among Friends was by wholesome fellowship and a better understanding of each other.

The largest class of the Conference was Frederick Libby's "Training Class for the World Peace Movement." It was a real privilege to study under a man so consecrated to a great cause. He called the World Peace Movement the "Crusade of the Present Age" and said that it is the task of Young Friends to be leaders in that Crusade. To accomplish this ultimate extension of the area of good will, we must have faith and then we must create faith that the thing can be done. A study of the sources of war; of the futility of its cost in life and money, and its disastrous effects upon morale and spirit of peoples; and of a constructive program for world organization, education and agitation, gave us all material to use at every opportunity to spread the vision of a warless world in school or community.

The morning open lectures by Miles H. Krumbine, of Dayton, Ohio, were a very important part of the Conference. They were attended by everyone and Dr. Krumbine's message on "Religious Leadership" made a lasting impression. A young man himself, with all the enthusiasm of youth, an unusually forceful personality and a commanding delivery, he made us all realize the need for religious leaders to-day and the value and defects of youth in such a need. Leadership is necessary because of the small number of persons who reach the high stages of mental development and at present pleasure and power are the dominant aims in modern American life. For this reason we need to revive the Puritan attitude and spirit minus its vices. We need not more Christians, but better Christians. We need the faith of Jesus applied to present-day problems. Jesus showed us that the human heart responds to good will and sacrifice, that the universe is on the side of a loving will and that the cross is essential and must be borne. If we want the success of Jesus we must apply the faith of Jesus in the methods of Jesus.

If we wish to Christianize the world, we must put the social aims of Jesus into our lives; we must improve the time freed by scientific inventions; we must have men of different capacities working together for the improvement of the social order; and we must inculcate Christianity in the coming generation by adding religion to readin', 'ritin' and 'rithmetic.

Finally to be true religious leaders we must find out through the Inner Light what our job is and then have the courage to do it.

The open Forum discussions made us from the East better acquainted with the history and management of the Conference and with the pastoral system. We found a growing desire among the young people of the western Friends for an unprogrammed meeting. The two First-day Meetings during the Conference, which were held after our manner were greatly appreciated by them while some of the eastern Friends better understood the pastoral system after attending the West Richmond Meeting.

The evening addresses by such men as Alexander C. Purdy, Murray S. Kenworthy, recently returned from Russia, Frederick J. Libby and Kirby Page were also very worth while, but to me the times of deepest fellowship and good will were the Vesper services held directly after dinner, when everyone gathered under the big trees on the western slope of Earlham Campus for a sunset hour of prayer and thanksgiving and praise.

This account does not tell of the splendid spirit and social fellowship which pervaded the Conference at meal time and

in the sports, but they, too, are lasting impressions and I believe that the experience at Earlham did make us "a little more spiritual-minded and able to do our part in the world's work a little better."

SARAH R. HAINES.

#### THE YOUNG FRIENDS' CONFERENCE AT FALLSINGTON, PA.

As most Friends are aware, Young Friends have for some years past made organized effort to take part in the spirit and the work of the Society of Friends. In several communities they have met at regular intervals in groups known as Fellowship groups, that they might, through discussion and worship, receive guidance and strength to perform well those tasks which they found before them. From the comradeship and the common purpose within the group, its members have derived added earnestness and eagerness in keeping up a high standard of worship in our meetings, and in taking part in the activities of the Society. It was felt, however, that even greater strength and enthusiasm might result if Young Friends from several communities came together to talk over and pray over their problems.

Accordingly a small Conference was arranged for, to be held at Fallsington, over the week-end of Eighth Month 13th, to which were invited several Young Friends from different neighborhoods, who were interested in promoting the fellowship and the spiritual power of their meetings.

On Seventh-day afternoon a small group of about thirty people met at Fallsington Meeting-house. After an hour or so of games and general social time, and a camp supper indoors, a meeting was held, addressed by Alfred Lowry.

He impressed us with the necessity of our keeping a "narrow mind," that is, of sticking firmly to what we believe to be right, and bearing testimony to that effect; to live near to God, to do His will in whatsoever He may ask of us, and not feel obliged to sanction every popular idea which arises, merely that we may be called "broad-minded." He did not try to paint the way to Heaven with the bright colors of spectacular achievements and glaring triumphs made easy as a result of our Christian faith, but rather showed us the quiet way in its ungarished, everyday aspect, void of all pomp and splendor and rich reward. The meeting closed with a few moments of devotion, in which fellowship between ourselves and our Heavenly Father was strongly felt.

On First-day morning we scattered to various small neighborhood meetings. It was felt by all that our smaller meetings need to be "appreciated" by our genuinely interested presences, and that this duty does not rest only on the visiting committee, although, as Alfred Lowry subsequently pointed out, those of us who belong to small meetings must not yield to discouragement if we are not so "appreciated."

On First-day afternoon we held a Fellowship meeting, in which we discussed subjects relating to our responsibilities for the increased spiritual power of our meetings, and for our communities.

The trend of the discussion was very consistently in line with Alfred Lowry's talk of the previous evening. It seemed to us that what we need most is not to concentrate our efforts on big projects such as community reforms and social evangelism, but rather to draw closer to God, and to our Saviour; to make Him our Friend, our Father, in a much truer sense of the words than we are usually apt to do; to really apply Christ's doctrine of love in our work; to find out God's will for us in our every-day life, and to do it hour by hour and day by day, so that we really *live* His will. Of course, there are big needs in the big world, but if, instead of rushing impetuously to right earth's wrongs, we listen to the still, small voice within us and do the little things just as they come along, God will give us the bigger things in His own good time. Perhaps we shall find, in the fulfillment of the smaller tasks, the accomplishment of many a larger one.

Aside from discussion, we had times of deep and helpful devotion in which our Saviour's presence seemed very close indeed.

Those of us who attended the conference feel a very distinct

sense of gain, both in spiritual courage and strength and in the confidence that through our Fellowship groups with our common purpose and united efforts to draw nearer to God we may grow in value to the Society of Friends and to the cause of Christ.

SARAH BISHOP.

#### THE COLORA CONFERENCE.

We wish all of our Friends could feel the fine spirit of devotion that characterized the Colora Conference. The weekend of Eighth Month 26th we gathered and were entertained in the hospitable Balderston and Lippincott homes.

Two definite points were emphasized at our meeting. The first was our loyalty to our Quaker ideals; the second, our call to service. One said: "I am glad, proud and humble to be a Friend." Another spoke from his experience abroad. Both French and Germans, he said, are discussing Friends and wondering whether our way of Love is not after all the only way of Life.

Many people, we were told, are eager to serve, but often they hesitate because the task is small and insignificant. It is always a temptation not to do anything because we cannot do the thing we like most. The goal of our lives should be that great ideal of consecration—"It is not I that live but Christ that liveth in me."

There is work for us to do at once in Public Education. If we demand a "guarded education" for our own children, we have work to do in the Public Schools to make such an education possible for all children.

Following this call to service, we were told of some work that has been done this summer in one of the colored districts of Philadelphia. Every First-day evening Vesper services have been held on one of the playgrounds. These were arranged for by a conference of ministers and social agencies and they include colored and white people alike. Each week a different denomination conducts the meeting.

Most of all we must remember our fundamental principle—If God is indeed the Father of us all then we are all His children and brothers one of another.

#### NORRISTOWN AND HATBORO.

On Eighth Month 6th an automobile load of Young Friends visited Norristown Meeting. Norristown is counted one of our smaller meetings, but, after all, it is the spirit of the meeting that counts and not its size.

In the afternoon the group attended the Monthly Appointed Meeting at Hatboro. Quite a number of the neighbors were present as well as several Friends from Germantown. A desire came to the meeting that our personal differences and prejudices might be submerged in an effort to carry out God's greater plans for us.

#### FORTIFICATIONS.

They had planned for almost a week to make the fort right back from the edge of the sea, with the tide coming in. With fine independence they ignored what others might think of two big girls playing in the sand and with shovel and shell they set to work.

It was fun to scoop out great handfuls of the warm, wet sand and pile it up, shaping it carefully so that the wall would be wide at the base. The task became allegorical. "This is the way a wall was begun around our lives," said one. "This is the way we have reinforced it by our own experience," said the other, beginning to dig inside the fort. "We must make our wall both high and wide to withstand the rush of the waves," they both said.

One place they made the moat too close to the outside wall and the water filling the ditch washed away a little place in the fort. "Those are little temptations," they said, and filled in the moat.

Even their method of work was symbolical—one worked slowly and painstakingly, patting and smoothing the walls. The other impetuously scooped up great handfuls of dripping sand and piled them higher and higher like massive rocks. "We need both methods," they said, and worked together.

At last the wall was finished and with quiet contentment they sat back in the sun to wait for the first wave to wash against their fort. Even then they were not idle. There were many little cracks on the inside that they reinforced while they talked out their fancy. The moat—they said—had been made around their own forts by friendship and understanding. But the real strength had come from within, an upbuilding of the wall by prayer and quietness. And then the waves, there were always waves—fear, spiritual laziness, the temptation to be satisfied with the second best. It kept one busy, they agreed, piling up the reinforcements.

Then noon came and they left the beach and the tide washed away the little fort of sand. But the walls around their own lives remained.

M. A.

#### BOOK REVIEW.

[All good followers of "the long trail, the trail that is always new," will welcome this new book of Stephen Graham's, for the review of which we are indebted to *The Atlantic Monthly*.]

"TRAMPING WITH A POET IN THE ROCKIES," BY STEPHEN GRAHAM. NEW YORK: D. APPLETON & CO.

Perhaps the title of this book will repel more persons than it will attract. It is likely to suggest to many a reader outpourings of ecstatic rhapsody, conversation as rarefied as the mountain air that the wayfarers breathe—together a work more "precious" than valuable. If such is the impression, the reviewer's immediate duty is to undermine it. The book is not one that the virile, red-blooded reader to whom publishers so earnestly address their wares is bound in self-respect to shun. Indeed, he, no less than the old-fashioned gentle reader, should enjoy it. He should admire the adventurous spirit and the light-hearted courage of the two heroes in plunging into the wilderness of the Rockies, following no trail, not knowing where or when they would come out, provided with food for but a few days and with neither rod nor gun wherewith to replenish their supply—or does that admission disqualify them from all claim to a red-blooded American's interest and sympathy? Well, anyway, the old-fashioned gentle reader, who believes that poets are the best company in the world, will like this book; and it will strengthen him in his belief.

The poet who accompanied Stephen Graham is Vachel Lindsay—Vachel pronounced to rhyme with Rachel, not with satchel. We get from Graham some picturesque description—not too much—of scenery, and a most delightful portrait—still incomplete—of Lindsay. After reading the book one wishes to have the complement to it—a book by Lindsay passing lightly over the scenery and the adventures and presenting a full-length portrait of Graham.

"My companion has two voices," writes Graham, with the candor that tramping through the wilderness with one other man ultimately compels. "One is that of a politician, harsh and strident; the other is that of an Homeric harper and ballad-chanter of the days of old." And he cannot refrain from quoting—not too literally:

Two voices:  
One was of the deep,  
The other of a poor old silly sheep.  
And . . . both were thine!

And this after Graham in his preface has asserted that Lindsay is almost inarticulate!

Come, Lindsay, fall to and lay on; let us have your book on Graham; it will be as interesting as his, though it can hardly be more amusing. And let us hope that when it does appear it will not be disfigured, like this, by innumerable misprints. When we read of Johnny Applesed "going ahead of the pioneers of Ohio and Indiana and painting apple orchards," we marvel yet again at the inspired compositor.

ARTHUR STANWOOD PIER.

LETTER FROM WILLIAM C. AND ELIZABETH  
C. B. ALLEN.

SOLO, Java, Seventh Month 3, 1922.

HADDONFIELD and SALEM QUARTERLY MEETING:—

*Dear Friends:*—To avoid duplication of writing we will address you, hoping thereby to also include our Monthly Meeting in our message.

We have to date covered over ten thousand miles of travel, most of it being involved in reaching our general field of labor. Our sea voyages have been remarkably pleasant. We have the past few weeks been close to the Equator. In Java, at the high altitudes, we have been relieved from the very trying humid heat of the coast cities. Everywhere we have met kind friends among ministers, missionaries or other people.

I had several meetings in Tokio, during the three days our ship called there, also delivered an address at a dinner, where I met some prominent Japanese. Gilbert Bowles had arranged the program previously. Excellent opportunity was afforded to endeavor to correct some of the difficulties between Japan and California and much work in this line has made me somewhat familiar with the situation. At Kobe I met with students of the large Methodist Church South College. Dr. Matsumoto, Acting President, in the course of conversation remarked: "The churches of the world must unite their spiritual forces to abolish war." At Nagasaki, in the Japanese Presbyterian Church, I had opportunity to speak on behalf of our Master.

Before leaving America, the Executive Committee of the California State Church Federation, of which I am a member, gave me letters addressed to the Christian Churches of Japan, China, New Zealand and Australia. The administrative Committee and the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America—I am a member of the latter Commission—also charged me with a message to Church bodies abroad. When our ship called at Shanghai, for a few hours, the National Council of Christian Churches of China was in session in that city, with an attendance of over 1,100. This gave an extraordinary opportunity for presenting the Christian message from America. I had previously left the message for Japan with Christians in Tokio. The feeling of unity and sympathy carried in this manner from one country to another must in some measure assist in bringing about the oneness for which our Lord prayed.

At Canton Christian College we regretted not meeting with Dr. Cadbury and family. But we there met with other Friends, including Morris Wistar Wood, grandson of the late John B. Wood. All these Friends helped us gladly. I held or addressed five meetings around Canton, one being on International Peace in the beautiful Y. M. C. A. building.

At Singapore I was afforded opportunity to meet with the students of several large schools attached to the great educational and mission work of our Methodist brethren. These were times when the presence of Christ was felt. Possibly about half of these young people are non-Christians. We, too, had helpful times with Church leaders in that city when partaking of their hospitality. I especially remember there, Bishop Bickley of the Methodist Church and Bishop Ferguson-Davies, the Anglican Bishop of Singapore.

When some of our acquaintances and friends asked us why we contemplated going to Java, and seemed to think it strange for us to do so, I could only reply that I felt I should do so. We knew nothing about Java nor the name of a single person there. But it may interest my brethren to hear of how way has been made for us.

Before leaving home I felt it right to particularly ascertain the name of the Bishop of the Methodist Church at Singapore, although he had, as far as I knew, no connection with Java. A well-known minister of the Pacific Coast accordingly gave me a letter of introduction to Bishop Bickley of Singapore. Our astonishment upon reaching Singapore was great when we discovered that he and his family had at one time lived at Olney, Philadelphia, and had been on terms of friendship with our late Friend, Samuel Morris. Bishop Bickley immediately proceeded to open our way around Singapore and

to give us letters of introduction on to Java. These letters led to further introductions after reaching Java; and as but little is known in that country of the Society of Friends they proved to be especially valuable. We became acquainted with the intricate religions and missionary situation in Java, the relations of the established church to other sects, and the conservatism which, with language difficulties, makes it extremely hard for a stranger to operate. We through these channels became acquainted with the "Mission Consuls," who as government officials could close or open my way. One of them had met Dr. Rendel Harris of England, and knowing something about Friends was most cordial and helpful. Thus barriers have, from place to place, been removed and, often after many trials, opportunity has developed to perform service for our Master. One of these circumstances was, that in Bandoeng there has recently been held the annual conference of the Dutch Reformed Church for all the Dutch East Indies. Here were gathered a group of the very sort of men I had traveled so far to see; but I had known nothing about the conference until I stood on the doorsteps of the building in which it convened. After almost one hour's conversation with some of their leaders during which I pleaded for the privilege of addressing them, until I was almost ready to leave from sheer weariness, they most courteously surrendered their program for a season whilst I addressed them. My appeal seemed acceptable and has further opened my way among these brethren. In two cities their leaders have since invited us into their homes for a few days, and this evidence of hospitality has not only been very acceptable, but afforded opportunities for conference and forwarding the objects of our visit to Java.

It would be impossible to speak in detail of our experiences. We hope to sail for Australia on the ninth of this month. Our address there, we apprehend, for some time will be care of our Friend, Wm. Cooper, 267 George Street, Sydney, N. S. W., Australia.

With a message of our love,  
Your friends,

WM. C. ALLEN,  
ELIZABETH C. B. ALLEN.

MORE NOTES OF INDIAN TRAVEL.

(Continued from page 123.)

The Stockbridges are so far advanced that they are hard to find at all. They have always been a progressive people, and have been in contact with the very best of the white settlers, whose influence these Indians reflect. They seemed to have no problems. Here the experiment appears to have been a success.

But a comparatively few miles away from these closed out reservations, in fact adjoining one of them, is the Menominee Reservation. Its upwards of 230,000 acres of land comprise one of the largest tracts of virgin pine and hemlock timber now standing east of the Rocky Mountains. Its 1733 Indians have never been allotted, though all the younger ones speak English and all dress in citizens' clothes.

There are mission schools as well as both a boarding and a day school maintained by the Government, so that there is an opportunity afforded for most of the children to go to school.

This is a typical "closed reservation." No whites are allowed to settle on it or to take up land. Its vast extent is traversed, however, by a number of roads, some of them included in the highway system of the State of Wisconsin. Gradually the white man is forcing in his way. Some of the land is fertile and admirably adapted to agricultural pursuits. Here the Indians are encouraged to clear up farms, funds that they have in the Treasury being employed to erect buildings. The trouble is, however, that although by tribal custom when a man has done this he has a reasonable assurance that he will not be disturbed in his holding, yet there is no legal assurance that should he die his widow and children will succeed him. He is in jeopardy that the results of his energy and enterprise and the expenditure of his share in common funds will pass to strangers. The incentive to this kind of activity

is much reduced. Just why this reservation has not been allotted no one seems to know. An act of Congress is necessary to start the work. So far Congress has done nothing. There is a habit in relation to all matters Indian to blame Congress for what is done and what is left undone. Too often—though not always—the blame is correctly attributed. This is one of the instances where there can be no doubt as to where the responsibility lies.

Some years ago a unique enterprise for the Indian Service was inaugurated on this reservation. A great modern saw-mill was erected with Indian money, together with all of its necessary accompaniments of logging railroads and camps. In all over \$1,000,000 have been invested in this enterprise. Congress limited the total cut to 20,000,000 feet board measure per annum. At this rate it is estimated that apart from any reforestation program, these forests will last for from sixty to one hundred years.

A ride over the fifty or more miles of logging railroad on a small gasoline propelled hand-car to the distant camps gave us an excellent idea of these superb forests, as well as of the modern cutting methods employed, by which every merchantable stick is secured, whilst the tops and branches are piled for burning, leaving the ground clear for the young growth to come on, while risk of fire is reduced to the minimum.

Dinner in a logging camp is an interesting experience. The equipment was crude, but spotlessly clean, whilst the food was more than abundant both in quantity and in quality. But few men were about the camp, as the cutting is done in winter. The rest of the year in the woods is devoted to building extensions of the railroad, of landing stages and other similar constructions, so that no time may be lost in the cutting seasons. The logs are loaded on cars and hauled to the mill, where they are unloaded into a dam, whilst they await being floated into the "hot pond," to be hauled into the mill, where the great band saws quickly convert them into boards or other lumber, the refuse being cut into lath, or if too small for that conveyed to the great furnaces to generate the steam power necessary to run the plant.

The financial returns from this enterprise, especially under recent very efficient management, have been very gratifying, the net profits after charging all manufacturing cost, as well as stumpage, running over \$200,000 per annum. This sounds like a great success. Yet I query if it is. The scheme was to give the Indians remunerative employment and instruction in important methods of labor. Every endeavor is used to get them to work. The results have not been altogether flattering. There are numerous exceptions, to be sure, but in the main Indians do not make reliable employees. So soon as they have earned a little money they want to spend it. Or they want to go and visit friends or relatives, perhaps on some other reservation a hundred or two miles away. Without any warning they fail to report for duty and will be gone for days or weeks at a time. If the position held is an important one, a "rider" say, it will mean that one saw and its crew must remain idle till the place is filled. It cannot be wondered therefore that with this serious lack of continuity of effort there are comparatively few Indians employed in really important positions in their own enterprise. In the woods they do better than in the mill. The experiment has not gone on long enough, however, to prove just what it will amount to as a civilizing influence on the Indians. If it shall prove that it is not successful there, no matter what its financial returns, it can scarcely be viewed as a justifiable governmental enterprise.

From these vast forests we have taken away memories that will last for long—those of trilliums of wonderful size, and of acres of lupines, blue and lavender and pink and white. Here and there brilliant hued columbines would add their beauty, whilst moss and ferns in great banks provided verdure in plenty. Over all towered the great trees arching far away into the sky, soon alas, to be ruthlessly destroyed to fulfil the purposes of man.

On these three reservations could be seen the results of the

operations of the governmental policies in handling the Indian problem. To me both told the same story. Where character had been built up, where the individual had been developed, there was success. I am convinced that allotment is necessary for any real progress, just so soon as the Indian is ready to make an effort for himself. Doubtless there has been far too active an attempt made "to set the Indian free." He has been declared competent and given a patent in fee in hundreds of cases just because he had gone through the eighth grade in school, or for some similar reason, when he was yet but a child in many ways and by no means qualified to take care of himself or of his property.

Naturally the question comes up, in the light of experience, as to whether he will ever be competent. The answer must be unqualifiedly yes, but not till after the expenditure of many patient years.

(To be continued.)

## CHILDREN'S CORNER.

### IN NAZARETH.

The olives girdle Nazareth,  
And far away the great sea shines.  
The night wind when it whispereth  
Bears in its heart a dream of pines.  
And nearer with their blown perfume  
Are rosy drifts of almond bloom.

But the hill town of Nazareth  
Lies dully sprawling in the sun,  
And all its round of mortal breath  
Is meanly said and meanly done.  
(Oh, never, so the Prophet said,  
Messias comes from Nazareth!)

The Elders quarrel in the street,  
And there is cruelty and pride,  
And save for one low cot and sweet  
"Tis even as the world outside.  
But there, "Thon't weary, mother mine;  
Use thou my feet instead of thine."

Old Joseph, toiling manfully  
At joiner's tasks from day to day,  
Looks up with work-worn eyes to see  
Strong hands that bear those tasks away.  
"My yoke is done, thine soon shall be;  
Take thou thy rest and trust to me."

The swarming chi dren strive and cry,  
And one falls hurt, a puny thing  
Unmarked save by His pitying eye  
And eager hands that rene bring.  
"Like as a mother comforteth,"  
Issoothed that child of Nazareth.

Blind Reuben sits outside his door  
And lifts his wan face to the light.  
"Shall he go darkly evermore?  
Father, let me give back his sight!  
Not yet? Even so then let it be,  
But speed the day for him and me."

Thus pass the slow years one by one  
Beneath that lowly thatch of brown,  
Till all the tender tasks are done  
That lit the squalor of the town.  
Incarnate love more strong than death,  
The Christ fares forth from Nazareth.  
(God helps us all in Nazareth.)

—ELEANOR DUNCAN WOOD, in *Youth's Companion*.

"God offers to each man truth or repose; you must choose between them, you cannot have both."

## THE AUSTRALIAN PEACE ALLIANCE.

To THE FRIEND:—

In this letter we bring forward for your consideration a suggestion concerning this most vital matter and all that it involves for the welfare of mankind.

It is obvious that the peoples of the world pay the price of armaments and war in many ways, and that the price is a heavy one, even in time of "peace," when the next war is in preparation. We therefore suggest that the peoples should have an opportunity to state definitely whether they wish to retain this ancient system, and that the question should be put to them apart from any other political issue.

*Let simultaneous referenda be held, after negotiations by international conference or otherwise, putting before the men and women of each state this or a similarly-worded question:*

*Are you willing that this (Republic, Kingdom, Duchy, Dominion, Commonwealth, Federation, or as the case may be) of \_\_\_\_\_ should disarm completely, on condition that the other states specified below do the same?*

Here would follow the names of the other states, with a memorandum to the effect that each of them was putting the same question before its people at the same time.

In the event of a universal reply in the affirmative, governments could at once abolish all preparations for war. Should there be any negative answers, friendly persuasion could be brought to bear on the peoples so voting, with the object of inducing them to fall into line with the rest of the world.

Certain objections must be considered:

**THE COST OF SUCH REFERENDA.**—If each state paid for its own referendum, the cost would be fairly distributed, while, if the result were complete disarmament, the cost would very quickly be saved.

**PEOPLES UNDEVELOPED POLITICALLY AND TURBULENT BORDER TRIBES.**—If a people were not sufficiently developed to understand a referendum, they would not be likely to be a serious menace; it might be necessary for a time to have some kind of local police, under international control, to keep order.

We believe that the suggestion made in this letter is sound in principle, and should be adopted at the earliest possible moment, in the hope of thus ending the awful scourge of the war system by a decisive act on the part of the peoples of the world. It may be impossible for a time, but if it be eventually adopted, much preliminary thought and discussion will be necessary, and cannot begin too soon. We therefore bring it under your notice now, and, if your consideration be favorable, we would ask your advocacy of such referenda.

Yours respectfully,  
E. M. MOORE,  
Secretary.

P. S.—More than a thousand copies of this letter are being sent to many parts of the world, and a summary of replies will be published.

## BENJAMIN FRANKLIN'S PLEA FOR PRAYER.

HARRY M. CHALFANT.

One of the most significant incidents connected with the Disarmament Conference at Washington was the plan of President Harding in arranging that the first session should be opened with prayer by the President's pastor, Dr. Abernethy. This act of the President has been a source of great encouragement to all those American people who are sincere followers of the Prince of Peace.

In view of this conference and its purpose it has seemed good to me to recall a motion which was made by Benjamin Franklin in the Constitutional Convention in the summer of 1787. Representatives of the thirteen colonies were assembled in Philadelphia, laboring earnestly to formulate a constitution which should become our fundamental law and which should bind the thirteen colonies into one nation. Day after day these men talked and planned for the future of the republic.

One of the greatest difficulties encountered was the pro-

vision to be made for representation in the senate. The larger states were determined that representation should be in proportion to population. The smaller states contended for equal representation in the upper branch of the legislature. As the end of June drew near, it seemed that the convention was hopelessly deadlocked. A number of delegates had quit the convention and returned to their homes. New York had but one sole representative left, the young man Alexander Hamilton.

These were some of the conditions existing in the convention on the day that the venerable Franklin arose and read his reasons for a motion that the sessions be opened with prayer. The average American can never know how much his country owes to the great character and unsurpassed diplomacy of Benjamin Franklin. In his youth, unfortunately, he had not been as strict in his morals as the standards of either that age or this age require of a young man, but with the arrival of his mature years he seems to have come into a faith that proved a mighty factor in shaping his conduct and which has left a lasting impression on the republic which he helped to form.

The motion which he made relative to opening the convention with prayer did not prevail. But without question the effect of his words was very great. Because of infirmities he rarely spoke extemporaneously in that convention. It seems to have been his habit to write out in full what he desired to say in order that he might be very exact in his language. After reading his addresses they came into the hands of those who were keeping records. James Madison made the full set records of the convention, and it is evident that the sayings of Franklin recorded in his journal are full and exact.

It is from Madison's journal that we quote Franklin's motion and the speech which preceded it. It is worthy of the most careful study of every thoughtful American. There are some sentences in it which are classics within themselves. It is as follows:

"Mr. President: The small progress we have made after four or five weeks close attendance and continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances.

"In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of light to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible to danger we had daily prayer in this room for the divine protection. Our prayers, sir, were heard. And they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we not forgotten that powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and by-word down



to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war and conquest.

"I, therefore, beg leave to move—that henceforth prayers imploring the assistance of heaven, and its blessing on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

### TEMPERANCE.

The material for this issue has been furnished by Benjamin F. Whitson.

"Forward," then, but still remember how the course of time will avenge, Crook and turn upon itself with many a backward streaming curve.  
—TENNYSON.

THE time is gone for discussing how and why the Eighteenth Amendment became a part of the organic law of the nation. It is the law. It must be enforced. If not, the name of the Federal Government will become a by-word and a mockery.—*Philadelphia Ledger.*

THE GENERAL SITUATION as to the suppression of the traffic in intoxicating liquors in the United States constitutes an interesting study in mass psychology. It is not more discouraging than ordinary human nature. In many respects the behavior of the group is not different from that of an individual under like circumstances. Consider the similarity. Many a drunkard has been ashamed of himself at lucid intervals and has resolved to reform. Many a moderate drinker has seen the danger and wastefulness of his habit and has for a time abandoned it. But only the man whose change of action springs from deep-rooted, religious convictions is likely to hold firmly to a decision to reform. Those actuated by motives of policy only have yielded again to appetite, believing they could limit their practice to "moderate" drinking and quit if they want to. The saloon-keeper, the advertiser, or some one otherwise interested financially, has often been the seducer, but the work of "sobering up" has never been an easy task for individuals. Have we any good reason to think it should be different for organized groups of individuals?

WE SEE THE COUNTERPART in a nation not grossly inebriate, but sufficiently addicted to the drinking habit to become, through the awakening influence of prophets, seers and sages, in good measure ashamed of itself—ashamed of being a beneficiary and accomplice in debauchery and crime through the system of licensed saloons. We have seen this nation, after thirty years of education on the subject, considering seriously the visible effects and the probable future effects of continuing it. In a time of testing we have seen our country, aroused and vehement in denunciation of the economic waste of the liquor traffic, opening the way for the people to legislate against it to the extent of making it an outlaw in industry and commerce. In a sweep of sentiment, full of indignancy rather than love of righteousness, we have seen the States ratify the Eighteenth Amendment by a majority unequalled in the passage of any previous amendment to the Constitution.

Uncle Sam had resolved beyond a doubt to put away this reproach. He meant what he expressed, and he believed that the way to quit a bad habit is to quit completely. The result was unparalleled in benefits to society. Every child in the family, even little, recalcitrant Rhode Island and Connecticut, and impudent New Jersey, began to receive advantages from the new rule in the household.

THE SUPPLY IN THE SIDEBARD, however, had not been emptied into the sink. Uncle Sam's convictions were not so deeply grounded as to impel immediate self-renunciation to this extent. But the test of spirit has come. The stock in the cellar as well as the sideboard is nearly exhausted. Old chummies have been "hashing it over." The dealer has been

around saying there was no need to be so radical; it was wrong to make a rule so drastic; it had been wiser to be a moderate drinker; one's "personal liberty" is a Divine prerogative and should be asserted to prevent its being forgotten. Uncle Sam has listened and is listening to these seductions. His old thirst has a hold on him. He is half sorry he signed the promise. He is tempted to break it defiantly. He has more than once chuckled when some of the boys connived to break it secretly. The prophets and seers and sages seem to him rather sanctimonious. He needs the bracing effect of a courageous and optimistic helper with a strong backbone and genuine religious conviction.

MEN HAVE BACKSLIDDEN, NATIONS MAY.—The history of sixty years ago affords numerous illustrations of States that adopted one or another form of prohibition and abandoned it later. Massachusetts was one. It decided on a five per cent. alcohol limit, but discovered very soon that the unscrupulous character of the dealers in liquors made impossible any halfway rule like that. Such an attempt at regulation would be as futile now as it was then. Men do not cease to be drunkards in that way. They must leave off entirely. So with States. All compromising with the liquor traffic is sure to fail, for many of the men engaged in the business refuse to submit to regulation. Success is possible only along the line of complete elimination of the supply. Not in modification of the law, but in enforcement is there hope of satisfaction to the people. This chatter about "light wines and beer" will all cease and be forgotten as soon as the red liquors are properly disposed of by suppression of supply and expression into the gutter.

THE REAL ISSUE IS NOT "light wines and beer" as some would have us think. Back of this screen is public indifference to the enforcement of the law against the heavier drinks and an organized, underground traffic without interference in every kind of intoxicant that men can be induced to buy at a money profit to the maker and vender.

We hear much about "bootleggers," "private stills," "brewery thieves," etc., but the "hooch" that is back of all is no low percentage drink. Suppose we allow light wines and beer. Is not the red liquor with us still? Can it be any easier to eliminate the disreputable, unscrupulous, underground maker and vender of "hooch" if we license saloons for the sale of beer? Saloon-keepers and their kind are not noted for piety and respect for law, especially since the Eighteenth Amendment suggested to the law abiding class that the only creditable thing to do was to shut up shop. Those remaining represent the most unscrupulous of their class. The real issue, therefore, is whether or not the police power of the United States shall admit defeat and surrender ignominiously to this lawless element or whether it shall continue the conflict until respect for this law is as noticeable as respect for other laws.

WE ARE BETTER OFF NOW than before we enacted prohibition. A friend of mine, formerly much opposed to prohibition, has returned recently from a business trip to the Pacific Coast with numerous stops along the way from Atlanta, Ga., in the south to Toronto, Canada, on the north. I asked him to tell me frankly if the country over is any better off under prohibition as at present enforced than in the old days of license. His answer was prompt and decided: "We are much better off," he said. "Rotten as the condition is, it does not equal the days of the open saloon. We are making progress toward better things."

"WHEN I am feeble as a child,  
And flesh and heart give way,  
Then on Thine everlasting strength,  
With passive trust, I stay,  
And the rough wind becomes a song,  
The darkness shines like day."

—A. L. WARING.

## THE GOVERNMENT AND THE C. O.

## SOME INNER WAR HISTORY.

T. Edmund Harvey, in the last number of the *Friends' Quarterly Examiner*, throws valuable light on some of the inner history of the Government's dealing with the problem of the conscientious objector during the war.

"Only a few know all that went on in the Cabinet and the part played by individual ministers and the Civil Servants who advised them. Even the part of Parliament is not easy to describe. What went on behind the scenes in the great offices of Whitehall cannot be told to-day and probably never will be. Some of those who cared deeply and gave much thought and effort to secure that justice should be done will never be recognized as having done what they did. They did not do it for any reward of thanks or fame, and it is so that history is made.

"I believe that it was Minister Asquith who, when the Act was being framed, insisted that the definition of a conscientious objector to military service should not be narrowed down to include only those whose objection was definitely religious in its character. In this respect the British Act contrasts favorably with the American one, which insists on membership of a denomination or society whose tenets preclude acts of warfare. . . . We owe a great debt of gratitude to the strenuous efforts of Walter Runciman to prevent a general misarrangement of the intention of Parliament in making provision for the Conscientious Objector. In particular, when the majority of Tribunals had shown their ignorance of the Act by ignoring the alternative of civilian 'work of national importance,' and the Cabinet had been persuaded to set up a Committee to assist them in arranging for this, Minister after Minister refused or found himself unable to take charge of the unpopular task, until at last Walter Runciman attached this unwelcome Committee to the Board of Trade.

"As time passed, the injustice and irrationality of the working of the Military Service Act weighed heavily on the minds of many who did not share our point of view. Individual members of both Houses of Parliament made repeated private efforts to get redress. In particular the Chairman of Committees, J. H. Whitely, and with him Lord Hugh Cecil, spared no pains to this end.

"At this stage of the war the one member of the Cabinet who had most understanding of the Objectors and who most desired to alleviate their position was probably Lord Milner, who had been deeply moved by the case of Stephen Hobhouse and took the trouble to read Scott Ducker's account of his experiences, though he was far from sympathizing with his views. But Lord Milner was in a minority in the Cabinet, and so the Government's policy underwent no fundamental change. Lloyd George never understood the position of the Absolutist.

"We read in J. W. Graham's book ('Conscription and Conscience') the story of the men to whom just treatment was not given and who could not secure redress. I have sometimes gone away from a Government office burning with indignation at failure to secure the reversal of an unjust decision. But there were other times when immense pains were taken to get justice done.

"Even the War Office was not without its better side. Heartless as the military machine must necessarily be, it is never wholly a machine, for it is worked by men who must be sometimes more than cogs in a wheel.

"If the man in the street did not understand the 'C. O.' still less could the men of the old professional army. I well remember one occasion when I had gone in the early days of the Act to the War Office to attempt to secure redress for some case of injustice. It was a holiday, but the war and the War Office went on as usual. The great man into whose presence I was finally taken was evidently puzzled by the strange beings with whom he had now to deal. But he had just found a new and unexpected weapon. 'I've got a little book here,' he said, taking down a small New Testament from his desk, 'and I've been looking in it to see if I can't find something to settle with them. And I've got them! Look here: "Fear God

and honour the king.'" How can they believe that, if they won't obey the King's regulations? He paused a moment with a pleased smile, and then added: 'And I dare say, when I can find time, I shall be able to find a few more things here for them.' I am afraid that the need for getting on with the war did not leave him much time for a prolonged study of the little book."

H. M. PEET.

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NINTH MONTH 12, 1922.

TO THE EDITORS:—

I hope that you will find it possible to publish in your next issue the appeal for Vienna. A letter from Dr. Hilda Clark received to-day states that conditions are worse than at any time since the winter of 1918. It will, therefore, be necessary to expand the relief program.

Sincerely yours,

SYBIL JANE MOORE,  
 Assistant Secretary,  
 American Friends' Service Committee.

IN VIENNA NOW.

Kronen at 66,000 to the dollar have caused among the Viennese an amount of suffering difficult to exaggerate. What Chancellor Seipel said at Geneva—"I am knocking from door to door for bread"—is true not alone of the government, but of the people.

This summer did not bring the customary relief from acute misery. The rapid depreciation of the krone produced an unprecedented rise in prices, a scarcity of food and an appalling amount of unemployment. Mothers found it impossible to purchase milk for their babies and proper food for their children. Everywhere the financial collapse brought hardship. There were empty beds in the children's hospitals because parents could not meet the cost of hospital care. Holiday homes in the country for sickly children, and welfare centres, could not pay their staffs. The government had to discontinue its help to the land settlements.

The Mission was overwhelmed with calls for help. With only twelve members it did its best to meet the situation. It cabled for additional personnel and funds, and large consignments of clothing. It promptly subsidized the milk supply; it issued numbers of kitchen dinner tickets; it stretched its resources to the utmost to meet the emergency that has become almost a fixed condition. The hope that it would not be necessary to appeal for further relief vanished. There is nothing to indicate that Vienna does not face a winter of perhaps as severe suffering as Russia. All the departments of the Mission will need to be continued on the largest possible scale; and every effort will go toward building up the constructive side of the work.

The Agricultural Department will endeavor as its first object to increase the milk supply. Most of the cows previously placed with the farmers have been paid for, so that there is not a sufficient quantity of milk coming to the Mission to provide a daily allowance of a pint of milk for the 10,000 children who have been receiving it. It is estimated that it will be necessary to purchase 350 cows and 50 tons of oil-cake to insure an adequate supply during the winter. Unfortunately, the hay crop was poor because of drought; and its consequent high price made another problem for the farmers and the Mission.

The most promising means of giving permanent help is through the land settlement movement. Two hundred and

sixty houses have been built by the settlers, and it is expected to bring the number to 500 by the end of next month. All is not hopeless when children are active and healthy and gardens are yielding remarkably well. But this fortunate condition applies only to a few hundred people, and there are literally tens of thousands of people in Vienna who again face a winter without fuel, or clothing or adequate food.

The Mission is appealing for funds for the fresh milk scheme, children's institutions, anti-tuberculosis work, clothing and the land settlements. If the depreciation of the krone continues, starvation must result; and the government has no resources with which to avert it. It is to be hoped that such fears will not be realized. It cannot be that Vienna will knock in vain at our door for bread.

#### HORSELESS RUSSIA.

We are wont to boast of our horseless age; but in Russia the disappearance of the horse is a tragedy, not a matter for pride. As the Russians say: "A peasant without a horse is like a bird without wings." Without horses famine is inevitable, and there are now few horses in Russia. From the outbreak of the war the number steadily decreased until in 1921 there were only 84 per cent. of those in 1914. The last year has seen a further decrease of 70 per cent. Many died from the lack of fodder, most were killed for food. Agricultural villages of 2,000 people have perhaps 50 horses. The Unit is convinced that the only way of giving permanent relief is through getting horses into the districts in greatest need. Every cable urges that money be appropriated for the purchase of horses. With the present dearth of animals the same dreary, awful round of no planting, no bread, starvation stares every peasant in the face. Bread must be bought until there are horses, and unless there are horses from somewhere, there must be bread from somewhere for a long, long time.

Robert Dunn writes: "Every day I think about horses. I think of the horses of a dozen centuries and a dozen lands. Maybe I am asking too much; but I wish all these horses could be in the Russian famine area now. I want them in Russia now because we need them in Russia now. We need them for a number of purposes:

"To cut and transport hay and rye and wheat and barley and oats and millet and other grains.

"To haul wood to burn and wood to build and repair bridges and homes and schools and hospitals and factories.

"To stamp round and round in a hole full of mud and straw making *kisikee* to be burned in the big white Russian stoves next winter.

"To carry the Quaker food from railway warehouse to village warehouse and to carry medicines and clothes over the same route.

"To carry people, particularly the sick, the weak and the aged and those stricken and swollen by the famine. To carry them from home to hospital, from hospital to home.

"To plow the hard, weedy land for next summer's grains. To harrow and sow this land. To turn and tame it again into fruitfulness.

"I never realized what a horse means to a peasant until I saw:

"Six *milch* cows trying to pull a plow.

"A peasant *spading* two dessiatines (5.4 acres) of earth to be sown for next year's rye.

"Women carrying in sheaves of wheat on their backs, two at a trip, two miles.

"Men who owned six to ten horses last summer cutting wheat with a scythe in the blazing sun while mowing machines stood idle in their sheds.

"Twenty thousand dessiatines of good hay standing uncut in one volost.

"Hundreds of Russian farmers sitting helpless in front of their houses wondering what is going to happen to them next winter and the winter after that, if they dare to think that far. Without a horse there is no use of thinking at all.

"If I had a million or two I think I would put it into horses,

I might set aside a part of it for tractors and trucks, but the most of it would go for horses. These horses I would give to the peasants on a loan basis, payment to be made over a period of years through the government banks in products or their equivalent. I am sure such an enterprise would pay if you wanted it to. It would certainly break even. Nothing would go farther to reconstruct agriculture in Buzuluk County.

"Perhaps the Quakers or their friends in England and America can show me the way to that one or two million."

SHIPMENTS received during week ending Ninth Month 9, 1922—49 boxes and packages.

Contributions received during week ending Ninth Month 11, 1922—\$6,244.24.

#### FRIENDLY NEWS NOTES.

WESTTOWN SCHOOL NOTES.—The School opened auspiciously on the 12th, with a full enrollment. The total number on the list is 230, 111 boys and 119 girls. Of these, 140 are members of Philadelphia Yearly Meeting, while 12 are "children with one parent a member." As usual, other sections of the country are well represented, especially the South and Middle West, while it is interesting to note that there are two students from Maine and three from California. The Senior Class numbers 44.

The faculty changes are few this year. Emma Mae January, an old scholar, comes to us as Physical Director on the girls' side. She is a graduate of the Sargent School of Physical Education in Boston, has been a Physical Director in the Cleveland, Ohio, Schools, and this past summer held a similar position in the School for Women of Industry at Bryn Mawr College. J. Ruth Kellum takes charge of the Sixth and Seventh grades. She graduated from Westtown in 1914, from Earlham College in 1919, and for three years has been teaching at Cambridge City, Indiana. Marian E. Thatcher, Westtown, '10, returns to the school in the new position of Executive Secretary of the Alumni Association. It is hoped that through the work of this position an even closer relationship may be developed between the school and the alumni, especially those living at a distance.

Several of the teachers spent the summer in study or travel; Lauretta P. Jones and Eugene R. Raiford were at Columbia, Cebren W. Joyner at the University of Pennsylvania, Jessie A. Wood, at Chautauque, while E. Grant Spicer and Marian B. Rustedt were in Europe.

As has been their custom for several years, the officers of the Students' Volunteer Movement, together with the young men and women who will this winter be presenting this work in the various colleges throughout the country, have been holding a week's conference at the school. They board at the Farm-house, but hold their conference meetings in the committee room at the School. It is a pleasure to have the group with us, and an inspiration thus to get a little in touch with one of the great religious movements of this country. On First-day evening the school was addressed by one of their number, S. Ralph Harlow, who has just returned from Smyrna, where for ten years he has been on the faculty of the International College.

Mildred Joyner, the wife of Cebren W. Joyner, a graduate of Earlham, who has had two years of teaching experience, has one of the classes of Third Algebra. Barclay L. Jones, who has been on the faculty for five years, is this year taking advanced work at the University of Chicago.

TUNESSA NOTES.—Summer vacation is always a busy time at the School. Repairs of various kinds have to be made and competent workmen are not always available. The boys' quarters are sadly in need of renovating and furnishing, but how to meet the expense is a concern to the Household Committee. A play-shed is also greatly desired.

To provide a variety of fruit for the table is one of the Matron's problems. Huckleberries have been scarce and poor this year. Blackberries and apples have to be the main de-

pendence as most other fruits do not grow in this section. Gifts of fruit, fresh, dried or canned, will be greatly appreciated by all of the School family. Send: Care of Henry B. Leeds, Friends' Indian School, Quaker Bridge, N. Y.

The new Allegheny State Park, about five miles east of the School, brings many visitors to look over the buildings and to inquire about the work of the School.

The larger camps in the Park are the Buffalo Science Club Camp, a Boy Scout Camp, a camp for newsboys, maintained by the Buffalo newspapers and the Presbyterian Camp for Girls. The last named has had two Indian girls as guests for each fortnight during the summer.

Henry B. Leeds gave a talk about Friends' principles and the founding of the School to one group of girls, at the request of Marguerite Groves, the manager. Later, he was asked to repeat it for the benefit of another group.

William C. Cowperthwaite had an appointed meeting at the Girls' Camp to which the other campers were invited. This was thought to be one of the most interesting of the four meetings which our friend had during his recent visit to Tunenessa.

ANNA WALTON.

TUNESSA, Eighth Month 30th.

"WILTSHIRE ESSAYS," by Maurice Hewlett, contains a tribute to Friends which the *New York Evening Post* published some months ago. It is in part as follows: "I have said that Christ's teaching has never been followed. His way of life never attempted. That is true of nations, with which so far I have been dealing. Obviously, it is not true of individuals, nor altogether of groups of individuals. Groups have attempted it: Cathart, Patterini, Franciscans, Hussites, Wycliffites, Albigenses, Friends of God, Port-Royalists, Doukhobors and such-like. Most of them have failed owing to internal weakness, the nature of men; some, like the Albigenses, have been crushed out or worn down by the hostility of governments. One only, English in origin, has endured for three hundred years. That is a group large enough to be called something else. It does not claim to be a Church, and calls itself the Society of Friends. By a term of mockery, now become one of affection, men outside it call it the Quakers.

"Founded by George Fox, an unstructured man illuminated by close and literal reading of the Gospels, outliving both a time of persecution and one of moral collapse, that Society has presented to the world for three hundred and more years the nearest approach to the Christ-like way of life which has ever been known. It is based upon neighborly love, it is strictly pacifist; in the face of government it is quietist. So far the likeness is exact. It does not, however, observe the counsel of Poverty, and is in no sense Communistic. In those two points, and in the fact that it has not been zealous to proselytize, it falls short of the teaching of Jesus Christ. But essentially it resembles that teaching in being an enthusiasm, an illumination and a Way of Life. . . . Its doctrine is idealistic and undogmatic.

"What is now extremely noteworthy is that since the late war began the Society of Friends has broken down the defenses which screened it from the world, and definitely ranged itself in Europe as a Christian body with work to do corresponding with the faith which it holds. With no bridge-making to be done, with no gulf between Belief and Conduct, the Quakers of America and Britain, ever since the Armistice, have been steadily at work throughout Europe, and particularly in Germany and Austria, mending the fortunes of broken people, feeding the hungry, clothing the naked, showing forth good-will among men who of late years have shown forth none of their own."

"These figures, referring to money spent by Friends in European relief work, tell their own story; and if we call the work which they represent 'loving our enemies,' as we well may, it is not what they would call it; for they say that it takes two to make a quarrel, and that Quakers quarrel with no sons of men. The matter for the concern of Christendom, is that it is a work which I believe I am right in saying no

other Church, no other society of Christian people, as such, is doing."

A COMMITTEE of London Yearly Meeting is wrestling with the problem of co-ordinating the various literary activities of the Yearly Meeting. In a report to the recent Meeting for Sufferings they stated that the principal Committees connected with the literary side of Friends' work are four: (1) The Library and Printing Committee; (2) The Book Shop Committee; (3) The Central Literature Council; (4) The Friends' Tract Association and the various groups responsible for the publication of *The Friend* (London), *Friends' Quarterly Examiner* and the publications of the Yorkshire 1905 Committee.

The problem involves much and American Friends whose situation in some of these respects is quite similar, should follow the discussion with intelligent interest.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—

Some of the late additions to Friends' Library were—

Atkinson, Wilmer—Autobiography.

Coe—Heroes of Every-day Life.

Fraser—Work-a-day Heroes.

Jenkins—Interesting Neighbors.

Machen—Origin of Paul's Religion.

Mason—Made Free in Prison.

Rowtree—Human Factor in Business.

Strachey—Queen Victoria.

Verrill—Home Radio.

Unwin—As a Man Thinketh.

LINDA A. MOORE,  
Librarian.

A PUBLIC MEETING for Divine Worship will be held First-day afternoon, Ninth Month 24, at Parkerville, Pa. The hour is 2.45 (Standard Time). This will probably be the last meeting for this season.

NORRIS G. TEMPLE.

A MEETING FOR WORSHIP at Center Meeting-house, Delaware, has been appointed for First-day, Ninth Month 24th, at 2.30 P. M. (Standard Time). Friends desiring to attend it may communicate with L. Balderston, 1409 Van Buren Street, Wilmington.

AN OPPORTUNITY FOR FIRST-DAY SCHOOL TEACHERS.—Woolman School is offering a special week-end course of lectures on the Teaching of Jesus extending over six week-ends, beginning Seventh-day, Ninth Month 30th. The lectures will be given by Dr. Russell at 7.30 Seventh-day evening and at 9 o'clock First-day morning. This will enable young Friends who are not free to attend the regular course to get some instruction at Woolman School, and the course closes in time for those who take it to organize and conduct classes in the same subject in their First-day Schools the remainder of the year. This course on the Teaching of Jesus follows naturally after the special course on the Life of Christ given in the early fall last year, and which was so well patronized. The special fee for this course is \$20, including tuition, board and lodging from Seventh-day afternoon to First-day afternoon for each of the six week-ends.

SCIPIO QUARTERLY MEETING will be held Seventh-day, Ninth Month 30th, at Jacksonville, N. Y. Meeting of Ministers and Elders the day preceding.

MARRIED—In Friends' Meeting-house at Ridge, Belmont County, Ohio, on Ninth Month 6, 1922, FRANK ALLEN LOUHOFF, son of Frederick C. and Julia K. Louhoff, and ROSETTA B. DODD, daughter of Joseph W. and Rosetta H. Doudna, all of the same place and members of Somerset Monthly Meeting.

DIED, on Ninth Month 6, 1922, in Philadelphia, HANNAH E. SHEPPARD, widow of Wm. C. Sheppard, in her eighty-eighth year; an Elder of the Monthly Meeting of Friends of Philadelphia.

—, on Ninth Month 9, 1922, in Philadelphia, MARY T. WILDMAN, widow of John Wildman, late of Greene County, Ohio, and daughter of Achilles and Anna Maria Pugh, in her eighty-second year; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

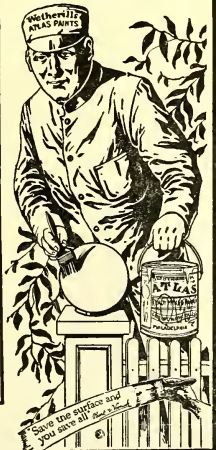
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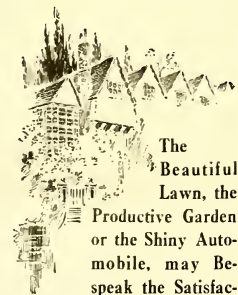
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## "AND HE SAT DOWN WITH THEM."

A minister—not a Friend—speaking at a summer hotel to a group of the guests, gathered for a morning service, called their attention in these words to the story told of the prophet Ezekiel and his visit to the people "who dwelt by the river Chebar." (Ez. iii: 15.)

He went on to express his conviction that the world to-day sorely needs the sympathetic understanding of conditions which the Prophet gained by sitting down with the people "where they sat," for seven days, after which "the word of the Lord," came to him, giving the message which he was to hand forth to the people. With the most sincere desire to help, we may fail because we have reached a hasty conclusion, not waiting to "sit down with them," and gain a real understanding of conditions. A homely illustration of his meaning was given by the minister, in the story of a strayed horse, which was hunted in vain by various people, and finally found by the village "innocent," a man not credited with ordinary intelligence. When asked how he, of all men, came to find the strayed animal he answered, "Well, you see I sat down and thought about what I would do if I was a horse! And then I started out and when I came to a meadow with fine trees and plenty of grass, I thought if I was a horse I'd go in there. And I went in, and there he was!"

Not long after being told of the minister's simple sermon, and the impression it left on the mind of one of his hearers, I happened to see in a journal looking toward a new social order, an article entitled "How They Got In," and found the same subject approached from another angle.

"They" were two young women, who, having finished their college courses, came to "settle down" at home. But they soon wearied of home life, and one reason was "the servant question." "The familiarities . . . that are taken with servants" (to quote from the article), "calling people Ellen and Sarah the very first moment you are introduced to them,"

They left home, and went into Y. W. C. A. work, in which

they felt they would be useful, and "feel too that somebody was dependent on them," but "these satisfied sensations did not come, as expected;" they felt "all the time somehow on the outside."

So they moved on to recreation work only to find that they were "no further in." Then they worked for awhile in housing, and hoped that "helping to furnish comfort and space for home life, that heart of all life would surely land them in a warmer fellowship with the big family of Folks—but no, it didn't!"

Finally, after consulting two wise men, the "seekers" went into a silk mill, and are still there, learning the condition of the workers, getting to know their trades. Sometimes out of work, and "charting a low luxury line." "And what are we headed for?" they write, "We aren't sure. But it seems as if only that is helpful which is expressed in action. Of course one of our aims is to stand on the dignity of manual labor, by doing it," etc.

It is an interesting story, and we respect the honest desire of the two young women to "get inside." We only question their method.

Suppose, for his example, they had "sat down" with the conditions of home life and "the servant question." It was not an old-time Quaker home, to be sure, where "Mother" washed the breakfast cups and silver, and the girls of the family took their share of daily household duties along with the "girls" in the kitchen, and no one thought about titles of address, but were "Mary" or "Sarah" as the case might be.

Yet in all of our homes there is great need of a right getting "inside" the question of household service. So much of reform legislation with regard to hours of work contains some such clause as "this is not to include domestic labor." Why do not our household helpers claim the thought of our best young women as well as the mill-workers?

Thinking along these lines two instances of what may be done came to my notice. Leaving a fine old country home where we had been calling, our hostess said to a cousin who was with us, "Grace is going to come home, so we shall have extra help next week. She says she is homesick and asked if she might come. We expect her to-night. But she is doing very well at S. & R.'s (a large department store), and I really think she has learned some of the things we tried to teach her." Turning to me, in explanation, she said, "Grace is a girl who has lived with us." Her brief words told more than she realized.

The next week a family letter contained this message: "By an entry in an old account-book I chanced upon the other day, I find that K—— has been with us just twenty years on the seventh of next month. I want to make it an anniversary, and am asking all of the 'clan' who feel like it, to send her a message, or a card." What a testimony to both parties! Twenty years of faithful service on one side; on the other "the understanding heart," marking the anniversary with

pleasant messages, calls from friends, a cake with twenty candles, etc.

"Little things?" Yes, but so was the mustard seed that grew into "the greatest of all trees;" so was the leaven that "leavened the whole lump!" "Seekest thou great things for thyself? Seek them not!" Only seek the spirit which sees the great outgrowth of the small. The spirit that pauses to consider, rather than that which hurries by to something promising great results.

The restless young women felt that all good lay in action. But is this always true?

Stephen Graham, in "The Way of Martha and the Way of Mary," says, "Progress itself, the whole modern reform movement as far as it associates itself consciously and verbally with Christianity, identifies its inspiration with that touching of Christ's soul which did not permit Him to pass one suffering man without healing him." . . . "But it is often forgotten that the good which He did was spiritual good. The true way of Martha is not so much giving money to the penniless, clothes to the ragged, medicine to the sick, homes to the homeless, decent dwellings to those who live in slums . . . as it is to touch their hearts, and give them a new outlook upon life."

Can such work as this ever be done without a measure of His Spirit who "knew what was in man?" And can this Spirit be ours without the times of "sitting down," as well as the times of action? If Friends, as a body of Christian believers, have more faith in this than others, are we being faithful to our testimony of "waiting in the quiet," in a day when it is greatly needed? Of "sitting down" until we see clearly the way to press forward?

F. T. R.

## IN THE FAR EAST. JAPAN.

WILLIAM C. ALLEN.

One of the privileges of foreign travel is found in meeting interesting people. In Tokio I met with Ito Kojima, a beloved Christian of Japan, who is believed to be the oldest Christian in that country. He is of very striking appearance, with his venerable face, and long white beard, and attired in the old-time silk kimono of Japan. He was born in 1844, and when eighteen years of age became interested in Christianity. This required no small courage. The houses of the few-known Christian teachers were watched by the police, so he took the novel course of being secretly instructed in the Bible by those engaged in that work. In 1874 he was put into prison, where, for two-and-a-half years, he was kept part of the time in stocks, and suffered much physical distress. He was subjected to the tests of allegiance to the Emperor and of disavowing the Gospel. These at that time consisted in demanding of Christians that they first honor or salute an official, next salute a Buddhist priest, and finally tread upon a cross. This last he refused to do. It was most absorbing to hear through an interpreter reminiscences of his youthful experiences, as the old man, with flashing eyes and earnest gesticulations, narrated the story of the official efforts to destroy Christianity at that period. But with the year 1868 a change had already commenced, and in due course his trials diminished. He is a devout member of the Episcopal Church, but holds all Christians as his brethren, and among other enjoyments, delights in the quiet method of worship of the Society of Friends.

While in Tokio, I addressed a called meeting of the Japanese Christian workers of Japan, held in the Y. M. C. A. A serious-faced group greeted me, and I spoke to them on the question of international peace, relating numerous stories revealing

conditions during and since the Great War, and pleaded that they do all possible to promote a better order in the world. The matter of the Anti-Japanese Legislation in California was uppermost in their minds. They had been much disturbed by alleged utterances from Governor Stephens of that State, to the effect that he had not long before declared that now, as the Washington Conference has secured peace for ten years at least, the people of California could do all they desired to annoy or make unbearable the residence of their countrymen in the United States. I had no means of knowing the accuracy of these telegraphic reports, but met a good many anti-American arguments, and am very sure that good developed from the Conference. We parted in an excellent spirit of sympathy and fellowship.

Whilst in Tokio, I participated in a dinner at the Bankers' Club. It is a beautiful building and one could easily imagine oneself in a club-house in New York or London. On this occasion I met many eminent men of Japan who are dedicated to and feel the great economic and moral necessity of the maintenance of international peace. The venerable Viscount Shibusawa presided. I had full opportunity to enlarge on the possibilities associated with the spirit of internationalism, as it develops from a genuine conception of the Christian faith. I enlarged on the attitude assumed by the Federal Council of the Churches of Christ in America, and its activity associated with concentrating the millions of Church people of America in request to Congress, on behalf of the success of the Washington Conference. I ventured to call attention to the fact that by Japanese admission many dangerous questions had been cleared up at that Conference, leaving only what they call the "California Question" unsettled to their satisfaction. This I declared was a great gain. As to this relatively local matter I could see no other course to pursue than that of patience on the part of all concerned. I concluded with suggesting some practical ways in which we could all assist in promoting international welfare with an appeal for the application of the Golden Rule all round, reminding them of our common heritage as children of the one great Father of us all, Christians and non-Christians alike. This address was favorably received and replied to at length by some of the leaders present.

When in Kobe, I addressed the theological students in the Kwaesei Gakkuin (Methodist College). Dr. Matsumoto, the Vice-President, in conversation remarked: "The Churches of the world must unite their spiritual force to abolish war." Then the question arises as to how much spiritual force the world Church organizations possess; and, is the fact that the Churches generally support war, when their support is demanded, an indication that their spiritual power is limited? Some think so.

Whilst in Kobe, that city was glorying in the visit of the Prince of Wales. The Japanese gave themselves over to much joy on this occasion. The sides of the shops were uniformly decorated for many blocks with red and white bunting, draped in long lines for hundreds of feet at a stretch. Big, gay lanterns were hung from the roofs and doorways of the shops, often at regular distances apart, for many blocks at a time. Many windows had big signs painted on the glass with these words, only in English: "Welcome, Prince of Wales." The whole effect was extraordinarily effective.

Two things I have particularly observed since my visit to Japan eight years ago. First, one sees in the big ports that fully two-thirds of the business men wear European clothes. They were well-dressed, but somehow or other, to my mind, did not look altogether comfortable or as well in them as in the graceful garments of the preceding generation. Second, the manners of the ordinary people on the streets and in the crowded tram-cars did not seem to have improved within the past decade. Whilst the cultured people seemed to be quiet in their manners, the general public pushed and crowded one another, or the foreigners, more than they did a few years ago. Have they acquired the Western assertiveness and are they forgetting their rare courtesy of the past as a result of



adopting our Western push and business methods? I hope not. Meanwhile, I see but small difference in the gentle ways and smiling countenances of the little women of Japan, as, in kimonos and shod with getas, they thread their ways through the crowded streets.

Between Kobe and Nagasaki our beautiful ship cleaved through miles of jelly-fish in the Inland Sea. As evening fell upon us the soft greys of the misty ocean, backed by the mountains of lovely tints and forms, at whose bases were picturesque villages and faintly seen barley fields, made a lovely picture. Then the moonlight became very radiant over the dark water. Most impressive were the lights of the fishing nets, which for miles were distributed over the sea in all directions about five hundred feet apart. They danced and swayed on the surface of the water in a fascinating fashion, whilst near them were the sampans, with the fishermen in them, keeping watch.

So is it given to God's people to put out the Gospel nets in all waters and with simple faith watch over them by day and by night.

#### WANTED—A MOTOR CAR.

[Any one interested in the matter alluded to in this note should address Walter W. Haviland, Chairman of Philadelphia Friends' Foreign Missionary Association, 140 N. Sixteenth Street, Phila.—Eds.]

S. S. Houtman,

SEVENTH MONTH 16, 1922.

We have had opportunity to visit numerous missions within the past three months and have been impressed with the care exercised by most missionary societies over the physical condition of their workers. This is very important because if health is not maintained, and if an unnecessary expenditure of the physical forces is not minimized, the means through which spiritual and educational work should be accomplished is likely to be curtailed or lost. Every ounce of strength that can be husbanded, every hour of the day that can be saved, allows just that much more energy or time to be applied to the primary objects of missionary enterprise.

When we were in Tokyo we discovered that our friend, Minnie Bowles, often was compelled to make long and physically-tiring trips in the close and fearfully over-crowded street cars of that city in connection with her missionary duties and necessary household concerns. Her husband, Gilbert Bowles, often consumes even much more of his very valuable time in the same way during his visitations going around the city. Tokyo has a population of say 2,000,000, and extends over a great area. The time and strength of these dear Friends, as well as that of other members of the staff of the Tokyo Mission is all too valuable to be wasted in this manner.

It has been a pleasure to us to observe how many missions in the Orient are equipped with motor cars. These cars are more important to their users than they would be to them in America. No doubt our people in the United States, who gladly contribute to foreign missions and who are accustomed to using cars for business or pleasure, little appreciate how much more important such facilities are to their workers abroad.

Gilbert Bowles and his wife have not even suggested anything in this line. Their faithful, patient labor has nothing self-seeking in it. But the need is so apparent that, quite outside of the Mission Board which has so many financial burdens to carry, we venture to lay the subject before their friends in this way. A group of Friends around Philadelphia could easily give them a motor car, and, what is equally necessary, guarantee the expense of a chauffeur and maintenance of it. Their health, time and ability to perform the service of our Master would largely be increased thereby. The money so applied would yield a larger proportionate return than if expended for them in almost any other direction.

WM. C. ALLEN.

ALAS for those who have no daily cross!—GOLD DUST.

#### THE MEETING HOUSE.

[Written by one who in his boyhood attended the Friends' School at Haddonfield.]

In Quaker Lane, elm-shadowed and alone,  
In solitude apart from time's demands  
The Meeting-house in aged quietness stands,  
Surrounded by a spirit all its own.

Within the silent building more and more,  
As each newcomer enters from behind,  
The stealing calm enveloping my mind  
Is startled at the creaking of the door.

Oft did the creaking of that door beguile  
The weary hour for me, a little boy,  
And often have I heard in secret joy  
A late arrival rustle down the aisle.

Now gratefully I see on every part  
The sweet simplicity of garb and mien,  
The downcast faces, thoughtful and serene,  
Of worshippers who worship from the heart.

'Til the walls around my senses outward roll  
And vanish in the silence,—I alone,  
Far in the firmament, face to face with One  
Reveal to Him the secrets of my soul.

A few inspiring words from golden Psalm  
Or Proverb, followed by an earnest prayer,  
And re-descends upon all gathered there  
The silence of the contemplative calm.

The sacred silence may no longer be,  
About the door they linger yet a while  
Exchanging neighbor greeting, nod and smile,  
Discussing village gossip pleasantly.

Chastened in spirit and refreshed in mood,  
By groups they vanish down the quiet lane,  
'Til First-day or 'til Fifth-day come again,  
The Meeting-house stands in its solitude.

—J. W. PENNYPACKER.

HADDONFIELD, N. J.

#### IMPRESSIONS OF THE FIVE YEARS' MEETING.

These can be but "Impressions." To present here the complete picture would require too much space; for those of us who have not seen the Five Years' Meeting assembled can scarcely comprehend all that it covers.

A delayed train kept most of the Philadelphia delegates from participating in the reception to visitors given on the Campus at Earlham by Richmond Friends, on the afternoon of Second-day, Ninth Month 4th.

At the opening session that evening the presiding Clerk said: "Shall we not begin this Meeting with reverent silence, waiting upon God, through whom alone can this Meeting be what it should?" And the large assembly settled into a deep and living stillness.

The roll-call of delegates was followed by the seating of the fraternal delegates—English, Irish and Philadelphia Friends—on the platform (for this session only), when each one was asked to rise and answer to his or her name.

A pleasing feature at this time was the seating, one on each side of the Clerk's desk, of the two men who have so faithfully and long served this body of Friends—Timothy Nicholson of Richmond, Indiana, and James Wood of Mt. Kisco, New York, both of whom are actively helpful with their wide experience and Christian courtesy.

Routine business largely occupied the first session.

The services of the group of English Friends were shown in various ways, and at different times, and their happy and

helpful social contact, and cheerful endurance of the trying weather, endeared them to us all.

Herbert Corder had brought with him from England a remarkable set of etchings by Robert Spence, illustrating passages from the Journal of George Fox, which were on view and for sale in the Girls' parlor at Earlhams; and in another room were shown some beautiful water colors done by M. Catherine Albright on her recent journey through California and the Canadian Rockies. These gave much pleasure, and groups of Friends were often found enjoying them.

T. Edmund Harvey's address on "The World Outlook and the Open Door for Friends" stirred us with what he termed "the great ideal of friendship." He told of the dear old English Friend, a power for good in his own community, who, when the question of the building of a certain wall was under consideration, said: "Friends, if there must be a wall, let it not be so high that we cannot shake hands across it." He felt that we must return to the spirit of our early Friends and to their "confidence in the truth"—"every one of us!"

Speaking of Europe as "bankrupt in every sense of the word," and of his feeling that in our own country the trouble though not so apparent "is there," he said that the civilization of the world seems to have broken down in some places, like a watch that will not run for lack of something in its mechanism. The Great War has brought this home to us all and has shown, too, "our own little group"—the Society of Friends, "standing for the way of love," and by that service of love having opened before us many doors of opportunity that once were closed. He pictured the man who builds walls about his own life and his own possessions and shuts himself away more and more from his fellows, and contrasted this with the personality of one whom he knew, who said: "I seem to have passed my life in opening doors."

In the afternoon session the report of the American Friends' Service Committee, given by Wilbur K. Thomas, was heard with much interest. Rufus M. Jones followed, giving "The International Aspects and Vitality of Our Message," and recalled the advice of the peasant to Francis of Assisi: "Try to be as good as men think thou art." In speaking of the love for Friends awakened in the hearts of the war-wearied people whom it has been our privilege to help. It is not only those who need help themselves who turn to us, but some who seek the way to help others. This Rufus Jones illustrated by telling us that the largest single contributor to Service Committee work is a wealthy man, not a Friend himself, but one who believes in the work as a manifestation of Christian love.

George M. Warner, who acted as chairman of the Philadelphia delegation, here spoke of the power of the press and our duty in "discouraging the war mind."

The evening of Fourth-day was devoted to a consideration of Friends' work for peace, and Allen D. Hole, Chairman of the Peace Association of Friends in America, urged us not to be misled into any slackening of our work because others than Friends are taking it up, but rather to feel the need of making every effort. Frederick J. Libby gave an inspiring address setting clearly before us our duty to end war; and William B. Harvey presented the paper, "Christianity for a Warless World," already indorsed by several Yearly Meetings. This was approved, and later indorsed by the Five Years' Meeting also.

Reports of Christian work in foreign lands were briefly given by returned workers from the various fields at a special meeting held early Fifth-day morning. It was evident that the sacrifices made by these men and women were an offering joyfully made to our common Father for the sake of his less favored children. An earnest address on Christian stewardship and the right use of our money by Dr. Tweedy of Yale was given in the afternoon. But earlier in this session the report of the business committee brought before us a question on which a serious division of opinion had been expected, and the greatest spiritual height of the whole conference was reached in the degree of harmony and brotherly love in which it was settled. "A unity of spirit which will bind us together

more closely than any uniformity of thought can do" seemed indeed realized. And the deep feeling throughout the meeting was well summed up by the clerk, John R. Cary, in the words, "Friends, we have taken part in a moment which will live as long as we do."

In the evening the subject of religious education was presented. And the morning session on Sixth-day was devoted to the subject of prohibition. S. Edgar Nicholson, whose untiring work for temperance is well known to readers of THE FRIEND, earnestly asked of us not to consider prohibition as an accomplished fact, but to remember that even now with the law "but poorly enforced" drunkenness has decreased 65 per cent. in our own country while it has increased 60 per cent. in England. "Until the enemies of prohibition have ceased their activities," he said, "not only every Yearly Meeting but every Monthly Meeting should have its committee and be actively supporting the Eighteenth Amendment." An Indiana Friend told us that since the Amendment went into effect there are not enough prisoners left in one jail to do the usual work. Our English Friends took a keen interest in this discussion, and J. H. Barlow reminded us that England looks to us as "the star of hope" in this matter.

In the afternoon session Sixth-day we listened to "An Interpretation of the London Conference." John Henry Barlow spoke of the pleasure of renewing friendships then made. "We began to learn to know one another," he said, referring to the time of the London Conference, "and as we began to know we began to love." "There a great dream was realized, we separated feeling that we were nearer together than we had sometimes believed."

The Young Friends' Movement was made pleasantly vivid by a group of them seated before us on the platform; and as they spoke to us of their activities and their hopes we felt that they are (as one of their number himself descended from pioneer stock well said) "new pioneers of the new day." In the evening after the usual routine business Elbert Russell and Edward W. Evans addressed us on "Christ in Our Life To-day." The former spoke of the future of the world as largely bound up in three comparatively unknown peoples, the Russian, Chinese and East Indian, and asked how are we to bring Christ into the lives of these peoples. Edward Evans emphasized the fact that "Jesus Christ created not things but personalities and fellowships," and that "the simple, single, unclouded Gospel of Christ" is the need of our world to-day.

On Second-day the 11th, the afternoon and evening sessions were devoted to the work of Friends for the Indians and Negroes. Rayner W. Kelsey made a stirring appeal to the "children of Onas" (as the Indians called us) to be true to their heritage and responsibility to these people for whom the civilization of the white man has often brought anything but good results.

Hollingsworth Wood pictured the crowded and unwholesome city life, which has followed the exodus of Negroes from the South to our northern industrial centres, and the increase of racial antagonism of late years not only toward them but toward the Jews also. The noble poem by Leslie P. Hill pointing to the remedy for this was read, and "the way of love" and sympathetic understanding shown to be the only way for us; "working with rather than for them."

No attempt has been made here to chronicle the routine business, appointment of officers, and so on. A message to the President on behalf of men imprisoned for no other crime than that of their opinions was framed and sent; also a message of sympathy because of the serious illness of the President's wife.

If one asks what was the significance of these days to the Philadelphia Friends who attended the Five Years' Meeting, we may answer that it was largely in the personal contacts; the opportunity to know one another. The living together in the halls of Earlhams College, taking our meals in the dining-room, sitting about under the fine trees on the campus, traveling back and forth to meeting on the kindly provided special cars—all this opened the way for that mutual understanding,

which we felt was helpful to us all. The Philadelphia Friends had also opportunities for more public service in the meetings and used them faithfully. George M. Warner acting as chairman for the Philadelphia delegates voiced for us in his greeting our desire to come as we were sent by our Yearly Meeting "in a spirit of brotherly love; to help and not to hinder; to build up and not to pull down," and quoted these words of Dean Stanley with the desire that Friends may be among "the healers who bind up the wounds of the age in spite of itself. The good physicians who knit together the dislocated bones of a disjointed time—the reconcilers who turn the hearts of the children to the fathers and of the fathers to the children."

F. T. R.

THE following from a letter written by a Philadelphia Friend who attended the Five Years' Meeting will add interest to the foregoing article:

"In response to thy question, I feel like referring to what seems to me most interesting after that day when the Spirit so gained the ascendancy over the will of man; truly that seemed a real spiritual triumph.

After that, I love to think of the faces of those beautiful young Christians who sat before us on the Missionary Day, and the Young Friends' Day, and the forceful and direct messages of their leaders, as being indicative of a great principle in their young lives.

I am so thankful that, in great measure, the way is made open before them, in a way some of us were not favored with, at a like period. I build much hope on their earlier surrender to the call of the Spirit, and it gives me courage also to witness and to love them for it."

#### MORE NOTES OF INDIAN TRAVEL.

(Concluded from page 137.)

One of the greatest of our Indian families is the Sioux. There are many sub-tribes of these people and it was to the Sisseton Agency that we next turned. We crossed Wisconsin, had a quiet First-day at Minneapolis, and the next afternoon dropped off the transcontinental train of the Chicago, Milwaukee and St. Paul Railroad at Millbank in northeastern South Dakota. Here was awaiting us a cheerful Indian in charge of the Agency Ford, and we had a run nearly north for about fifty miles to reach the Agency. It is an old military post, apparently located originally with the object of resisting attack, and not with any thought of the present uses to which it is put. Now there is a branch railroad within about eight miles, not available for us because the trains did not connect, and some point on it is where the Agency should be located. Then, too, the site can only be approached after descending and then ascending again a long, steep, winding hill. The buildings are old and dilapidated and not suitable for their present uses, whilst above all there is no water supply, except some precarious rainwater cisterns, and a spring a mile-and-a-half away, from which till recently the water was hauled in barrels. Now a tank wagon is employed. There is not a bath-tub in the whole neighborhood.

Here in this isolated spot, without suitable schools for their children, with no opportunities for recreation or social intercourse outside of the very limited group, are living the men and women who are educating and civilizing these Indians. In summer it becomes intensely hot; in winter this is the home of the blizzard, with tremendous winds and temperatures forty or more degrees below zero, whilst the snow buries the poor little spring under fifteen or twenty feet drifts. There is real devotion and self-denial, for the salaries are pitifully small. It is notorious that compensation in the Indian Bureau is the lowest of any branch of the Government service. Seeing what I have seen in so many different parts of our country, I contemplate with the utmost respect and admiration those who are thus devoting their lives to a great missionary effort.

The Sisseton Agency is an excellent illustration of an "open reservation"—that is, the Indians were allotted many years ago, many of them have been declared competent and have

their patents in fee, whilst others are still under governmental supervisions. Their surplus lands have been sold and there are to-day living on the reservation many more whites than there are Indians. When the character of the latter is good their example is a splendid one for the Indians, and there is probably no better civilizing and uplifting influence.

The country at Sisseton is a rolling one, with some high bluffs, often forming the shores of the series of "finger lakes" running north and south, teeming with fish and water fowl. Prairie chickens abound. It is a hunter's paradise.

We drove some hundreds of miles up and down across this reservation, stopping to talk to the people and trying to arrive at their real conditions. The recent endeavor has been to try to get them to live in neat four-room bungalows instead of in their old time one-room shacks. Good barns and out-buildings are also erected. As in Wisconsin there were the same differences. To instill thrift and the necessity for continued application and labor—these are the difficult lessons to teach, the still more difficult ones to learn.

It is a roundabout route from Sisseton to the Cheyenne River Agency, also in South Dakota. First one goes further on the C. M. and St. P. as far as Aberdeen, a bustling western town, full of life when we reached it, with its activities much enlivened for the moment by the State Bankers' Convention, then in session, putting all hotel accommodations at a premium. A short night and early start brought us to the station of the Northwestern R. R. to find the scheduled train was a local freight of uncertain movements, which went and came as the moment's exigencies might dictate, and which was now reported as making a connection some sixty miles to the south only about twice a year, though there was an hour and a half to spare! However, for once a circus stood us in good stead. It was being unloaded in the railroad yards so the freight had been made up the night before and we were soon rattling along at the rate of about fifteen miles an hour, with the vantage point of the cupola on top of the caboose from which to view the landscape. The conductor tried to entertain us with observations as to the comparative grandeur of mountain scenery and that of the prairies. He much preferred the latter, whose cloud effects in his estimation more than compensated for the flatness of the landscape. We enjoyed the countless wild flowers; the sweet songs of the larks, recalling memories of the Canadian plains of thirty or more years ago; the groups of brilliant Chinese pheasants, which have become acclimated here.

At Redfield we made our connection after all, and another hour or two brought us to Gettysburg. Here another faithful Indian, equipped with a Ford, was awaiting us, and we drove the twenty-five miles to the Cheyenne River Agency. Our route took us over a freshly graded State road for about one-half of the way. There we soon reached the tops of the bluffs down which we wound through thickets, acres in extent, of the most fragrant wild roses I have ever seen, till the river bottom, overspread with enormous cottonwoods and box elders, was reached. The Missouri is here a muddy, swift-flowing stream, approaching a mile in width. It is crossed by a small ferry boat, which battles hard against the current. The Agency comprises about forty buildings, picturesquely grouped, on the west bank of the river. There are here a large and imposing, though most illy contrived hospital, and a government boarding school, in addition to the offices and store-rooms and employees' residences.

This is the headquarters for 2785 Indians, mostly Blackfeet and Sioux. They all wear citizens' clothing and about one-half of them speak English, but as a whole they are backward and unlightened. The reservation is a domain in itself, over twelve hundred thousand acres, of which about four-fifths have been allotted. Its extent may be understood when it is realized that about a quarter of this Indian population lives over one hundred miles distant from the Agency headquarters.

Whilst there is some farming, this is a grazing country, and much of the reservation is leased out to large cattle companies. Thousands of head of stock are feeding on the range. The

rental money being collected by the Superintendent and expended for the benefit of the Indians.

Our stay at Cheyenne River was cut short by weather conditions. After several successive seasons of drought, the early parts at least of the present summer were unusually wet. This was fine for the crops, but almost prohibited travel. This is the home of real "gumbo;" not what is sometimes called such, but the article as to which there can be no doubt. After rain the ground becomes of a peculiarly pasty consistency, which makes it at the same time adhere to everything, and also to become exceedingly slippery. In but a few revolutions the wheels of an automobile fill in solid, and there is no moving them till they are dug out. My friend General Hugh Scott, who in earlier times was on military duty in this same country, tells me it was not by any means unknown for freshly shod mules employed in army transports to have their shoes pulled off their hoofs, the adhesion of the mud was so great.

Reluctantly, therefore, as it rained every night, we were forced for the time to abandon our trip of some three hundred miles by Ford to the more distant parts of this reservation. As we retraced our steps to Gettysburg, we stopped long enough to see the "picture rock" lying on the side of the bluffs on the left bank of the Missouri. It is a flattened slab of sandstone several feet across, in which have been carved by some prehistoric historian two or three imprints of a bare human foot, and also several of those of an animal resembling a large dog. One of these latter is super-imposed over one of the others. The workmanship is so excellent it is hard to be convinced that these tracks were not impressed there when this piece of stone was still soft mud. There is no legend as to its origin. We only know that such carvings were often employed to record events of importance to the inhabitants of our country of the long ago. The imagination can picture a fleeing woman, perhaps protecting her baby, closely pursued by a wolf. Did he catch his prey? Or perhaps some happier theme is commemorated when a faithful dog in some way rescued his master. No one can say.

A few hours' run from Gettysburg brought us to the pretty little city of Pierre, the capital of South Dakota, and located at its geographical centre, where diagonal lines drawn across this rectangular State would intersect.

It was a delight to contrast the well-built, neat, appropriate and well-kept group of buildings of the Government Indian Boarding School here with some of the dilapidated ones which we had seen elsewhere. Once more we felt proud of our great nation, which is sound at heart, and which when thoughtful, and making a real effort, affords so much to stimulate us all and spur us to what is true and noble and best in life.

GEORGE VAUX, JR.

POCONO MANOR, Pa., Eighth Month, 1922.

## CHILDREN'S CORNER.

### A VILLAGE IN A CITY.

There was a fine old meeting-house in Philadelphia at Sixth and Noble Streets, where, fifty years ago, the Friends gathered in great numbers, and the galleries were filled with ministers and elders. Then foreign people came to the neighborhood, and Friends moved into the suburbs, as train and trolley made easy travel. So their new meeting-houses grew and the old one was sold. It was so well built of brick and had such a large yard, with a fine wall around it that people said, "Oh, what a pity to pull it down or turn it into a factory."

But their fears were groundless. The men who bought it had a wise plan—a rich gentleman, named Richard Smith, had made a will, leaving many thousands of dollars in memory of his son, to be spent in children's play-grounds; one at Strawberry Mansion in Fairmount Park, one at Front and Lombard Streets, and one at Sixth and Noble. So the old meeting-house was emptied of benches and basket-ball and other games take their places. If you want to look down on this, you can walk upstairs and view it from the galleries. I would like you to go with me and see what a busy place it is when

public school is out; five hundred children daily, bright-eyed, dark-haired, alert, having an election, choosing their own mayor and officers for self-government. If the rules are broken, such as fighting or spoiling the shrubbery, a judge and jury sentence the offender, and he is not allowed to play there for awhile.

These children are Russian, Polish, Jewish, Roman Catholics, and Negroes, yet they all are on good terms.

Let us go in on Seventh-day morning at ten o'clock or on Third-day at three-thirty. Then we see the "village," as our lady guide calls it. The boys are store-keepers in the middle of the room, one a baker, one a milk-man, one a toy-seller, one a grocer, and they have imitation loaves and bottles and boxes of food. The girls go to house-keeping in compartments made by benches around the walls, each older girl given four little tots as her family, and they have tiny tables, dishes and beds, that have to be properly arranged. In a back room is a school taught by older girls and to this the house-keepers take the younger ones, and then go to market. As we enter the door, we see the bank and post office to our left, here every child must obtain three dollars in "mock money" for buying and selling, and paying rent, and then at the end he puts back what remains. There is a landlord, a postman, a street-cleaner,—all very diligent. At the opposite corner of the big room is a hospital compartment with little nurses and doctors. These are really given weekly lessons in first aid to the injured so that they secure diplomas, and the parents come to see the "graduation," taking the matter seriously, and saying, "This is fine! My child shall go to a real training school some day!"

A back room is a miniature laundry where maidens are washing the white caps and aprons from the hospital and the grocery store.

Down in the basement is a carpenter shop, where at each bench a boy is making useful articles for home; bird boxes, stools and toys.

Close by are shower baths, marble lined; baths for boys and girls; five minutes are allotted to each one, the towels are brought by them.

Out in the garden we see much excitement in summer—a wading pool filled with happy little folk, also a large sand-pile, see-saws, slides and swings.

Now it is the noon hour and every child is excluded, for no eating is allowed in the building. In comes a great crowd from an adjoining electric factory, six stories high, where one hundred employees gaze out of the windows and cheer one hundred more in a new enclosure, for a base-ball game is in progress—the women wear their factory uniforms, grey knickerbockers, and play on an equality with the men, often doing good work, and being heartily cheered when a hard hit is made. A tumble in the dust makes little difference—the player jumps up and runs on again.

Hark! the whistle blows—their relaxation is over. They cross the street to resume their toil.

On First-days the grown-ups of the neighborhood come to this old "Settlement" house for lectures on Health and Safety. Penny pictures are shown in order to guide them as to worthwhile art.

Can we not all rejoice that the house is a bright spot, a "model village" in the midst of a great city?

HANNAH P. MORRIS.

Is it true that the supreme asset of our Christian life is the story of Jesus? Are we justified in demanding that men tell "the old, old, story of Jesus and his love," and then substitute for that personal story a theological explanation of the story? If we insist that some theological explanation of the story is the foundation of our faith, then we shall be everlastingly trying to close up the gaping cracks as they appear by some improvised theological formula. But if we are convinced that the real spring of inspiration is that life of Jesus itself, we shall be content to promote an intense realization of that life, leaving it to find fresh explanation in the terms of our own age.—ERNEST THOMAS, in *The Christian Guardian*.

## HADDONFIELD AND SALEM QUARTERLY MEETING.

Haddonfield and Salem Quarterly Meeting was held at Medford, New Jersey, Ninth Month 14, 1922. A good attendance was encouraging, especially of many of the younger members. The presence of visitors from other Quarterly and Yearly Meetings was acceptable and refreshing. During more than two hours of worship, the promise was realized that, "When two or three are gathered together in my name, there am I in the midst of them."

The solemn query, "Have I been so long time with you and yet hast thou not known Me?" was feelingly quoted, and the belief expressed that we need to more fully realize that our Lord, who is "the way, the truth and the life" is ever present, and as our eyes are open to behold Him and our hearts ready to receive Him, He is able and willing to carry every burden and to solve every problem.

We need to recognize Him also in those about us, and to look for the good in them rather than to criticize.

Petitions were offered for the salvation of souls, and for the gift of the Holy Spirit, which our Heavenly Father is longing to bestow on those who seek and for the power which He will give to those who "tarry at Jerusalem."

A recess of more than an hour afforded opportunity to enjoy a bountiful lunch and to mingle with fellow members and visitors on the beautiful lawn under the fine old trees or in the bright autumn sunshine.

When we again assembled the first four queries claimed attention. More zeal in the attendance of meetings and greater watchfulness in fulfilling the requirements of the second query were encouraged. We were reminded that we must "not only love one another, but we need to learn how to differ from each other, and to trust one another."

A visiting Friend reminded us that the Queries originate from a heart love to our God, with a purpose to be obedient to His Spirit and to follow Him, whithersoever He leads.

The reading of the letter from William C. Allen, written in Java, brought Friends into sympathy with him and Elizabeth C. B. Allen, in their Gospel labors, and impressed them with their faithfulness to their Heavenly Father's leading, who has gone before them and has opened the way so remarkably.

A minute was received from Haddonfield and Salem Quarterly Meeting of Ministers and Elders introducing a concern which Nathaniel B. Jones had laid before it, that a meeting might be held for the younger members of our Quarterly Meeting, and others who are interested, at which some of the foundation principles of our Religious Society might be clearly placed before them in order to explain why we, as Friends, maintain some of our distinguishing views and practices. This concern was fully approved and was referred to the members of this meeting who are on the Yearly Meeting Visitation Committee with the name of Nathaniel B. Jones added as Chairman.

In connection with this concern, the responsibility of the Meeting for its younger members has been keenly felt, also the need for deeper reverence, silent worship, and spirituality in our everyday lives. True prayer and exercise of spirit are needed by parents on behalf of their families.

The right kind of homes is the fundamental need of our children, where their best life is the first consideration.

"Do we appreciate what we have in Quakerism?" We cannot expect our children to have ideals which we ourselves do not exemplify.

An interesting and stimulating letter from our friend Elizabeth Abbott Christ was received and read. This related to the meeting held each winter in Orlando, Florida, which was started more than twenty years ago by George and Elizabeth L. Abbott in their home.

Those most interested in the meeting emphasize two points. First, that the holding of such a meeting is just as truly a "State of Society" as the laying down of a meeting. Second, that such a meeting is a real Friendly outpost needing the sympathetic interest, wise counsel and fostering care of the parent organization. A minute was also received from Chester

Preparative Meeting of Ministers and Elders, containing a suggestion that the meeting at Orlando should receive the thoughtful consideration of the Quarterly Meeting. Much unity was expressed with the concern thus laid before us, and the Committee already referred to was asked to take the subject under consideration and report to our next meeting possible ways of assisting the Orlando Meeting.

An interesting report of Moorestown Friends' School was read, showing that the high ideals with which it started are maintained under the wise leadership of W. Elmer Barrett, the Principal, assisted by the School Committee and an excellent corps of teachers, and the scholarship of the pupils ranks in the first order.

The Friends appointed to co-operate with the Yearly Meeting's Committee on Christian Labor in Foreign Lands reported that their chief work during the year had been in connection with two conferences. One was held at Haddonfield and was addressed by William Wistar Comfort, President of Haverford College, on the subject, "Preparation for Service, a Quaker Duty," and by Janet Payne Whitney on the subject, "Individual Responsibility for the Meeting for Worship."

The other conference was held at Atlantic City and was addressed by Alfred C. Garrett, who spoke on "Cardinal Principles of the Society of Friends." There was a good attendance of Friends and others.

The new appointees to co-operate with the Yearly Meeting Committee on Christian Labor in Foreign Lands are Arthur L. Richie, Elizabeth A. Roberts, Charles D. Barton, Emily B. Stokes, Georgianna Buzby and Mary H. Jones.

A minute was received from Canada Yearly Meeting, held at Norwich, Ontario, in the Sixth Month, stating that the Gospel labors of our Friend Alfred Lowry had been strengthening and encouraging.

During our sessions at this time the presence of visitors from other Quarterly and Yearly Meetings has been acceptable and refreshing. As we have met together, our Lord has been present and has been lifted up among us.

We have each been entreated to make a whole-hearted surrender to Him, who came into the world not to condemn, but to save the world; whose blood cleanses from all sin, who, as He dwells within our hearts, fills us with His love, enables us to have fellowship with one another, gives us strength for every time of need, and will empower us to go into all the world and preach His Gospel, the Gospel of our Lord and Saviour "Jesus Christ, the same yesterday, to-day and forever," who has promised to be with us until "the end of the world."

M. R. W.

## REPORT OF F. O. R. CONFERENCE.

The Annual Conference of the Fellowship of Reconciliation held this year at George School is remembered as a time of deep searching of heart for the fundamentals. Fellowship brought forth good will and an active effort to really understand each other. "Creating the Co-operative Life" was the general topic and time was given to Education, Social and Industrial Conditions and International Situations. We heard from workers in various schools and experimental colonies; the President of Pennsylvania State Federation of Labor placed vividly before us the situation of the coal miners and we all felt his attitude of brotherhood towards them; while those wartime prisoners at Leavenworth were spoken for by one of their number recently released. Internationally we had first-hand reports from the Christian International at Geneva, and from the co-operating forces of Europe today, also some word pictures of Russia by one who was there at the time of the Revolution. Many big things were brought before the Conference, but that which remains brightest is the feeling that there was real toleration. The group of over two hundred contained those of widely differing convictions. Instead of antagonism there was an earnest longing that there might be a drawing together by Christ's love.

ALICE BALDERSTON.

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

"WHEN THE PEOPLE WANT PEACE they will have peace; when they want war, they will have war. And they are likely to want that of which most is sung and written and spoken. The more we talk about peace, the less our chance of war."—REAR ADMIRAL GOODRICH.

THE THIRD ASSEMBLY OF THE LEAGUE OF NATIONS met at Geneva early this month with forty-four governments represented. The Council of the League assembled a few days earlier.

Reports of the Council of the League indicated that in more than twenty countries which furnished figures there has been some reduction in military outlay. Great Britain reported a reduction of 55 per cent. in naval tonnage; France 36 per cent.; Italy 49 per cent., and Japan 59 per cent.

THE DISARMAMENT COMMITTEE of the League of Nations introduced a resolution with the present session of the League Assembly, asking all countries to reduce their military expenditures to the 1913 figures.

BRAZILIAN DELEGATES TO THE LEAGUE OF NATIONS object to the proposal to extend the Washington Naval agreements to all nations, on the ground that the two battleships which would be Brazil's quota under those agreements would be insufficient to protect her long coastline. Meanwhile, Argentina is proposing mutual land and naval disarmament in South America.

AT THE LEAGUE OF NATIONS MEETING this year, as in each of the previous meetings, a fundamental cleavage is again evident between the liberal and the strict constructionists of the Covenant. The former, led by Lord Robert Cecil, would have the Assembly enlarge its powers at the expense of the Council, the Conference of Ambassadors, and the conferences of premiers; the latter, led by Lord Balfour, deplore any radical enlargement of the Assembly's functions, fearing that it could not stand the strain. Lord Robert proposes that the Assembly, as a result of this meeting, lay before all its constituent governments a draft treaty for universal limitation of land and naval armaments based on the precedents established at the Washington Conference. He would have the Assembly intervene to bring peace in Asia Minor. He urges his colleagues to work for the re-establishment of normal relations with Russia. Lord Balfour would leave all these difficult and dangerous questions to the League Council, or preferably to the regular diplomatic and political channels. It is too early to tell whether Lord Robert will be more successful this year than previously in overcoming his colleagues' hesitancy to venture on experimental paths.—*Foreign Policy Association News Bulletin.*

AN EFFORT TO SUPPRESS the singing of "Deutschland Uber Alles" in the Rhine Provinces occupied by French troops was met with criticism in the French press which indicates that the war-time hatred of everything German is ebbing. The editor of *L'Oeuvre* went so far as to compare it with the "Marseillaise" and "Rule Britannia," and found the German song "singularly pacific and reasonable."

RALPH M. EASLEY, Secretary of the National Civic Federation, some time ago printed a large sheet attacking the National Council for the Reduction of Armaments. Chief Justice Taft, who was an honorary vice president of the National Civic Federation, resigned from that organization when he was shown the document, saying that he did not wish to be a member of any controversial organization.

THE RESULTS OF THE NEAR EAST SETTLEMENT are thus characterized by William T. Ellis in the *Philadelphia Public Ledger*:—

Enough has been told to indicate that the Allies in the Near

East, by letting selfish ambition take the place of simple righteousness, have brought upon their own heads a swift and terrible retribution. They have been punished in the very particulars wherein they did wrong. All, or nearly all, that they sought to gain has been lost to them, as well as their own priceless accord and prestige. Instead of enriching themselves by their recency to a high and sacred trust they have impoverished civilization.

Providence, or Nemesis, or whatever one chooses to call it, has overtaken a wicked and foolish diplomacy in the very paths of its transgression. The "little peoples" of Asia are jeering in derision at the "Great Powers" today—because the latter were not great enough to be trusted with a simple task of justice.

ITALY IS ILLUSTRATING how a country may provide for its surplus population by peaceful methods. She has sent her General Commissioner of Emigration to Canada to arrange for a huge colonization scheme to settle Italian emigrants in the Dominion. Canada seems willing and glad to receive hard working and thrifty colonists of this kind.

LIONEL CURTIS, ONE OF THE BRITISH REPRESENTATIVES at the Institute of Politics at Williams College last month, said that when the next war came and national safety was at stake, international rules for making war less horrible were bound to be swept away. "It is the wildest folly to imagine anything else," he said. "Some nation will enlist every latest discovery of natural science in order that it may save itself, and then every other belligerent will do the same in self-defense. *You cannot humanize war, you can only abolish it.*"

THE PEACE COMMITTEE is circulating a reprint of Frederick J. Libby's valuable article for teachers, "What Can I Do for Peace?" and during the summer distributed through the Directors of the Summer Schools more than 8000 copies to students in ten of the Pennsylvania Normal Schools, in seven summer schools in Pennsylvania and in one in Delaware. Copies for distribution or personal use may be had on application to the Peace Committee, 304 Arch Street, Philadelphia.

W. F. W.

### American Friends' Service Committee

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### THE RUSSIAN WINTER PROGRAM.

The American and English Units met in conference at Buzuluk on the twentieth of last month. The report shows that the most important problem was the winter feeding program. Robert Dunn writes:

"Again the English and American Quaker Relief Missions of Russia meet in conference in Buzuluk. Again the thirty delegates from the two Missions are faced with a situation tremendously different from that of two months before. 'On Seventh Month 1st we were talking and planning 'reconstruction in place of relief; we were considering how to organize peasant industries and to feed only that small portion of the population that would probably need food, we actually voted to cut the feeding program 75 per cent! Indeed at that time we considered everything in the light of the prospect of a more than an average harvest. Now, Eighth Month 21st, we are talking *Jamine* relief again; we are estimating the greatly increased number of people who must be fed immediately—wreck or no wreck; we withdraw from the lines that we called 'reconstruction,' we think again in the urgent terms of the

terrible winter of 1921-22. The reason for this, of course, is the drought of from four to six weeks which came at the critical season of the summer when the grain needed most rain. That drought changes our plans by hundreds of thousands of dollars, by tens of thousands of metric tons of food.

"First, we consider the number of people in the 56 volosts of the uyezd that are in actual need of food either immediately or sometime before the next harvest.

"After discussion it is decided that, taking into consideration both the answers to the Government questionnaire and the recent investigation of crop conditions carried on separately by the Friends, approximately 45 per cent. of the population of the whole uyezd will be in need of Friends' food (if the Government or any outside agency is not prepared to provide any) in the course of the next ten or eleven months. This is an average figure for the year. But one thing is clear in the minds of the members of both Missions, *e. g.*, we are again facing a *famine* condition in Buzuluk. Its severity will increase with each month of the coming winter.

"The American workers met the next day to discuss in more detail both the reports from the District Supervisors and the Government figures. The darker of the two reports—that from the Supervisors—shows that the percentage of people considered as in need of food during the year varies from volost to volost. The highest run 99, 98, 97, 90, 88 and 87 per cent.; in only four volosts, fairly prosperous ones, does it run below 60 per cent. . . . As at the Joint Conference we decided to strike a mean between the Government's earlier and more optimistic estimate and that of the District Supervisors, and we arrive at the same 45 per cent. as an average of the number that will need feeding in the course of the year. To feed that many—or an average of 72,000 souls over eleven months, it will take just as much food each month as the American Quakers have been bringing into the East Buzuluk area during the peak of the famine last winter and spring. It means, in other words, feeding as many this winter as we did last, and still more, for ours is now a greater responsibility since we shall not, after two months more of corn issuance, have the A. R. A. support for the hungry adults. All that burden will now fall upon the Mission. So it really means, in point of the number of pyoks issued, a more extensive Quaker feeding program than at any time up to date. . . . Until you realize these facts you do not begin to appreciate the *current famine* and the relation to it of the Friends' Mission in Russia."

The question of the future organization of the work came in for serious consideration. It is the desire of both sections that an early and complete union be effected. A new agreement will be negotiated with the Soviet Government covering the entire work carried on by Friends.

The problems of reconstruction have not been laid aside, even though emergency relief work must still be carried on upon a large scale. It was thought that horses met the agricultural needs of the peasants better than tractors, which can be used only near the railroads because of the difficulty in transporting fuel and making repairs. A plan for the purchase of horses similar to the one used in Poland was recommended. The horses would remain under the control of the Unit and be loaned to individual peasants or local organizations. The English have already devised a scheme for trading flour for horses. The Russian Government takes the flour for use in its own relief work in the famine area, giving credit in roubles. With this credit horses are purchased costing about £7 to £9 apiece. In the course of this transaction flour to the value of £1 acquires a purchasing power of £2½.

The crop failure makes it necessary to modify the policy of "No adult feeding except in exchange for work;" yet on the whole it will be adhered to. People are anxious to start constructive work and are requesting help in building mills and bridges, repairing schools, setting up blacksmith shops, etc. They will be given rations in payment for such work. Every effort will be made to give continued and increasing support to the home industries. Wool and flax will be pro-

vided for spinning and weaving, and felt for the making of valenki (boots).

Clothing is still needed in all the villages. Arrangements are being made to exchange clothing for wool and raw materials as well as homespun to be used in the children's homes. In the villages sewing-circles have been organized to make over garments for the children. The women have shown much interest and have willingly given many hours to this work. The homes and hospitals still need equipment of all kinds—clothing, beds, bedding, medicines and adequate food.

The medical program is under the direction of Dr. Mackenzie, who is working out a plan for the medical reconstruction of the entire country.

And finally the fall sowing. Everywhere peasants were asking, "Shall we sow our little rye or shall we eat it?" If the Friends can promise a ration—anything to keep soul and body together during the winter—they will sow and, sowing, they will have some courage to carry them through the winter and some hope for next year. The conference agreed to tell them, "Sow, and we will do our best to feed you when your food is gone."

#### FRIENDS' AGRICULTURAL SHOW IN POLAND.

On Eighth Month 15th, an Agricultural Show was organized, says W. Carleton Palmer, one of the Friends' workers at Holoby, Poland. The place chosen was an old platform and buildings formerly used as a rail-head by the German army during the war. A report from the field reads:

"Part of the proceedings consisted of a long procession of villagers from the different villages in which Friends' Mission help had been given and of the horses in the ploughing columns. These horses were ridden by the peasants who were being helped and for one village several women were riding. The whole scene was very attractive and reminiscent of the wild west, very stimulating when one knew of the work lying behind it all,—the special help which was given to returning refugees. There were special exhibits of vegetables, grain and flax, much of it grown entirely from Mission seed. A Government official was present and warmly thanked the Mission for the work which has been done. It is said to be the first agricultural show which had ever been attempted in the agricultural districts of Poland. We think it very probable it will not by any means be the last. Between 2000 and 3000 people were present and great interest was taken in the sports, ploughing competition, etc. All the places where alcohol was sold were closed for the day. After the show I visited some of the outlying districts where people are still crowded into unhealthy dugouts and at present have no prospect of being able to build houses for themselves next winter. If only more money were forthcoming what extremely valuable work could be done. Everyone who sees it is indeed struck by the need and terrible situation of these innocent victims of the war."

#### A NEW EMERGENCY IN POLAND.

No country better illustrates how the evil that wars do lives on than Poland. Here is the eighth harvest season drawing to a close and still the Polish peasant can not feed himself, to say nothing of providing food for hungry Europe as he did before 1914. Tens of thousands of acres lie untilled and thousands more which the Mission has aided in putting in condition may not be planted this fall. This means that the 1923 harvest will be as short as this year's. . . .

On Eighth Month 24th Florence Barrow wrote:

"We are of course leaving no stone unturned to get as much help as possible from the Government; but with the value of the mark dropping every day and the many political difficulties in the country, it is doubtful if much will be forthcoming, and meantime the fate of 7,000 families including many children, hangs in the balance. Will they have to remain destitute and without bread to eat for another two winters; or can they hope that they may again become self-supporting, self-respecting citizens?"

"We who know something of what this means to many of

the individuals concerned earnestly desire that it may be the latter."

SHIPMENTS received during week ending Ninth Month 16, 1922—106 boxes and packages.

Contributions received during week ending Ninth Month 18, 1922—57,396.84.

### FRIENDLY NEWS NOTES.

WE had fully expected to give an account of Ohio Yearly Meeting in this issue, but nothing for publication has been received. We hope to have it in hand in a few days.

FRIENDS AT STATE COLLEGE, PA.—Friends at State College, Pa., met for their first meeting this fall in the living-room of the Friends' Union on Ninth Month 17th. There was an attendance of nearly forty persons, the students and town Friends representing both Eastern branches and coming from a large number of "home meetings." A chairman was chosen to have general charge of the meetings throughout the College year, and a committee was appointed to arrange any necessary plans and to invite out-of-town Friends to visit the meetings. This year there are seven Friends who have come to Penn State as new students, who have already gotten in touch with the group.

The Friends' Union has made a promising start this fall. Twenty-three students who were at the house last year have returned and seven more have recently been added to the number. Ground at the rear of the house is being leveled for a tennis court, and will probably be ready for use in a short time. Everett Dewees, of Media, Pa., was elected last spring to be president of the Friends' Union for the present semester.

THE "CCL Book," which gives a full account of the 250th anniversary of Baltimore Yearly Meetings, is ready for distribution. Orders for these books should be sent to O. Edward Janney, 825 Newton Avenue, Baltimore, Md. The price is \$1.00 a copy.

IN writing of the recent Bluffton Conference, the reporter to *The Mennonite* says: "It is surely a memory to cherish with a feeling of gratitude to have been privileged to sit in a conference in which Mennonites and Quakers and Dunkards together with representatives of other Christian bodies talked and prayed together for a closer touch and fellowship in promoting the prevalence of the spirit and teaching of the Lord in the world. And it was a reassuring thought that our praying with and for each other would not stop there."

THE *Friends' Intelligencer* refers to two closed meeting-houses in New York State as follows:—

At the close of an annual meeting held in the old Quaker Springs Meeting-house near Saratoga, New York, eight concerned Friends in the neighborhood requested that the building, which has been closed for years, be opened again on First-day the 27th for regular meetings for worship, and promised to attend. The faithfulness of two Friends in the locality is thus rewarded in seeing their devotion bear fruit; one of them has cared for the grounds and opened the doors many times when no one came, and the other has planned and kept alive the annual meetings.

A similar experiment will be tried in Amawalk, Westchester County, on Ninth Month 17th, when three devoted families will again open their meeting-house to the community, even though it is small, for regular meetings for worship, through the pleasant weather at least.

ERNEST H. BENNIS, writing from Limerick, Ireland, to *The Friend* (London), Eighth Month 22nd, alludes to having seen but little in that publication in regard to affairs in Ireland and says: "Your readers may be interested in knowing that Friends in Ireland, though passing through a terrible time of

danger and anxiety, have been mercifully preserved, though I think it cannot be said that we took as firm a stand as in 1798. In Limerick conditions threatened to be worse than elsewhere as the whole city was divided into two armed camps about equal in numbers, equipment and entrenchments, and rifle and machine gun firing continued day and night for nearly a fortnight. Yet when fighting was at its fiercest, we literally experienced 2 Kings vii.

During the whole time the Roman Catholic priests were indefatigable in their efforts with both parties to avoid bloodshed and in bringing the people together for intercessory prayer for Divine deliverance.

Was the saving of the city due to the finding of ten righteous men, or an answer to prayer?"

W. HEFFER & SONS, Cambridge, have in the press a volume prepared by Dr. Rendel Harris and Stephen K. Jones entitled, "The Pilgrim Press: a Bibliographical and Historical Memorial of the Books Printed at Leyden by the Pilgrim Fathers," with a chapter on the location of the Pilgrim Press in Leyden by Dr. Plooiij. In the whole story of the Pilgrims, there are not many passages more dramatic than those which occur in the account of the fortunes of their Printing House in Leyden, where for some three years the fight for freedom was fought from under the cover of secrecy, and King James and his advisers, civil and ecclesiastical, were bombarded by unseen hands, and by persons who were at once anonymous, and for a long while undetected. It was a short-lived but splendid campaign. The close of this part of the struggle, when after three years' steady work, the printers were chased away, and their types seized by command of British emissaries, is a fine chapter's ending in the history of the Puritan revolt; no dramatic representation of the Pilgrim movement can afford to ignore it. The purpose of the volume, at first sight wholly bibliographical, is to exhibit to the eye, by the method of facsimile, the work of the Leyden printers, and in that manner to supply criteria for the detection of works that may be, with greater or less probability, attributed to them.—*The Friend* (London).

### NOTICES.

A MEETING FOR WORSHIP under the care of Abington Monthly Meeting is appointed to be held at Wilgus Hall, Hattboro, First-day afternoon, Tenth Month 1, at three o'clock. All are cordially invited.

WEST GROVE DAY.—(The first First-day in Tenth Month.) Former members and attenders of West Grove Meeting, also others who may be interested, are cordially invited to attend the Meeting for Worship at 10 A. M. on First-day, Tenth Month 1, 1922, and to bring luncheon and remain to an afternoon meeting on Inter-Racial Relations, to convene about 1.30 P. M. "The View Point of the Negro" is to be presented by our friend John T. Emlen of Germantown. Opportunity is to be given for questions and answers.

SEVENTH-DAY, Tenth Month 7th, the Association for the care of Colored Orphans will celebrate the hundredth anniversary of the founding of the "Shelter." Friends will have an opportunity to hear Kelly Miller, Dean of Howard University, Washington, speak.

The Cheyney students will have a part in the program, as also the children of the "Shelter." A historical sketch illustrated by a pageant will be presented by the pupils. Train leaves Philadelphia 1.01 P. M. Trains leave Cheyney 4.38, 6.40 P. M.

For the Committee,

E. W. COPE.

DIED.—At her home in Emporia, Kansas, SARAH ELMA HARVEY, Ninth Month 12, 1922.

—, on Ninth Month 4, 1922, in Glenside, MORRIS LONGSTRETT; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

MARRIED.—Ninth Month 2, 1922, at Friends' Meeting-house, Lansdowne, Pa., D. HOWARD PARKER, of Westtown, Pa., and MARIAN P. MOORE, of Lansdowne.



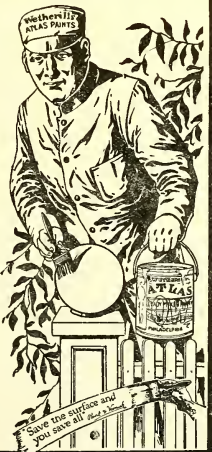
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A RELIGIOUS AND LITERARY JOURNAL.

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## BUT THE LORD LOOKETH ON THE HEART.

These words may be more familiar to some of us than is the account in which they occur. In Samuel i: xvi we find the story of the prophet's commission to go to the household of Jesse, carrying with him a horn filled with oil, so that he might anoint from among the eight sons one who should be a king to reign over Israel. "And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." And it was only after the seven stalwart sons had passed before him and the boy David had been brought in from the fields, that the word came to Samuel, "Arise, anoint him; for this is he."

Depending upon the state in which any of us may find ourselves, there may be for us in these words either stirring condemnation or inexpressible comfort.

Perhaps we have been too critical of some one. All appearances may be against him. He may not even be able to say anything convincing in his own defense. We may feel that our judgment is perfectly justified, based though it may be upon an imperfect understanding of all the facts in the case, or of the really underlying motives. We do well to remember that fine French proverb, *Tout comprendre, c'est tout pardonner*, and if we have perchance condemned too hastily and too severely, shall we not feel still more condemned ourselves as we consider our action in the light of the caution spoken to the prophet: "For the Lord seeth not as man seeth."

Or suppose that we are trying to make one kind of impression, covering an inward condition that is something quite different from the favorable effect that we may be skillful enough to produce outwardly. We may "get by," even with our most intimate associates. We may get all the credit we desire, commendation and appreciation for our upright, noble lives and even the approbation of godly men and women, who think that we have been willing to surrender everything,

when only we ourselves know that we have held back a part of the price. But "Be not deceived, God is not mocked!" Let us remember, though it be to our shame and confusion, that "man looketh on the outward appearance, but the Lord looketh on the heart." It is a dread warning, when we are tempted towards hypocrisy.

But it is the other side of the medal that makes this truth of wonderful comfort. If it condemn us for harsh judgment of others before we know all the facts, or for any tolerated insincerity in our own lives, by the same token it can bring us consolation when we are the victims of circumstance, the innocent sufferers from unfavorable appearances. Have we inadvertently, or it may be even through some palpable lack of discretion, laid ourselves open to the censure of those who are always more than ready to pass judgment? Have we somehow been placed in a compromising situation, where to say the word that would clear ourselves might involve someone else whom we should feel unwilling to have dragged into the affair? Or have we, it may be through our very longing to be completely honest with ourselves and with our God, been obliged to pursue a course that causes even our most loyal friends to question our sincerity of purpose? Then it is that we find unspeakable solace in the realization that all things are indeed "opened unto the eyes of Him with whom we have to do," who is "a discerner of the thoughts and intents of the heart."

Then we can take fresh courage in the midst of all our sufferings and anguish, assuring ourselves with joy—that joy which, it has been said, is measured by its ability to triumph over suffering—that man may indeed, if he will, look upon the outward appearance and base his judgments on that, but that there is One who does not judge on circumstantial evidence; One who is able and willing to see deeper; One who searches out the underlying motives, however obscure; One who, in very truth, *looketh on the heart.*

A. L.

IN THE FAR EAST.

CHINA.

WILLIAM C. ALLEN.

Let us for a moment take a look at Nagasaki, the port of Japan that we called at before sailing for China, as it appeared in 1922. At Nagasaki our ship took on coal. About eighteen lighters appeared on either side of the vessel, each with a crew of thirty men and women. Scaffolds were quickly erected up to the coal bunkers—the distance from the coal to the bunkers being about twenty-five feet. Men and women clad in Japanese costumes dug out the coal and shoveled it into baskets which were passed from one pair of hands to another, up the scaffolds, with inconceivable rapidity. It took nine persons to lift the baskets from the lighters up to the bunkers, so that each basket went through nine pairs of hands. I saw nine men and women on a scaffold hand coal up the twenty-five feet, in this manner, at the rate of four seconds per basket, including dumping it into the bunker. I saw nine women

consume only three seconds with the same operation. Our eyes could not follow the baskets—so quickly were they shot upward. But how some of us pitied those humble workers! They get about one-and-a-half yen, or seventy-five cents, for say ten hours of such labor. A lady looking over the railing of our ship, down on to the human machines under us, exclaimed, "Again, I am glad I am an American woman!"

At Shanghai I had the privilege of seeing the great Chinese National Church Council and leaving with it the messages given me to deliver abroad by the Federal Council and California State Church Federation. It was a wonderful assemblage of native and foreign Christians from all over that great country. The subject of internationalism to some extent claimed the attention of the delegates present. The Conference Bulletin reports W. P. Nei as declaring, "I believe that if internationalism is to be brought about anywhere, it is to be done in the Church. We have been all the time talking about the 'Chinese Church.'" The general attitude of American and English missionaries and native workers in Japan toward world politics and the obligation of the Church to create International friendship and good-will has always seemed to me more keen in that country than in China. The complexities of the International situation have possibly created deeper concern in the minds of the missionaries of Japan than has been the case in China.

We rode around Shanghai for an hour in rickshaws. By noon the Chinese city had almost entirely stopped business for the day. Flags and banners glaring waved in the breeze. A holiday was on. Why? It was "Anti-Japanese Day." It was the anniversary of the signing of the "Twenty-one Points," when, during the Great War, China had been compelled by Japan to practically sign away much of her independence. The result of the Washington Conference has to a large extent neutralized the reason for antagonism on the part of China, but the day is still remembered by the Chinese in order that the spirit of fear and hatred toward Japan may be kept alive. Bad business, we say! Meanwhile the change of policy on the part of Japan will doubtless tend to overcome the ill-effects of the pressure brought to bear a few years ago upon China.

We left the S. S. *Shinyo Maru* at Hongkong and, amid many shrill voices in a strange tongue, soon found ourselves at an English hotel, some distance up the mountain away from the seething streets close by the waterside. At that time of year the sun was almost exactly overhead in that latitude, and everything reeked with moisture. Once more we were in a corner of the British Empire, where things associated with living in hotels or private homes are different from America. Why is it that our good British cousins so enjoy old-fashioned discomforts when new methods and modern thought could so easily increase their happiness and efficiency? Here is a typical breakfast when the juice would ooze out of every pore whilst only sitting still: oatmeal porridge, fried fish, fried ham, bacon, eggs, fried potatoes, heavy hot cakes, tea, coffee, largely chicory.

I had many interesting experiences in Canton. There was a great deal of agitation in the city owing to strikes and political disturbances. The modern Chinaman is learning Western ways very, very rapidly.

Whilst in Canton I was invited to a Chinese feast given by the graduating class of the Canton Christian College to the faculty of that splendid institution. About eighty guests were present. The feast was held in a "Flower Boat," or rather, two such boats joined together. These house-boats had high ceilings and the interiors were elaborately decorated with handsome or grotesque carvings and paintings rich in colors and gold. Much of the furniture was black wood inlaid with pearl. Our courses were as follows: (1) Chicken, cut up; (2) Mushrooms; (3) Fish, cut up; (4) Crab meat and mushrooms; (5) Sharks' fins; (6) Bird's nest soup; (7) Lotus root; (8) Soft shell turtle, whole; (9) Avalone; (10) Fish air bladder; (11) Black-meated and black-bone chicken, with all the bones taken out (a trick of the skilful cook); (12) White watermelon boiled in ham and chicken soup; (13) Bamboo hearts and

crab; (14) Fish, steamed whole; (15) Stewed pears and lichens, which fruit looks like big strawberries; (16) Gelatine, noodles, meat-cakes and cakes; (17) Tops of boiled milk cut into round, thin little pieces, chopped peppers, hard-boiled eggs and dried sun-fish; (18) Rice soup, ham flavor; (19) Rice in bowls; (20) Turnip soup. During the consumption of these twenty courses, there were sauces on the tables for each guest, and watermelon seeds to pick at beside fruits. Every article of diet was highly seasoned. The Chinese took almost all the courses. The foreigners were more guarded in their gastronomic efforts. Everyone used, or tried to eat with chop-sticks, but the novices soon discovered that many articles were too slippery to get hold of in that fashion. I did not attempt to tackle everything. It was a very merry company. Chinese and foreigners sat together, told stories, made fun of one another and discussed the mysterious flavors of the super-bountiful assortment of foods set before them.

The splendidly situated city of Hongkong with its 600,000 population impressed us more in 1922 than it did the first time we were there a few years ago. We were introduced into the possibilities of high humidity—the steaming air in a high temperature. The foreign business quarter and the foreign residential sections are beautiful with their excellent architecture and shaded streets. We particularly noticed the great difference between the living conditions of the white people and those of the Chinese—or, more correctly speaking, the relatively easy lives of the rich and well-to-do in comparison with the struggling existence of the poor. Of course there are wealthy Chinese everywhere. I have seen Chinese ladies, exquisitely attired in the richest silks, handle the finest of fabrics in the great shops of Hongkong with the nonchalance of American women of wealth and fashion. On the other hand, we have seen, say, six young Chinese girls pull on the ropes attached to a very heavy cart, loaded with possibly fifteen hundred pounds of timber such as two or four horses would draw in America, and as these girls strained at the ropes up a steep street for blocks, they would double up until their faces almost touched the ground. Thomas Cook & Son charged us six dollars, Hongkong money, for taking our baggage from the hotel down to the ship, a distance of about one mile, when we left the city. Two coolies hung our two cabin trunks and other pieces of baggage, aggregating possibly a weight of over three hundred pounds, on the ever-useful bamboo pole, between them and trotted off at a gait that made me swelter to keep up with them. No doubt, according to payment for such service in China, they received only a few cents for the job. Down in the busy streets every day of the year moves a grunting, seething, struggling mass of people. The chair-bearers, rickshaw-pullers and carriers of burdens on the busy docks are generally clothed only in loin cloths. These men steam with the sweat that pours off of them in the humid air. The streets of Hongkong are full of dirt, life, color, sound, laughter and song. The motor-cars of officials and of some of the foreigners took their way through the crowded thoroughfares whilst their white-helmeted occupants sit back and superciliously eye the half-naked coolies or the white people who are compelled to get out of their way. Young English soldiers, acting as police, peremptorily order about the freighted coolies who at times cringe under vindictive language and the threats poured upon them. You ride for miles in a rickshaw or on the second story of a tram-car and, glancing upwards, see the four floors of the houses wherein dwell the natives, mostly poor. What a horrible mess they live in! The business streets are gay with fluttering banners and marvelous signs and advertisements covered all over with the strange characters of their language. It is an extraordinary picture—it is unforgettable! This is Hongkong!

"MAN'S life is but a working day,  
Whose tasks are set aright:  
A time to work, a time to pray,  
And then a quiet night."

—CHRISTINA G. ROSETTI.

## OHIO FRIENDS.

MAX I. REICH.

Ohio Friends, whose sun-kissed hills  
 And smiling dales invite me still,  
 To breathe their purer atmosphere,  
 Far from the restlessness abroad;  
 Quiet scenes where heaven's timid dove—  
 The ancient peace—still lingers on;  
 I hail your charming old-world ways,  
 As yet unspoiled by modern touch;  
 Where rugged strength and gentleness  
 Dwell in sweet concord, neth one roof.  
 The changes of evolving life  
 May leave you with untroubled mind.  
 Cleave to the past, yet keep in step  
 With Truth's advance, from age to age.  
 The old must certify the new;  
 The new rejuvenate the old.  
 The Light has come, arise and shine,  
 Extend the radius of light!  
 And dare to follow where Christ leads,  
 It may be into paths unknown.  
 Live Christ, give Christ, losing to gain,  
 Sowing to reap, dying to live.

—From *The Olney Current*.

FIFTH MONTH 16, 1922.

## OHIO YEARLY MEETING.

The Yearly Meeting of Ministers and Elders, on Ninth Month 8th, marked as usual the opening of Ohio Yearly Meeting, at Stillwater near Barnesville. Though there were five visiting Ministers in attendance throughout, and two more who arrived later, it was an unusual circumstance that all of these were men. They included James M. Moon, Arthur R. Pennell and Alfred Lowry from Philadelphia; Alfred Copeland and Jeremiah C. Allen from North Carolina; Robert L. Simkin from West China, and T. Edmund Harvey, from Leeds, Yorkshire, England. Six Elders were present, likewise all men, of whom one, Anderson Barker, was from North Carolina and the rest, Samuel S. Haines, William B. Kirkbride, Isaac Powell Leeds, Morris Linton and Thomas K. Brown, were from Philadelphia.

The public meetings on First-day morning and afternoon brought out many who were either descended from Friends or who had at one time been members themselves and still valued to a certain extent their connection with the Society.

Carl Patterson, who has served the Yearly Meeting so acceptably as Clerk for seven or eight years, was continued, but it was felt that the Assistant Clerk, Wilson Mifflin Hall, who is now the Superintendent of the Boarding School, was already carrying as much as ought reasonably to be asked of him. He was accordingly released and Oliver Binns appointed to succeed him. This appointment was peculiarly acceptable to a considerable part of the membership.

The Meeting for Sufferings was able to present certain concrete suggestions for a moderate revision of the Book of Discipline, which has been in force almost unchanged for over a century. Many would have been glad for a more drastic revision, but all were happy that what was accomplished could be done in such complete harmony. The new edition will be arranged topically rather than alphabetically, the marriage regulations have been rewritten (though there is little actual change, except that "passing meeting" may now be accomplished in writing, instead of in person as heretofore), and there are a great number of minor changes throughout the book.

The reports of the Boarding School Committee and of the Educational Committee (having some oversight of the Monthly Meeting schools) were of interest. A class of sixteen graduated last spring, and there are 311 children of school age the present year, representing about one-fifth of the estimated membership total.

A paper treating of the attitude of the meeting towards those who had violated the peace testimony in the troublous days of the war was felt by many to be unusually lively, and to carry with it a spirit of Christian love, sympathy and forbearance that were very beautiful. It is intended to be circulated among all the subordinate meetings.

Epistles were received and read from all of the Conservative Yearly Meetings with which Ohio is in correspondence, viz.: New England, Canada, Western, Iowa, Kansas and North Carolina. Letters were also read from Philadelphia, London and Friends in Stuttgart, Germany. It was decided at a later session to appoint a committee to aid the Clerk in acknowledging suitably these last three. This was in addition to the usual "Epistle Committee." The peace appeal, issued by the two Philadelphia Yearly Meetings and endorsed by London, was likewise endorsed by Ohio. This step appeared to be a great relief to many minds.

A meeting for worship was held as usual on Fourth-day morning, and by request of two Friends, a meeting for younger members was appointed for the same afternoon. This was felt by some to be an impressive time. The usual evening readings at the School proved as in the past, to be, frequently, times of solemnity and earnest searching of heart.

The final session, on Fifth-day the 14th, was to some the most worth-while of the week, when the tide of spiritual life seemed to rise the highest, and the meeting to "loosen up," as a fourteen-year old boy expressed it. A spirit of outreaching love covered the assembly, and the Divine Presence seemed very near.

The social life, centering at the School, is always a feature of Yearly Meeting week. The two evenings when stirring addresses were made by Frederick J. Libby on working to make another war impossible, and by T. Edmund Harvey, who described Quakerism in England and also told about present conditions in Europe, will be long remembered by those who were privileged to be present. Another interesting evening was spent discussing informally yet earnestly certain problems of education. Questions which had previously been posted were assigned to certain ones to introduce, and the exchange of ideas was felt to be most valuable.

## IMPRESSIONS OF A SCHOOL GIRL.

Ohio Yearly Meeting, 1922, was marked by unusual interest in many ways. The group of young people, perhaps larger than usual, seemed very slow to take any active part. Their deep interest was evidenced by the fact that there was little going in and out during business sessions. It seemed strange to have no women ministers with minutes. There was one vacancy in the gallery which seemed to speak to us more loudly than words. A voice (Esther Fowler's) that so often spoke a message of helpfulness we now heard only in memory.

The first business session began with the usual impressive silence. The main feature was the reading of epistles from other Yearly Meetings. If we had any doubts that such correspondence was worth while the message from Germany answered it. It was brought vividly before us how against all difficulties they were trying to follow the true faith.

The public meetings on First-day were attended by a large group of interested people other than Friends. Appeals were made to us to give up all and follow our Master. That wonderful saying of Christ—I am come that ye might have life and that ye might have it more abundantly, was quoted and illustrated most appropriately. A wish was expressed that we might, each one of us, carry away a higher vision, one that would follow and help us. On Fourth-day afternoon a meeting was held especially for the younger people. Two of the Ministers present very feelingly appealed to us for a more complete dedication to service in the Master's cause.

The reading of the Queries and Answers on Second-day, if it did seem like routine business, brought up several new thoughts. If we had true Christian love we would at all times be just in our dealings. Particular attention was called

to our reading. Anything that tended to draw us away from Christ was harmful.

The vital interest of the Yearly Meeting on the subject of education was reflected by the reports of the Primary Schools and Boarding School. The Primary School report was mainly statistical, but in the evening educational meeting the real work of these Friends' schools was interestingly discussed. The value to the Society and the importance of keeping up these schools was forcibly presented. A member of the Committee said she wished that the Boarding School teachers and students might know and appreciate the deep concern the Committee felt for their welfare. A patron said she thought that some of the friendships formed by the students with older Friends was one of the most valuable things of Boarding School life. Those of us who had ever tried it felt this to be very true.

Probably no one subject enlisted greater interest than the changes proposed in the Book of Discipline by the Representative Meeting. We had a second thought when someone said: "I wonder just how many of us have ever read the Discipline clear through carefully." We will certainly take a renewed interest in the revised edition when it is printed. That renewed interest will I hope lead us to think still more deeply on the question—Why am I a Friend?

EDITH R. PICKETT.

BARNESVILLE, Ohio.

### THE MODERN MISSIONARY.

WM. W. CADBURY.

TO THE EDITORS OF THE FRIEND, PHILADELPHIA:—

The enclosed article has been written to summarize the message that I have tried to give Friends during the past year of the purpose and ideals of the missionary of the present day. While some may differ with the point of view that I have given, nevertheless it is the point of view adopted by a great number of missionaries and mission boards. I think that I may say that the majority of missionaries at the present day would second the views which I have here expressed.

If you think that it would be welcomed by the readers of THE FRIEND, I would be pleased to have it published.

The subscriptions to my support have been received from more than one hundred and seventy-five different persons, nearly all members of Philadelphia Yearly Meeting. I believe that the total amount required was subscribed and almost all of it has been paid in. This is an evidence to me of the sympathy which Philadelphia Friends have in Mission work such as that carried on by the Canton Christian College.

I remain, very sincerely,

WM. W. CADBURY.

[The foregoing sufficiently explains itself. THE FRIEND is glad to give space to so clear and honest a presentation of what has at times in the recent past been difficult to explain and still more difficult to understand.—EDS.]

A little boy was walking along a narrow path on the face of a cliff. A false step and the child had fallen many feet on to the rocks below. Mahomed passed by and hearing the child crying out with pain, sighed and said: "It is the will of Allah."

Gautama Buddha then passed along the road, and looking over the cliff he cried out: "You wandered from the right path—and in consequence are suffering just retribution for your error."

Then came Confucius and feeling real sympathy with the child, explained to him how he had gone wrong and what he should have done in order to keep from falling, and so passed on.

Lastly Jesus appeared. He leaned over the cliff, reached down his arm, taking the child by the hand he drew him back to the path and started him once more on the right road.

All religions teach righteousness, but it is essentially the rôle of Christianity to restore, to save the fallen, and to help men to find the path of truth, which leads upward and onward.

### HISTORICAL.

Christianity has always been essentially a missionary religion. Christ himself was the great type of a missionary. He spent His life in teaching, preaching and healing.

There have been three epochs of missionary activity, each followed by a period of rest, when the faith was being established.

The first three centuries of the Christian era constituted the first of these periods. The Apostles and Paul began the work, but the greater part of the propaganda was carried on by laymen, scholars, soldiers, sailors, travelers and slaves. They bore the message which was the secret of their inner lives and a new attitude toward the world, which constituted salvation.

A period of arrest followed from the middle of the fourth to the middle of the seventh century, while the Church became firmly established.

The second period of missionary activity dates from the end of the sixth century and continued for four hundred years. During this period all the missionaries were ecclesiastics. They spread out from three centres. From Constantinople they traveled through Southern Russia and the Balkans. From Rome they entered Germany; Gaul, Britain and the Scandinavian countries; and from Britain also men went forth into Northern Europe.

A second period of arrest followed for four hundred years, until the modern period of activity began in the middle of the sixteenth century. It was at this time that the Jesuit and Franciscan Fathers began to follow the explorers of the new world and the traders in the far East.

While the early missionaries of this period were Roman Catholics, the Protestant churches began to undertake missionary work at about the beginning of the nineteenth century.

It would appear that the close of this third period of missionary activity was near at hand. This meant that men must take up the task of strengthening and establishing the Churches in the many lands to which the message has been brought.

### THE OLD TYPE OF MISSIONARY.

The typical missionary, as President Faunce says, was often described as "a gentleman in a frock coat, standing under a palm tree discoursing Western doctrine to Eastern savages, who declined to assimilate it, but each moment threatened to assimilate him."

### THE AIM OF THE MODERN MISSIONARY.

The aim or purpose of the modern missionary differs markedly from this picture. The old theology seeks to rescue certain souls from a wrecked world, but the new theology seeks to save the wreck itself. As Carl Heath says in his Swarthmore lecture, the function of the Church "is not to produce from without an impress on the inward life, but rather an impress on the outward life from within." The modern missionary seeks to give a complete message to the whole man and aims at the transformation of both the individual and society, whereas in the past the message dealt exclusively with the transformation of the inner life and the future state.

The missionary must, therefore, be qualified not only to preach, but to dig wells, build houses, raise crops, treat the sick and teach in school or college. He must be ready to meet the great national and social problems of the countries whither he goes. "The true end is neither the individual alone nor society alone, but full development and realization of the individual in society."

### ATTITUDE TOWARD THE ORIENTAL.

The point of view of a Westerner living in the Orient is very quickly discovered by the native. On the one hand he may look upon all the colored races of the world as inferior to himself. He condescends to lift them as nearly as possible to his plane of culture and spirituality. On the other hand, he may view all men as potentially his equal. He has had

peculiar advantages and so he seeks to share with others the good things that God has given him. At the same time he realizes that there may be much for him to learn from the peoples of the Orient and their ancient philosophy. The white man is not the only one who is proud of his race and its achievements. The modern missionary assumes this latter viewpoint and in consequence he seeks above all a bond of sympathy and a sense of fellowship with those people whom he desires to uplift.

The contrast between the two points of view is well brought out in a recent article by Thos. E. Jones, of Tokyo, Japan: "Some missionaries," he says, "seem simply to endure the Japanese. This is as apparent as to be one of the commonest topics of conversation when a group of foreign missionaries get together. The Japanese wish the missionaries for friends, they wish to be one and feel as one body in the community, but alas, in many cases the missionary makes this impossible by regarding his neighbors as spiritually lost or socially inferior. To give one's life for a people is a tremendous thing. It means entering into their lives, customs and traditions. It means burning one's bridges and becoming entirely for this adopted people. It means trying to appreciate their history and their pride in an ancestral line unbroken since the dawn of history. It means loving their country and becoming a citizen of it in spirit. Such a man does not try to thrust his ideas or program upon the Japanese. He lives his message into them through friendship, love and good example. Without definite program, or the necessity of annually reporting to a foreign board the added number of converts, he simply spends his days in the community as a Christian citizen and an ambassador of friendship."

The importance of this high regard for the native must never be lost sight of, if the best results are to be achieved. This is well expressed by Professor Nitobe of the Imperial University at Tokyo in the following words: "American influence in Asia cannot be otherwise than wholesome as long as it is exercised in infusing in the vast mass of humanity there the consciousness of their own dignity and mission."

#### THE CONTRAST BETWEEN EAST AND WEST.

To get an intimate understanding it is essential to first grasp some of the fundamental differences between the East and West. The Westerner is distinctly an individualist. In the East the individual is completely subordinate to the Society of which he is a part. Contemplation and self-denial are honored above action and self-assertiveness. The individual subject his "me" to the whole.

#### LESSONS TO BE LEARNED FROM THE EAST.

Having fully grasped this fundamental difference between the East and West, it is well for the missionary to seek what the philosophy of the East may have to contribute. This will give him a broader point of view. As Charles Cuthbert Hall says: "Respect for Oriental national aims and religious aspirations has had small place in Western thinking. The momentous condition of the world at this time indicates an approaching change. None may safely prophesy the nature of that change, but, if we believe in the present activity of the Spirit of God, we may look for great readjustments in Western thinking, for the chastening of inadmissible ambitions, for the growing influence of Christ in the East."

There is an intense spirituality among many Oriental Christians. "The East will bid us enter into thine inner chamber, when western teachers are bidding us enter the market, the slums, the factory, the voting-booth."

The profound respect for parents is, likewise, a lesson we may learn from the Chinese.

A few months ago a Christian Conference was held in Shanghai. Chinese and foreigners met together to consider the future of the Chinese Church. Four things stand out clearly in the report: first, the dominant influence of Chinese Christians; second, the determination that the control shall henceforth be in the hands of Chinese, while foreigners are still

essential for the proper development of Christian institutions; third, the call for a united Church in China, and the sweeping aside of all denominational barriers; fourth, a liberal interpretation of the Christian message.

We see now in China the beginning of a movement which may sweep through all Christendom for the uniting again of the Church of Christ.

Thus, while the missionary must be full of the message he has to give, he must be first of all self-effacing. His purpose is to serve, to prepare another to take his place. His greatest joy will be to see others growing into positions of responsibility and trust that he himself once occupied.

(To be concluded.)

#### A CHILDREN'S MEETING.

There is an ivy-covered brownstone Meeting House at Mt. Laurel, New Jersey, where a few Friends gather on First-days, but on Ninth Month 16, 1922, it was rejuvenated by sixty young folk belonging to Haddonfield and Salem Quarter.

A warm afternoon invited them to play under the locust trees and one huge oak was encircled by their arms; eight little girls were needed to compass it.

The mothers who accompanied each auto full had planned for a half-hour talk by H. P. Morris in the ancient Meeting House, and as the soft breeze played through the open windows and the warm sunlight mellowed the brown woodwork of the interior we could picture the long ago when rural neighbors occupied the benches, and saddle-horses, carriages or sleighs filled the ample sheds at Quarterly Meeting time.

The children were attentive, but ice cream on the lawn was next on the program.

"Why should we not climb the mount close to us?" said our leader, and away we all scrambled to its summit, gaining a wide horizon. It is a State Forest Reserve, green with oak and pine.

The shadows creeping up the slopes reminded us of the journey homeward, and so the merry groups dispersed to Moorestown, Westfield, Marlton, Medford and Haddonfield, while Mount Laurel Meeting House was left—a delightful mingling of the past and the present, our cameras recording what we saw.

H. P. MORRIS.

#### CHILDREN'S CORNER.

A PIONEER PLAYHOUSE.—Uncle Morris wanted to give Polly a playhouse for her birthday, so he asked her what kind of house it should be. "I'd like a pretty green-house about as large as papa's garage," she said, "with real windows and doors, a window-seat and a little front porch where I can train vines."

"What are you going to put in the house?" asked Uncle Morris.

"None of these old things," said Polly, turning up her pretty little nose at the chairs that were scratched and the table that had to have a cover to hide its marred top. "I'm going to have all new and pretty things. I think grandfather will give me that cunning little lounge at the store and some of those wee pillows to go with it, and I'm sure mama will give me a whole cupboard of new dishes."

"What do you think it will cost?" asked grandmother, who was knitting a long gray sock near by.

"Oh, maybe ten dollars," said Polly.

"Did I ever tell you about my playhouse in the woods?" asked grandmother. Polly had never heard the story, for grandmother was making her visit in Polly's home from far-away Ohio, and her stories were new.

"Well, it was near our log schoolhouse in the woods," said grandmother; "and the little girls of the school made it themselves. We took old rails and made a little enclosure with logs for furniture. Our dishes were bits of glass and broken dishes which our mothers saved for us, and our table was a piece of smooth timber which the big boys rolled into the playhouse

for us. Then we had acorn cups and little baskets braided of willow and rushes to hold our berries and other things for our picnic dinners."

"And not a doll?" asked little Polly as grandmother sat looking out of the window as if she still saw the little old playhouse.

"Why, to be sure, dear, we had dollies. We rolled up an apron or a cape, and that made a first-rate doll. I never had a doll from the store in my life; but rag ones were just as good. I don't believe the little girls nowadays have a bit more fun than we did in our little pioneer playhouse in the woods. Sometimes the wind would blow our things away, or the rain would spoil them, or the cattle in the woods would tramp about and spoil our table, but we soon had a housecleaning, and made things right again. We never had to carry a lot of things into the house when we were through playing, but ran away as free as air and had the best times ever heard of."

Just then Uncle Morris came into the room with a pencil and paper in his hand. "I've been doing a little figuring on that playhouse, Puss," he said, "and it will come to about two hundred dollars with that new furniture you want."

"Two hundred dollars!" cried Dolly. "Why, Uncle Morris, that would save several French babies, wouldn't it?"

"I should say so; but then you want the playhouse so badly that—"

"I don't want it at all," cried Polly. "I want to give the money to the starving babies. I am going to get grandmother to show me how to make a pioneer playhouse back by the brook, and I won't have a single thing in it that I will have to carry to the house at night. Won't it be fun not to have to be careful with my things? I'm going to have a pioneer playhouse this very day, for grandmother is putting her knitting away, and I know she'll show me."

That is why a check for two hundred dollars went to the poor little French children, and why Polly had the nicest summer of her whole life with the pioneer playhouse by the brook, and a very pleased old lady to help teach all the children of the neighborhood how to have good times with play-things that cost nothing.—HILDA RICHMOND.

Furnished by A. C. E.

#### THE PROGRAM OF A BUSINESS MEN'S GROUP.

After two years of research and discussion, the Business Men's Group of the Society for Ethical Culture makes public a program of guiding principles for business which will look toward better industrial relations. The men of the group, nearly all engaged in large industries or owners of their own businesses, were searching primarily for light for themselves. To this end they engaged Frank Tannenbaum—the writer and student of industrial conditions and prison methods—as secretary of the organization and, after a series of meetings and discussions of industrial problems, began to experiment in working out new principles in their own industries.

In presenting their program to the meeting at which it was officially adopted, M. Kirchberger, chairman of the group, explained that the object was primarily to get at the motives of those engaged in business and commerce:

"By the mere force of logic we unanimously agreed that the profit-making motive had to be dethroned. . . . The very conception of profit must undergo a change as we go along and realize that the establishment of proper human relations, the distribution of responsibilities and participations in the proceeds of industry and commerce is conducive of greater efficiency, greater stability and greater service. When the well-being of a community and not that of an individual is the goal of our labors, when we have become accustomed to think and act as groups and not as individuals, then the profit motive as understood to-day will have relegated itself to the proper place and made room for a conception of this term infinitely higher and nobler."

#### PRINCIPLES.

1. That there is a spiritual worth in every human being which industry must recognize.

2. That human exploitation is immoral and socially destructive.

3. The highest service which any calling can render is the development of personality in all those who are affected by it.

4. That service to the community and not profit seeking should be the main purpose of business and industry.

5. That there is a creative impulse in the mass of men sufficient to carry on industry without sole reliance upon the pecuniary motive; business and industry can fall through the same constructive interests that play such an important part in the practices of the sciences and the arts.

#### PROGRAM FOR APPLICATION TO INDUSTRY.

##### 1. *The Organization of Industry.*

The problems of industry are largely industrial rather than political, and should, therefore, as far as possible, be solved by the industries themselves. The Federal, State and local governments should, however, establish laws that may fairly apply to industry in general. The tendency to shift to the state the problem of industry is one which we consider contrary to the best interests of the community. We believe it essential that all of the individual plants, employers and unions in any industry ought to be organized into a definitely recognized unit for the purpose of dealing with the problems which belong to the industry as a whole rather than to any particular plant as such. That is, we believe in a constitution for each industry embodying its needs and problems, its duties and powers. In each industry, the employers and workers ought to assume responsibility for

- (a) Unemployment;
- (b) Education for adult workers;
- (c) Vocational training;
- (d) Industrial research and experimentation;
- (e) Industrial hygiene and safety;
- (f) Sickness insurance and old age pensions;
- (g) Planning to secure more regular and stable production;
- (h) Increasing efficiency of production;
- (i) Improving the quality of the product;
- (j) Observance of industrial laws;
- (k) Wages;
- (l) Hours of labor;
- (m) Distribution and marketing.

##### 2. *Labor Unions.*

We believe that labor unions should be recognized and dealt with as integral units in industrial relations because they have rendered an important and socially desirable service in protecting the individual worker's economic interests and have raised the ideals and civic standards both of their own members and of the community as a whole. We also believe in the increasing participation of labor unions in the responsibility of carrying on industry, as a means of facing the industrial problems of the immediate future, of achieving efficiency in production, and of contributing to the development of character and personality in all those engaged in industry.

##### 3. *Industrial Representation.*

We believe that the distribution of responsibility among all engaged in industry is the most effective means of giving recognition to human worth and therefore welcome the movement toward industrial representation in industry as a constructive and desirable development. Such representation, including all factors, is to be looked upon as a valuable instrument for the handling of numerous industrial problems. It is capable of assuming responsibility for factory problems and of contributing suggestions of value to shop efficiency and shop discipline. It is a valuable means of education and of training for useful co-operation. It is not to be considered a substitute for, or antagonistic to, labor unions.—*Reprinted from The Survey.*

No one is worthy of the best the world can afford who has not schooled himself to do without it when it cannot be obtained except at the price of dishonor.—G. W. COOKE.



REPORT OF THE TRUSTEES OF THE T. WISTAR  
BROWN TEACHERS' FUND.

FIFTH MONTH 12, 1921—FIFTH MONTH 11, 1922.

The following is a summary of the grants made and used during the fiscal year Fifth Month 12, 1921, to Fifth Month 11, 1922:

For Study at Summer Schools.....	53
For Visits to Schools.....	13
For Attendance at Educational Meetings.....	3
For Courses During the Regular Academic Year at College and Normal Schools	
Full time.....	9
Part time.....	3
For special work.....	1

82

It is interesting to note that 56 of the grantees are members of Philadelphia Yearly Meeting, especially as Wistar Brown specified such membership as one of the first conditions of making a grant.

Practically all of the users of the Fund are actively engaged in teaching, which doubtless accounts for the preponderance of summer school work. Only five grants were made to persons planning to enter the profession and who had not yet taught. It is probable that this is a much smaller proportion of the total than the donor anticipated, since he specified that preference was to be given to those "who are twenty-one years of age and older and who have had the usual school education and are choosing the profession of teaching and desire to take a one year course in a university or other preparation for their profession."

It seems probable, however, from the reports received that the Fund is quite as useful in giving further opportunity for professional training to those who are already established as teachers as it would be if more largely used in training those preparing to enter the profession.

In accordance with the policy mentioned in our last report, grants for attendance at educational meetings were very much reduced. Thirty-eight such grants were made during the previous fiscal year.

Grants were made to 61 women and 21 men. Of these 32 were between the ages of 20 and 30, 32 between 30 and 40, and 18 over 40.

Fifty per cent. of the summer school work was done at Columbia University. Grants were also made for work in the following institutions in Europe:

American School of Classical Studies at Rome; University of Poitiers, France; School for Foreigners at Tours, France; Summer Art School in France and Spain under the leadership of George Elmer Browne.

The total amount of money granted was \$15,302.05, which is practically the full amount that was available for this fiscal year (it was more than the year's income because it included an unexpended balance from the previous year.) There were other applications which could not be granted on account of lack of funds. This, together with the rate at which applications are coming in for the current fiscal year, seems to indicate that there is a growing appreciation of the usefulness of the Fund which will make it necessary in the future to discriminate more carefully in the amount of grants and the purposes for which they are to be used.

ASA S. WING,  
ANNA RHOADS LADD,  
MORRIS E. LEEDS, Trustees.

MORE than once does William Penn give counsel to Friends to be true to what they know already, be their gifts or their light ever so small, since those who are unfaithful to what they know cannot blame God that they know no more.—A. NEAVE BRAYSHAW.

THE INEVITABLE.

I like the man who faces what he must  
With steps triumphant and a heart of cheer;  
Who fights the daily battle without fear;  
Sees his hope fail, yet keeps unflinching trust  
That God is God—that somehow, true and just  
His plans work out for mortals; not a tear  
Is shed when fortune, which the world holds dear,  
Falls from his grasp; better, with love, a crust,  
Than living in dishonor; envies not  
Nor loses faith in man; but does his best,  
Nor ever murmurs at his humble lot;  
But with a smile and words of hope gives zest  
To every toiler. He alone is great  
Who by a life heroic conquers fate.

—SARAH KNOWLES BOLTON.

EXTRACTS FROM BABSON'S REPORT.

Read at a Conference on "The Spread of the Gospel," Ninth Month 1, 1922.

Let us not think, however, that prohibition is in a class by itself. A great many other good causes are in an almost similar position. "Sunday Observance," "Purity of the Home," "Child Labor" and a host of other good things are in the same paradoxical situation. Hardly a day goes by that an urgent appeal does not come to me to "join" some society, league or association with the purpose of putting across some reform. All of them are good, and they are being directed by good people.

All organizations are up against the same problem, viz: they are trying to change the activities of men and women without changing their hearts; or speaking statistically—their desires. This is why they have an uphill fight and always will until the desires of people change. What the nation needs is to permanently ingraft into the hearts of men and women, right desires. Then all of these problems will solve themselves. Then with a proper system of education all the "Anti" and "Pro" leagues, associations and societies could disband.

What does permanently change the desires of men and women? Only one thing—namely, RELIGION. This has always been true throughout the ages and is true today. Men and women may be converted in different ways—some through the influence of a noisy revival and others through the influence of a quiet mother; some through study or research and others just naturally by living in a religious environment. However the conversion comes about, the statistical fact remains that at such a time the desires of the person change and henceforth he wants to be on the right side of every question. Such people make mistakes and fall by the wayside, but they are all the time struggling for the right. After a man is converted he automatically hungers and strives for the virtues instead of the vices, although he may constantly be tempted and often fall.

What is religion? It cannot be explained any more than can electricity. But like electricity we know it is all powerful and men have discovered ways of getting it in limited quantities. Christian religion is the acceptance of God as one's Master and source of strength as revealed through Jesus. This strength is secured through prayer. Religion expresses itself through those fundamentals of prosperity—a desire to be honest, just, kindly, pure, thrifty, industrious and to render true service. A religious man will worship God and knowingly harm no one; he will do unto others as he would have others treat him. When people become actuated with these desires, it is very evident that all the social, industrial and international problems will quickly solve themselves.

Preachers are troubled because they cannot arouse more interest in religion amongst the business men of their cities. Is not the reason because these preachers are talking about social service, prohibition, international peace and the like instead of winning souls? As a statistician it seems to me that the preacher's job is to "win souls," as they call it—to put

religion into the hearts of men and women. Preachers who have in mind this one motive and who operate evangelistic churches have no complaint about the business men of their cities. Every sermon should be directed to change men's hearts. Should not preachers be judged by their ability to win men to God? Moreover, this applies not alone to the preacher. Every churchman should make this his first duty. In fact the only way for a man who has been converted to stay converted is through helping others to get right with God. I often meet men and women burdened with the cares of life who regret that they have not the old zeal which they once had. They tell me that they "have religion" but get no real benefit from it. When telling this to my associate, —Peavey, he always asks, "Are they working at it? Actions speak louder than words."

This leads me to one closing word to any good preachers who may read this letter: Don't give too much emphasis to what you call the "Fundamentals." I personally accept these theological beliefs which you think are so important—but I know nothing about them—nor do you. When a man will accept Jesus as his personal saviour and go to God in prayer—take him in.

One thing more—before we make real headway in changing the hearts of men, we must co-operate more with one another. We must subject our denominational glory for the good of all. We must put Christianity first, Churcharity second. We must co-operate with other Churches and sects for the salvation of our cities and nations.

### American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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#### FOOD FOR WORK.

#### The "New Economic Policy" of the Russian Mission.

The new economic policy of the Friends' Mission in Russia is nothing more than the hoary one: "He who does not work neither shall he eat." It is not quite as rigid and literal as that. But in general it corresponds roughly to that principle.

The opinion of the Mission is—and in this it enjoys the cordial concurrence of the Soviet Government—that those adults who receive the American food from now on should be required to render some service in return. It is understood that this should be labor for the community, for the "common good" or whatever you prefer to term that form of productive activity that is carried on not for personal and private gain but for the social unit.

It is at the moment impossible to say, even approximately, how many people will be included in this program. There will be a number in each of the 179 villages in the American Quaker-fed district that will be in need of food this fall and winter. When the poor gleanings from their harvest fields are consumed these people will be faced with starvation, just as they were last winter. At this point they will be offered a job, a chance to do some useful work for the community. In return for this work they will receive a ration of Quaker food.

The Quakers have already begun to work out the new policy. I have seen some of the first experiments.

In Gamaleyevka, outpost village of the southeastern district, three blacksmith shops have been working night and day during the past month. In each work two smiths. A charcoal man brings the fuel for all of them. The smithy has been confined chiefly to the repair of farm machinery needed for the harvest. Hundreds of peasants have brought their mowers and reapers and plows. They have been repaired gratis. For on the walls of the smithies hang notices informing the peasant that the blacksmiths are drawing a Quaker pyok,

that they are working for the community. And the blacksmith says: "Without the Quakers we should have starved. The peasants had no grain with which to pay us for the work. Anyway we would sooner work the Quaker way."

Thirty versts north of Gamaleyevka the village of Bogolubovka is operating an *obchestra* (community) mill. If the peasant in this volost has any rye this year he will bring it to this mill and the grinding will be done for much less than he would have to pay a private miller. This mill was repaired, the dam constructed, the races patched by peasants who lived on flour given by the Mission.

In dozens of small villages throughout the East Buzuluk District quick peasant women are operating Singer sewing machines. Their raw material comes out of the clothing bales from Philadelphia. These sewing women are engaged in a frantic race to have this bit of Russia clothed by next winter.

Then there are the cobblers. They can use the leather from many American shoes to make something large and adequate and shoe-like for a Russian foot. They use little wooden pegs and some heavy thread furnished by the Friends. They do excellent work. They will tell you the American ration saved their lives.

In another village they are cleaning wells. They are bound they will not have so much cholera and dysentery and typhoid this year. They are going to have these wells clean and pure and covered. One man works at the bottom. He is mud from tip to toe. Two pull up the buckets of sandy mud on a roller. Another empties them. Another one prepares some timbers to patch the frame work. All are working for the community. So are the men farther down the street who are digging new wells to replace the ones that are old and condemned. The well diggers and well cleaners live on a Quaker pyok.

At the old Kumiss Establishment the hammers are falling, the reluctant nails are shrieking as they leave the old boards, the brushes are splashing on the whitewash. Five trained carpenters from each of the volosts in District V are finishing off the Children's Summer Colony Buildings. One old worker is an able cabinet-maker. He says nothing but he carves and scrapes away at shelves and window-sills and tables and closets leaving a record of beauty and good workmanship behind him. He and the others are creators. It is a pleasure for the Quaker Mission to give them food. They deserve ten times more than they receive.

Novo Sergeyeyskaya Volost is plowing two hundred and fifty acres of black land for the poor fund (the community fund) so that the volost can take care of its most needy people next summer. The plowers are eating Quaker food. Next year when the products from this land are distributed the Quakers and the volost authorities will have joint administrative powers.

ROBERT DUNN.

#### MILK FOR WEST VIRGINIA BABIES.

Milk-fed babies will no longer be a novelty in the mining regions of West Virginia where the American Friends' Service Committee has been working. After the feeding centres for the older children were established it was decided that the best way of overcoming malnutrition among the babies was by furnishing fresh milk to them and their mothers. Luella Jones' account of the fresh milk program shows how valuable it has been, both in improving the condition of the babies and in educating their parents.

"The people of these districts have not been educated to the value of fresh milk. During good times most families have their own cow which roams up and down the roadside of the narrow valley. But since the strike few of them have been able to keep a cow. The milk at best is tainted from the bitter weeds upon which the cows feed; it is further contaminated by poor facilities for keeping it fresh, since very few families have basements or can afford ice. For this reason it is little wonder that, as we are told, 'the children don't like milk.'

"Our Committee supplied good milk from a Charleston

dairy. The mothers were urged to use this early in the morning while it was still in good condition. Simultaneously with the milk feeding was begun a plan of house to house visiting to weigh the babies. From listless indifference or friendly tolerance the mothers soon stirred to lively rivalry to see whose baby gained most. Too often there was a pitiful failure to gain, and the mother had to be urged to increased care. Sometimes she would say: 'I never did like milk, but I think of my baby and take it down like medicine. Now I like it, and I know it helps me and baby both.' With the third week of weighing came gratifying results. The whole family and often neighbors watched for our coming and gathered around to see if baby had gained.

"One of our families owns a pair of emaciated twins of five months old. They weighed only eight pounds, were too young and too delicate to be weaned. The mother had only coarse unsuitable food to eat. Steadily the register fell from week to week and it looked as if the twins would not be able to get through the hot weather. We induced the mother to drink the milk. This she did reluctantly at first. Then there was a happy day when it was discovered that Pauline, the littler twin, had gained two ounces! Mother and grandmother beamed at us happily, garrulously congratulating themselves and thanking us. Brothers and sisters fawned over the babies, arguing over the health of each. Then the father appeared, a big burly miner, claiming his share of the infant's attention. He reminded one of a big bear playing with a kitten, and one might have concluded that poor little scrawny Pauline was the most precious bit of humanity on Cabin Creek.

"We were much gratified when a local doctor and nurse told us that our plan of weighing the babies and of distributing milk had taught the mothers more about child care than years of practice had accomplished. Some of the mothers say they will not again try to do without milk for their children if there is any possible way to get it. The doctor tells us there have been fewer deaths and less sickness than usual among the babies of our district."

Even though the feeding centres closed when school began, the fresh milk distribution was continued. Now that the families see the good results from the use of milk it is hoped that it will continue to be the staple article of diet for babies in this region.

SHIPMENTS received during week ending Ninth Month 23, 1922—75 boxes and packages received; 1 from Mennonites.

Contributions received during week ending Ninth Month 25, 1922—\$6,702.56.

### FRIENDLY NEWS NOTES.

ALFRED C. GARRETT and wife have been given a Minute of their Meeting (Germantown, Philadelphia) for service in Germany and Austria under the auspices of the American Friends' Service Committee. It is understood that Alfred Garrett's service will be in the line of a teaching ministry, and in the distribution of Quaker literature. They hope to mingle freely with those groups of people there who have an open mind toward Friends.

WALTER L. MOORE has been granted a Minute by Chester Monthly Meeting (Moorestown, N. J.) for religious service within the limits of Iowa Yearly Meeting, to be held at Paulina, Ia., beginning Tenth Month 11th.

MURRAY S. KENWORTHY, formerly chief of the Friends' Mission in Russia, is now connected with the work of the Service Committee at headquarters in Philadelphia. Anna B. Griscom, of Moorestown, N. J., is another addition to the Service Committee staff this fall.

WALTER H. ABELL, formerly editor of the *Friends' Intelligencer*, has spent several months traveling in Europe visiting the various fields of Friends' work. On his return to Phila-

delphia, about Tenth Month 10th, he will be in charge of the publicity work of the American Friends' Service Committee, having been appointed Publicity Secretary.

FRIENDS will be glad to hear that Arthur Watts, whose work as head of the Russian Relief Unit was suddenly cut short by typhus, is at last progressing towards convalescence. He is now in a Convalescent Home near Helsingfors, Finland, where he has the advantage of the attention of his mother, and Rebecca Thompson, who has nursed him through a long and trying illness. The home is delightfully situated amidst pine trees, and everything is conducive to a recovery, which has been too long delayed.

THROUGH the efforts of Margaret L. Thomas, of New York, the Women's Peace Society on "No More War Day" had the unusual privilege of sending out a message from the Newark, N. J., Radio Station. The following was included in the message:—

"Thousands in America believe in spiritual and not physical force, knowing that in the long run the spiritual ideals must triumph if civilization is to survive. America can bind all the people of the earth in indissoluble bonds of good-will and fellowship—millions in the world hope for the day when there shall be a true League of Nations, a United States of the World with a Parliament for all, and a World Court to solve any quarrel that may arise between peoples. Rejoicing in the 110 years of peace which have existed between the United States and Canada, with its unfortified and undefended boundary of three thousand miles, thousands of Americans believe that the same spirit of good-will and friendship will penetrate everywhere if there is similar disarmament along all frontiers. America calls upon all good and true men and women who believe in the Prince of Peace to aid them in their task."

THE following appeals more directly to English Friends, but it contains an essential truth that may be of profit to us as well:—

One evening recently at Ackworth, G. K. Hibbert told the story of the expulsion, by George Satterthwaite, of two boys from the School, at an hour's notice, charged with the dissemination of "detestable Catholic principles." These boys were half Pole and half English, their mother being of old Quaker stock. Their father taught in a college in Herefordshire; he died comparatively early and was buried in a Herefordshire churchyard. One of the boys, Henry Dziewicki, is a Professor of English at Cracow University. Recently coming into touch with Friends in their Polish relief work, he felt impelled to write a full explanation in a long letter to Gerald Hibbert. He closed the letter as follows: "If Frederick Andrews, who I hear retired from the superintendency of Ackworth School in 1920, happens to see this, he will probably remember me. He was one of the younger teachers in 186-. I remember a good many of the others and with most kindly feelings. What a pity that Christians should be estranged!" Just above Professor Dziewicki wrote: "Here am I, over seventy-one years old, giving from eight to nine lessons a day, private lessons, University and two Academies included. May God be thanked for all His goodness."

*The Christian Century* says: "The Quakers with the practicality which has so splendidly marked their efforts in all the famine areas of Europe have begun the use of modern methods of farming. Incidentally they may teach Russia some lessons which will be worth more than all the famine fund has cost.

... The American machines run day and night and young Russians who never held a steering wheel before are learning to clean spark plugs and mend ignition wires."

THESE facts should interest all who advocate the abolishment by law of Capital Punishment.

Capital punishment is to be abolished in Queensland, Australia. By a vote of 33 to 30, the Legislature there has passed a bill to deprive the hangmen of their jobs. Holland

and Portugal also have abolished the death penalty; Roumania has never employed it; and it is rarely inflicted in Belgium, Denmark, Sweden and Switzerland.

### RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, payable for Vol. 96.

Isaac Wetherill, Elizabeth Webster, Norris J. Scott, Norris A. Scott, Sarah T. Trautwine, T. Francis Warrington, Lydia B. Smedley, Sarah Satterthwait, Edward B. Taylor, Anna C. Garrett (Vol. 95), Joseph M. Fox, Dr. Charles Williams, Mary B. Bailey, Edith H. Dutton, Wm. Henry Balderston, Aubrey Howell, Katharine A. Warrington, Wm. H. Tomlinson, M. D., Frank H. Goodwin, Emma J. Dewees, Rebecca C. Reeve, Thomas W. Fisher, Charles S. Taylor, Elizabeth M. Ferris, Elma Hayes, Joseph Rhoads, Dr. J. R. Hedley, Joseph D. Snowdon, Frances Haines, Elizabeth Sharples, Sarah G. Magill, all of Pennsylvania; Joseph H. Ashead, Sarah Nicholson, Gertrude Hewlings, Howard Evens, Martha T. Engle, Sarah A. Taylor, Walter W. Evans, Virginia Nicholson, George Bailey, Jr., Mary P. Nicholson, Charles D. Scholl, Elizabeth R. Hunt, William E. Rhoads, Emma W. Cook, Lucy S. Cooper, Alice H. Matlack, Mary Ann Matlack, Joseph H. Matlack, William P. Huston, all of New Jersey; Robert P. Lowry, Jesse D. Mott, Celestia M. Walcott, Mahel P. Foulke, all of New York; Grace E. Rhoads, Jr. (\$2.00), Connecticut; Sarah W. Elkinton, Arthur Perry, Sarah D. Holmes, Milton C. Davis, Mary B. Swan, Elizabeth Rhoads (\$2.00), all of Massachusetts; Israel A. Lane, North Carolina; Maria F. Hampton, Joshua P. Smith, both of Alabama; Charles Kirk, Elisha B. Steer, J. M. Ashead, George G. McGrail, Thomas Dewees, Edwin F. Holloway, William Hoye, Mary Harworth, all of Ohio; O. C. Stangeland, Russell Z. Taber, Aaron K. Williams, Christian Thompson, Tosten H. Strand, Cyrus Cope, Thos. E. Mendenhall, Archibald Henderson, Oman K. Tow, Wm. C. Mott (Vol. 97), Mary M. Edmundson, all of Iowa; O. E. Stakland, Minnesota; J. F. Hutchens, Missouri; Ai Chammess, Kansas; Donald Goldring, Wyoming; Joshua L. Baily, Jr., Henry B. Ward, William C. James, all of California; Elizabeth B. Boone, Canada; Gilbert Bowles, Japan.

### NOTICES.

An appointed meeting for Divine Worship will be held at Stony Brook, near Princeton, N. J., on First-day afternoon, Tenth Month 15th, at three o'clock. Trolleys for Stony Brook leave Trenton, N. J., at one and two p. m. For further information, address Wm. B. Kirkbride, 908 Berkeley Avenue, Trenton.

THE CORPORATION OF HAVERFORD COLLEGE.—The Annual Meeting will be held in the Committee Room of Arch Street Meeting House, Philadelphia, on Third-day, Tenth Month 10, 1922, at 3 o'clock p. m.

J. STODGELL STOKES,

Secretary.

Summerdale, Philadelphia.

Members are particularly requested to bear this appointment in mind. The charter requires that twenty shall be in attendance to make a quorum. Please notify the Secretary of any change in address.

RESERVE the date, Tenth Month 28th, afternoon, two to four o'clock. The Extension Committee invites the Junior members of Philadelphia Yearly Meeting, twelve years old and under, to a good time at Arch Street Meeting House. Invitations will be sent later to each person.

FRANCES T. RHOADS,

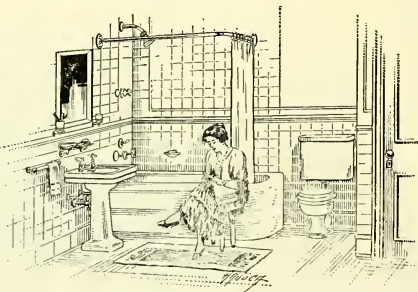
Chairman.

MARRIED.—Eighth Month 5, 1922, at Lansdowne Friends' Meeting House, Pa., THOMAS BARCLAY WHITSON, of Moylan, Pa., and ELIZABETH OWEN PENNELL, of Lansdowne, Pa.

—, Ninth Month 8, 1922, at Media Friends' Meeting House, Pa., CYRIL H. HARVEY, formerly of League City, Texas, and RUTH S. THORP, of Media, Pa.

—, Ninth Month 16, 1922, at Friends' Meeting House, Media, Pa., AQUILA HURFORD CROSMAN, of Portland, Maine, and ALICE DARLINGTON FORSYTHE, of Media, Pa.

—, Ninth Month 28, 1922, at Fourth and Arch Streets, Philadelphia, PERCY LLOYD RANDOLPH, of Saratoga, N. Y., and MARIAN PHARO, of Philadelphia.



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A RELIGIOUS AND LITERARY JOURNAL.

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*Entered as second class matter at Philadelphia P. O.*

1822 AND 1922.

It would seem that in the year 1822 the Quakers of Pennsylvania and New Jersey had the possibilities of a great future. Not only were they numerically strong, but they had been blessed with able spiritual leaders. Lives of benediction and power, like those of Wm. Savery, Nicholas Waln, John Woolman, Rebecca Jones, Richard Jordan, Samuel Emlen, Thomas Scattergood and Anthony Benezet, had yielded substantial fruit. The stirrings also of a fresh intellectual and social life were in the air. Browning, Darwin, Lincoln, Longfellow and Tennyson were then growing lads. The "States" had emerged from a revolutionary struggle, with the young government daily becoming more stable. The shadow of Napoleonic ambition no longer troubled the world.

Friends had (for the most part) come creditably through this difficult political period and, notwithstanding their resignation of an actual share in the local government, they found themselves with an increased, rather than a lessened, prestige. Already they had cleared their skirts from the bane of slavery. They had recently founded a new school (Weston of Westtown), built a great new Meeting House (Fourth and Arch Streets), launched a Tract Association, and had undertaken work for the Seneca Indians (Tunesassa), and for the Negroes and other poor people of their home city. Bonds of Christian love and understanding linked Philadelphia with London. There was an open door; the opportunity for a people to go forward.

Beneath a sky so fair and with such auspicious beginnings, it is sad that the current of Quakerism in Philadelphia should so soon plunge into the backwater of a whirlpool of separations. Perhaps the trouble was not primarily due to the preaching of rationalistic philosophy, nor to tactless repression. It is doubtful whether the wreckage was caused either by a too narrow conservatism in mere forms, or by ultra-evangelical enthusiasms. These appear symptoms, rather than procuring causes. The real malady we must confess to have been a partial *deadness* in the body itself, a coldness in too many hearts towards God.

A century has passed. Observers at home can tell whether

in 1922 the situation of Philadelphia Friends and of American Quakerism, largely viewed, has (or has not) some of the same strengths and weaknesses. None of us may read the future, but we can face it confidently if our trust (and hope, too) is set in the revelation of God to the soul. Against this foundation nothing can prevail. My desire then follows the concern of our friend M. I. Reich, that in extending we may also be deepened; that as the cords are lengthened, the stakes may be strengthened; that with works we may also have faith; that in busy lives, we may not neglect the Life that is life indeed. Christ says, Seek The Kingdom.

WM. BACON EVANS.

SYRIA.

## THE MODERN MISSIONARY.

(Continued from page 161.)

### THE LIFE OF A MISSIONARY.

The daily life is not unlike that of men and women in the home lands. There are daily tasks to perform.

As a teacher he has the routine of the school room. As a physician he has the daily clinic and the rounds in the hospital, only the need is greater. As a sample of what may befall the doctor in his daily rounds, we quote the following from a medical missionary:

"A boy of eleven who fell over a cliff and broke his arm eleven months ago asks to make the bones grow together again. There was no treatment given at the time of the accident. They bound some vile-smelling concoction to the arm with bamboo splints and put another plaster of the same mixture on the back to 'draw the bone up.' The arm is of course useless. An amputation was suggested but was refused. The boy tried to prove that the arm was not dead by opening and shutting the hand.

"An old woman, bed-ridden for many years, lies in the rain on a stretcher made of sackcloth and bamboo poles, with her half-blind husband, who almost fell into the water when he tried to walk up the plank. He pleads to give his wife some medicine to make her feet walk, her tongue talk and her fingers able to hold her chop-sticks.

"A leper, blind, footless and without hands, is sitting on the bank begging for relief from the terrible disease that is slowly killing him. He promises to spend the rest of his life in making prostrations before me if I will condescend to heal him.

"A girl with tubercular trouble in her bound foot tells me that she is to be married soon and that her future husband says he will beat her if she comes to him in poor health.

"A poor woman held out her emaciated baby on the bank and asked me to make it see. Some native medical practitioner had run needles into its eye to drive a demon out of its stomach. The mother offered to bow before every shrine within a radius of three miles if I would only give the baby power to look into her face."

In the missionary hospital the medical man gives hope and healing to many of these otherwise incurable patients.

In social intercourse, in the home life, in the daily routine of every day, the missionary endeavors to exemplify the Christian life. As Rauschenbusch declares: "Whoever uncouples the social and the religious life has not understood Jesus."

Thus an Embassy of the Kingdom of God is built up and it is the life of the missionary which is best qualified to show

forth the nature of that Kingdom. In contrast with a diplomatic embassy, the object is to promote the material and spiritual welfare of those in whose midst it exists.

Students have often told me that the lives of the foreigners as they see them day by day give the final stamp on the true significance of the Christian religion.

This life is by no means all sacrifice, for having once set his heart upon this task, the missionary finds much to encourage and entuse.

Mission stations are arranged on a community basis. Each missionary is paid according to his need. All extra earnings go into the common fund. Thus one may never look forward to increased wealth and perhaps here is a sacrifice according to the world's view of life. But the desire for monetary gain is more than satisfied by the absorption of the task.

Besides the daily routine there are great opportunities for study and research. Many of the great explorers of the world have been missionaries. In medicine and the other sciences, valuable investigations may be carried on. For the economist and sociologist there are countless problems waiting to be solved, and so the missionary may add his contribution to the world's stock of knowledge.

In the field of education, a broad and liberal program must be followed. The wide-reaching scope of such work in a missionary college is shown by Prof. John Dewey, after spending two years in China. He says: "Build up a China of men and women of trained independent thought and character and there will be no Far-Eastern problems—no need of conferences to discuss and disguise the problems of the Pacific."

A missionary is no extraordinary man, whether he be evangelist, teacher, doctor, nurse or social worker. All have their counterpart in the home land. The work is one whether it be at home or abroad.

Whatever be the task, let it be done well, for only the best is worthy of the Christian and a man's religion is judged by his daily life and the way he performs his job.

#### THE MISSIONARY'S INFLUENCE.

With methods and ideals such as these, the missionary does more to bring about world peace than any other single agency. Can we make an impress on the East? Has the Christian faith a dynamic which marching armies and commerce have found impossible? These latter have only changed the outward form. It remains for Christianity to mould the heart.

Christianity has a force which is fully appreciated by the leaders of the Orient. Sun Yat Sen declared: "The Republic of China cannot endure unless that righteousness for which the Christian religion stands is at the centre of the national life."

There must be a true foundation laid in these lands which are so rapidly opening to the institutions of the West, or chaos will surely come.

James Bryce fully realized this when he said: "This is, perhaps, the most critical moment ever seen in the history of non-Christian nations and races . . . In half a century or less that which we call European civilization will have over-shadowed the earth. All is trembling and crumbling under the shock and impact of the stronger, harder civilization."

Or, as President Faunce says: "Are we of the West content merely to unsettle and undermine the institutions of the East? . . . Or, are we to give to the Eastern world a deeper reverence, a more satisfying faith, a nobler moral code, a truly Christian life? . . . The alternative Chaos or Christianity may be a dilemma for the East, but is surely a challenge to the West."

Sectarianism, nationalism and a narrow dogmatism concerning the teachings of Christ will cause failure. The Church of Christ for China, for Japan, for India is what we must strive for. The Oriental must be trusted to lead his people in the interpretation and practice of the Christian message. As Christ gave to his disciples all authority and power so must we do to our Christian converts.

The following quotations will indicate the profound influence which Christianity is having on the minds of the youth

of China: A young girl who had been turned away from home by her family, writes referring to her own experience: "Then she decided to accept Jesus Christ as her Saviour. She thought now it was the time for her to decide and could not wait any longer. So she did decide in school and begged her parents and brothers to let her join a church. But her parents and brothers answered her dreadfully. They said if she wanted to be a Christian they would not accept her as their daughter or sister, and one of her brothers said if she was baptized he should kill her, and the other said that he would drive her from home and would not take care of her any more. She was sad, of course, for she worried about her family. She then prayed very hard and asked God to live in the hearts of her parents and brothers. After receiving her brother's words, she wrote to them saying that she was still their sister, although they did not love her, yet she loved them just the same as before, or even more. Her parents were now softened and asked her to go home."

A sick boy writes from his home: "Surely I am glad to learn that thirty of the boys have come to the right side and have taken the stand for Christ's sake. This recalls my decision of 1919. Since that time I came to know Christ more truly and to appreciate the very Christian life, and I realize it myself that I have built my foundation of religion upon my will, feeling, belief and intuition, exclusive of superstition and blindly following, as Tagore has once said that he knows God as one who knows light."

"Indeed, my long sickness has caused me to have a new spiritual experience, or, I should say, a more real one. This adds to the energy of belief and strengthens it, too. I remember Jesus once said in Matthew 17-20 that Faith removed every difficulty. So is my faith, so God wins the victory of my life. How much should I thank Him!"

And another boy writes of his idea of Christianity as follows: "Some religions teach men to care for nobody except themselves, and the others treat men unequally, but the religion of Jesus is the only religion which teaches men to love every one, even enemies, just as a father loves every one of his sons, even bad ones."

It is the social gospel that appeals to the young men of China, and they are turning the searchlight of criticism upon the Christian faith. Is it worth while? Has it accomplished aught in the West? Can it do for the people of China what Buddhism and Confucianism have not done? Can Christianity transform lives, uplift the down-trodden, improve the economic systems—in short, add a newer and fuller life to the Nation? These are the questions the modern missionary must try to answer in the affirmative.

With this point of view the missionary, as he assumes his tasks in a strange land, may be looked upon as the "pioneer" of the present day. There may be no new lands to be discovered, but the problems of an awakened civilization, new friendships and bonds are awaiting him among peoples of many colors and tribes:

"Have the elder races halted,  
Do they droop and end their lesson,  
weared over there beyond the seas?  
We take up the task Eternal, and the burden and the lesson,  
Pioneers! Oh, Pioneers!"

Till with sound of trumpet,  
Far, far off the daybreak call—Hark! how loud and clear I hear it wind.  
Swift to the head of the army!  
Swift! spring to your places,  
Pioneers! Oh, Pioneers!"

Moreover, he will no longer be looked upon as a different sort of being, but rather as one of the world's workers. On the other hand, the element of sacrifice and the unique nature of his work will have its reflex influence on himself and on the Church at home. As Elihu Grant recently said: "Mission work touches lightly those for whom it is done, but is the salvation of those who do it."

By service for others we can best appreciate God. The people



of the Orient need the Christian message, but the Church at home needs the inspiration that comes from service, and this comes to the supporter at home as well as to the missionary on the field.

Not alone in the Orient, but also in Europe, in our own land, and throughout the world men are seeking for more light, for fuller knowledge. Christ's message is the one sure hope to the world. We need not fear searching inquiry into the "deep things of God," only let us be ready to heed the challenge to prove by our lives as well as by our teaching that at the heart of Christianity will be found the remedy for all the world's ills.

John Oxenham has beautifully voiced the call in his poem, "Bring us the Light":—

"I hear a clear voice calling, calling,  
Calling out of the night;  
O, you who live in the Light of Life,  
Bring us the Light!

We are bound in the chains of darkness,  
Our eyes received no sight;  
O, you who have never been bound or blind,  
Bring us the Light!

We live amid turmoil and horror,  
Where night is the only right;  
O, you to whom life is liberty,  
Bring us the Light!

We stand in the ashes of ruins,  
We are ready to fight the fight;  
O, you whose feet are firm on the Rock,  
Bring us the Light!

You cannot—you shall not forget us;  
Out here in the darkest night.  
We are drowning men—we are dying men,  
Bring, oh, bring us the Light!"

WM. W. CADBURY.

CANTON CHRISTIAN COLLEGE.

### PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE PEACE APPEAL TO THE CHRISTIAN CHURCHES, adopted by the Philadelphia Yearly Meetings and endorsed by London Yearly Meeting, with a covering letter, was distributed through the office of the Church Peace Union in New York, to a selected list of 20,000 clergymen of various Christian denominations. An account of the letter, with extracts from it, was sent to three hundred and fifty daily papers and to thirty of the leading religious journals of the country. All of the material had been sent out by Sixth Month 30th.

As was to be expected with a printed circular letter, issued in the summer time, only a few replies, seventy-six, were received. Of these sixty-six were apparently in entire sympathy with our position on war, the remaining ten disagreeing with it in various ways. A study of the points in which serious clergymen differ from us in the matter of war is of great interest and value to us.

The letters from the clergymen who replied came from fifteen states of the Union, scattered from the Atlantic to the Pacific, from the Canadian border to the Gulf of Mexico, and the writers belong to twelve different religious bodies. More than 2500 copies of the letter have been sent from the office to clergymen and others by request.

English Friends are deeply interested in this appeal to the Churches and they are uniting with us in such a way as to make it a joint concern of English and Philadelphia Friends. An edition of one hundred thousand copies of the letter is to be circulated by English Friends, and the question of distribution on the continent and elsewhere is to be worked out jointly.

The Five Years' Meeting and several American Yearly Meetings have approved the letter, and it is to be presented at the conference of some of the other religious bodies of this country.

THE HOUSE OF BISHOPS OF THE PROTESTANT CHURCH, at its Triennial Convention at Portland, Oregon, Ninth Month 10, 1922, unanimously adopted resolutions condemning Turkish brutalities in the Near East and pledged the support of the Episcopal Church to the government of the United States "in any effort, diplomatic, naval or military, that may be made toward the establishment of justice, mercy and peace in the Near East."

THE JAPANESE GOVERNMENT has decided to encourage migration to Hokkaido and other outlying portions of the empire and also to South America in order to make provision for its crowded population and for its large number of people out of work.

AN IMPORTANT BRITISH LABOR BODY, the Municipal Employes' Association, declared officially, about the middle of last month when matters were growing tense in the Near East, that "not a single man or gun" would leave England for any new war, so far as it was in their power to prevent it.

JAPAN HAS APPOINTED A MINISTER TO MEXICO, who will be the first representative it has had in that country since General Obregon became president. The United States has as yet not recognized the Obregon Government.

A RECENT ISSUE OF "THE AMERICAN LEGION WEEKLY" contains an article with the following encouraging title, "F. I. D. A. C.—What's That? It Stands for the United Allied Veteran Voice—the Great Idea of War That War Shall Be No More." It cannot be said that the general attitude of the American Legion is that "war shall be no more" but it is evident that there is a movement against war among ex-soldiers, especially in some foreign countries, and the subject will doubtless receive consideration at the meeting of the *Fédération Interalliée des Anciens Combattants* to be held at New Orleans this month, to be followed immediately by the annual meeting of the American Legion.

THE WAR APPROPRIATIONS OF THE FIVE GREAT POWERS, according to the 1922 figures of French experts, contrasted with the appropriations for 1923, are proportionately as follows: France, 313 per cent.; Great Britain, 274 per cent.; Italy, 372 per cent.; Japan, 332 per cent.; United States, 289 per cent.; (navy alone 340 per cent.)

"If the churches of Europe and America allow that to fructify," said Lloyd George in speaking a few weeks ago about the danger of another war, 'they had better close their doors.' Better close their doors, for we cannot hope that the Christian gospel of brotherhood will come to men with any compelling power unless we can find some way to make that gospel a reality in the relation of nations to each other and can prevent that utter denial of brotherhood which we now see war to be."

This opening paragraph of a timely new book, "The Christian Crusade for a Warless World" which is to come from press within about a week, indicates both in spirit and the urgency of the need which it is designed to meet. Churches that want to become more effective centers of education for the abolition of war need no longer say that there is no convenient material for their study groups.

The volume is from the pen of Dr. Sidney L. Gulick, with a foreword by the Commission on International Justice and Goodwill. It has been prepared especially for Bible and mission classes, or other groups of young people or adults, and aims to set forth both the meaning of Christianity for modern international questions—such as patriotism, racial

contacts, disarmament, war and peace—and also the present conditions which the Church has to face in dealing with these issues.

If the churches of America are serious and alert in their desire to outlaw war there will be thousands of classes all over the land devoting several weeks this fall and winter to the study of this book. For group use we know of nothing which can take its place. It is one of the few books of which it can be said that it was born to meet a conscious need just when that need was most keenly felt.

From Federal Council Bulletin.

TRUST.

I will not faint, but trust in God  
Who this my lot hath given;  
He leads me by the thorny road  
Which is the road to Heaven,  
Though sad my day that lasts so long  
At evening I shall have a song;  
Though dim my day until the night,  
At evening time there shall be light.

My life is but a working day  
Whose tasks are set aright;  
A while to work, a while to pray,  
And then a quiet night,  
And then, please God, a quiet night  
Where saints and angels walk in white;  
Dreamless from work and sorrow  
But re-awakening on the morrow.

—CHRISTINA ROSSETTI.

NOTES ON THE FIVE YEARS' MEETING.

*The American Friend* for Ninth Month 21st was given over to the Five Years' Meeting. We have made a few extracts to supplement the interesting report of Frances Tatum Rhoads given in our issue two weeks ago, which of necessity was abbreviated.

At the opening session the Presiding Clerk called attention to the valuable service rendered to the Five Years' Meeting by two beloved and honored members, James Wood of New York and Timothy Nicholson of Indiana. Only twelve are still living of the eighty-one delegates from nine Yearly Meetings to the first general conference in 1887; and of these, only James Wood and Timothy Nicholson are members of the Five Years' Meeting of 1922. They are also the only persons who have been members of all the conferences and of all the sessions of the Five Years' Meeting.

A request from Western Yearly Meeting that a committee be appointed to prepare a suitable program for the celebration of the birth of George Fox in 1924 was favorably received and after approval by the Business Committee was adopted, and referred to the new Executive Committee to work out the details.

T. Edmund Harvey, in his address, "The World Outlook and the Open Door for Friends," said in part:—"But the outlook shows that civilization has gone wrong. In Europe, it has broken down and failed. Europe is bankrupt financially and morally, which you here can hardly realize. It is the tragedy of thousands of homes and the constant anxiety of the ablest thinkers. While the evil is here, the danger is not so apparent because the results have not yet come. The worship of money and material power has placed us in the position of putting the means before the end so that we have forgotten the end. The evil is growing and we have failed to find a remedy for the misery. And it is small consolation to think that the means for past achievements will not work. If civilization were only machinery the situation would seem quite hopeless, but rather is it a living organism and can be born again. The work of the church of God is to bring about a new birth, in the possibility of which we must have faith,

though now we may not be able to see the exact time of its coming. As we look out upon a world ravaged by war, what do we see? In England there has been a steady falling off in the Church of England. The men who went to France do not go back to church. People are drifting away; the rift between ecclesiastical organization and the people is almost complete; the church despairs of bridging the gulf, and all the while there is economic misery and terrible distrust in the world. The open door offers us a splendid picture of what a Christian life may be. The world is hungry for our message of peace and good-will and the wide-open door challenges us to enter. Christ's way is the open door of life and of service, and it is ours to point the way."

In presenting a report from the Business Committee on Fifth-day afternoon, R. M. Jones said that for ten years we have been facing what might prove a spiritual catastrophe. We must have confidence in one another; not try to get ahead of somebody and then entrench oneself. We cannot force people into spiritual positions since the spirit of man must be free. The Minute which dealt with certain requests from two or more Yearly Meetings, and which appears elsewhere in this issue, was read and spoken to by several prominent Friends expressing hearty approval. The scaffolding no longer necessary was taken down and the unity of the structure stood out in all its beauty. The adoption was unanimous and the visitors were privileged to stand with the delegations and express their approval. The Chairman of the Committee reiterated, "We have done what we couldn't." The burden of anxiety was lifted from many hearts and strong men found their emotions getting beyond control. The Spirit of God was present in power uniting, healing, quickening, and like Peter on the Mount of Transfiguration, many were ready to say, "It is good for us to be here."

The Minute as adopted is as follows:—

"We recognize with profound sorrow that there is in the world to-day a great drift of religious unsettlement, unconcern and unbelief. We desire at this time to call our own membership to a deeper religious life, a greater consecration of heart and will to God and a more positive loyalty to the faith for which so many of our forerunners suffered and died. We wish to reaffirm the statements and declarations of faith contained in our Uniform Discipline, viz., 'The Essential Truths,' 'The Declaration of Faith' issued by the Richmond conference in 1887 and 'George Fox's Letter to the Governor of Barbadoes' and we urge upon all our membership to refresh their minds by a careful reading of these documents which gather up and express the central truths for which we stand, now as in the past. But we would further remind our membership that our Christian faith involves more than the adoption and profession of written statements however precious they may be. It stands and lives only in free personal loyalty and devotion to a living Christ and in an inward experience of His spiritual presence and power in the soul, making the facts of our religion as real and as capable of being soundly tested as are the facts of the physical universe. May Friends everywhere bear in their bodies the marks of the Lord Jesus.

"Hardly less important for the promotion of our spiritual influence and power in the world is an increase of faith, trust and confidence in one another, a love that suffers long and is kind and a unity of spirit which will bind us more closely together than uniformity of thought could ever do.

"In the light of the above statement in which we unite and since the clause which was adopted ten years ago, stating that these declarations of faith are not to be regarded as constituting a creed, has been widely misunderstood in at least two directions, it is our judgment that this clause should now be eliminated.

"We recommend that this meeting instruct its Publication Board to issue in attractive form an edition of these three documents as the authorized Declaration of Faith of the Five Years' Meeting of Friends in America, using as a preface the above statement."

The English Friends commented upon the fact of how few

women there were among the delegates, as compared to men Friends, and of how small a part they had in the discussions and the considerations of business. Women Friends constituted approximately one-fifth of the delegate body. Two delegations, Wilmington and Oregon, were entirely composed of men only.

It was greatly significant that not a single question which appeared before the Five Years' Meeting for action was settled by a vote. Such a spirit of harmony prevailed that in every case action was had by common consent. On one or two occasions when there was decided difference of opinion the matter was left open for further consideration which resulted in unity of action. This was after the manner of the London Conference of 1920. The manifestation of unity appealed strongly to the fraternal delegates.

Edward W. Evans, of Philadelphia, urged the application of Christianity to all phases of life. The social Gospel is more than social service. There are many signs to-day that the church is awakening to its opportunity in industry, and we need to bring to bear on industrial and social life the simple Gospel of Jesus Christ. Our personality is the product of the community, and since birth social influences have been thrown about us which make us very largely what we become as men and women. Love is another name for fellowship which stretches out a helping hand to those engulfed by misfortune, clothes and feeds the hungry and naked and helps sick people get well, all of which if done with proper motives is a fine expression of the Christian spirit of service. But the full social Gospel is far more than this. If you love your neighbor you will want to do more than help him make the best of a bad world. You will want to have the world afford him all the opportunities he needs for the good life. You will want not merely to assist him to make the best of an inadequate wage but to have a wage that makes possible a life of self-development for him and his family. Industry must be made to supply all our neighbors with the opportunities for the good life.

The Clerk of the All-Friends' Conference, John Henry Barlow, told of the concerns from which the Conference grew, the development of a dream which began in the dark days of the war and after four years attained reality. One thousand delegates learned to know and to love one another. Throughout the Conference Friends moved steadily and slowly forward, but all the time nearer together, and at the end all separated as friends, with a new idea of the greatness and power of Quakerism. The tangible outcome was a number of documents, but the unseen and intangible results in friendship, love, hope, new knowledge and new thought, were far greater. An extraordinary spirit of unity prevailed because they had come together with a very great ideal, with a tremendous purpose, and in the right atmosphere of love and faith and hope. "I want us to think of that dream as a prophecy, a day yet to dawn when there shall be a perfect union of all those who bear the name of Friends. Let us believe that all things are possible to those who have faith, hope and love, for our God is able."

It is not often that a reporter on a daily paper rises to take part in a discussion on religious subjects! This phenomenon occurred during the session on evangelism when Helen Johnson, who furnished such excellent reports of the meeting for *The Richmond Item*, was recognized by the Clerk and spoke impressively upon the deplorable conditions in our High Schools and appealed to spiritually-minded people to give their best efforts toward restoring in them a moral atmosphere. It will be interesting to many to know that she is a grandniece of Robert Underwood Johnson, so long editor of the *Century Magazine* and recently ambassador to Italy.

Thanks to the thoughtfulness and generosity of the London delegates, each delegate to the Five Years' Meeting is to receive a copy of the new Part 1 of the Discipline of London

Yearly Meeting which has attracted so universally favorable comment.

At the opening of the first session the retiring Clerk in turning over the gavel to his successor explained that the fragment of wood from which it had been made was brought from the Argonne Forest in France, that it was taken from timber used in the construction of houses for the French people by our A. F. S. C. workers and that a Russian cabinet-maker in Seattle whose parents had been fed by Friends in Russia had turned it into shape, while a piano finisher, the son of a Friends' minister in Tennessee, had done the polishing. This symbol of authority thus represented efficiency and love.

#### TREE PLANTING ENCOURAGED.

About seven million young forest trees will be distributed free to land owners in Pennsylvania by the Department of Forestry this fall and next spring. An inventory of the Department's nurseries shows there are more than five million evergreens and about one million five hundred thousand hardwood trees ready for planting.

Among the evergreens to be given away free by the Department are large quantities of pitch pine, Scotch pine, Japanese red and black pine, Norway spruce and white pine. The leading kinds of hardwood trees will be white ash, green ash, rock oak, red oak, and American elm.

The trees are from five to twelve inches in height, and will be distributed to individuals who will plant them for wood production.

#### CHILDREN'S CORNER.

THE HANDS AND FEET OF GOD.—(*The Epistle of London Yearly Meeting for Boys and Girls*)—DEAR BOYS AND GIRLS:—Our Yearly Meeting message this year is short and striking, and there is one phrase in it which seems almost daring—"The hands and feet of God," for it means us, that we are to be God's hands, God's feet, His "errand-men," to His needy world.

What is it to be a "hand"? Not in that very disagreeable sense in which it is used of work-people in a factory; it cannot be that. It means surely, as the old mystic says, to "be to the Eternal Goodness what his own hand is to a man"—God using you as you use your hands, to do things or to make things. It is what so many of our young folk have been doing through the war and since, all over the world, helping, reconstructing, feeding, nursing, ploughing, building, in many lands—the very "hands of God" to their suffering, starving, homeless, despairing fellows.

And feet,—to be "the feet of God" is, saying it in all reverence, to carry Him to men, for "God has no human body now upon the earth but ours," and as He dwells within us we take Him wherever we go. It is a searching thought, and we pause and bow our heads in shame. Do I take God, show God, the loving Father to my schoolfellows, my workmates, my friends, the people in my town or village? What kind of God do they think of when they look at me?

It has been said of Sundar-Singh, the great and noble Indian Sadhu, who was in England last year, that wherever he went he reminded men of Jesus Christ, so that one day when he called at a house the maid told her mistress—"He looks as if it might be Jesus Christ at the door." So

"Christ's spirit taketh breath again  
Within the lives of holy men.  
Each changing age beholds afresh  
Its word of God in human flesh."

In a unique way those blessed feet, which at last were nailed to the cross, carried God, but He calls His younger brothers and sisters to take up His work and go on with the message—the carrying. "Go ye," He said, "into all the world." That is not done yet by any means; it might have been had all His children been faithful to His command. Perhaps it has not

been kept simple enough, too much elaboration and machinery and arrangement, instead of just to go somewhere, and be a bit of God, of Christ, to others. Here or there, north, south, east or west, it matters not; just where we are now may be needing just that bit of Him which we can show, or He may ask us to go to some far-away corner of the earth where the people "grope in darkness" and are waiting for someone to bring them face to face with the Light of the World.

Our Chinese Friend F. L. Yang, when speaking at the Foreign Mission Board, reminded us that the world is now a whispering gallery where all can hear so plainly because of wonderful means of communication like aeroplanes and wireless; but what we say to each other is not always the truest and best, so much is garbled and even lies. It is for us who know and love Him who is "the Way, the Truth and the Life" to see that we make this whispering gallery a real means of telling forth what is "true, lovely and of good report." "We dare set no limit to what God can do through us if we are faithful. Let us, however unworthy our past, go forth together to the work, joyfully believing that God can, in very deed, create through men the new world in which all are made one in Him."—E. ALICE CATFORD.

#### GERMANTOWN FRIENDS' SCHOOL.

The Germantown Friends' School opened on Third-day, Ninth Month 19th, with an enrollment of five hundred and eighty-two; two hundred and seventy-five boys and three hundred and seven girls.

Although the school year begins earlier than usual this autumn, all of the pupils who should have reported were present with the exception of thirty. Of these, fourteen were kept out temporarily on account of health, or were absent because the steamers from abroad were late. Only sixteen of the whole number were absent for reasons of family convenience, and most of them were on duty within a day or two. This is an indication of the earnest spirit with which the families represented in our Friends' schools co-operate in the training of their children. The weather at the beginning of the school year conspired to make the opening enthusiastic and spirited.

Comparatively few changes or improvements have been made during the summer, apart from painting and general renovation. Many of our rooms have been brightened by a number of color prints secured by a small contribution from the School, through Emily Poley, who made the purchases for us in Vienna when she was working over there last year. It may be a suggestion to other schools that a small amount judiciously expended in Vienna at this time will not only help that city, but will bring a large return of pictures.

The chief topic of interest of a material sort is the use, for the first time, of Clark Field for our girls' athletics. They have started a vigorous hockey season and now have the field, formerly used by the boys, exclusively for their sports.

Wistar Brown Field is used for the first time by the boys. It contains separate foot-ball fields for rugby and soccer, a well-constructed track and four double and two single tennis courts. The trees on the field and on the adjoining Mason property have been given the best possible modern treatment this summer and the whole effect is one of park-like beauty. We consider ourselves fortunate in having such places both for our boys' and girls' athletics.

The new Locker House for the boys is under roof and will be completed in the next few weeks. It will be equipped with about three hundred lockers and with ample facilities for showers and dressing-rooms. On the second floor there will be a well-planned apartment for the caretaker of the grounds. The building is Colonial in style and makes a pleasant feature of the field.

Another interesting school plan is the construction of a separate Kindergarten building. It will be built in the near future, between the Meeting House and Greene Street. It will amply provide for our Kindergarten needs and is planned to get a maximum of sunshine in the morning hours. We hope to have a particularly beautiful room to start our young

disciples of Germantown in their educational life. The space vacated when the Kindergarten moves to its new building will be used for Primary purposes.

The School lost last year, through marriage and resignation, five teachers, whose places are worthily filled, we believe, by the following appointments:

To teach Drawing, Elizabeth Wood, a graduate of Germantown Friends' School, who has had large experience in Organized Charity work and allied activities. In taking up the teaching of Art, she returns to her earlier field of work, for which she is particularly well prepared.

To teach Geography and Social Studies, William Webb Price, a graduate of Swarthmore, who is also taking up teaching after practical experience in another field of work. He has had wide experience in meeting children as a lecturer during the last year.

To teach a section of the Third Primary Class, Edna Mendenhall, who has been for several years with the Friends' School in Brooklyn.

To assist in the French department, Eleonore D. Harris, a graduate of Germantown Friends' School and of Bryn Mawr College.

To assist in the Kindergarten, Margaret Culin, a graduate of Miss Illman's School, Philadelphia.

Martha A. Tierney enters upon her duties as Secretary to the Principal.

A number of our teachers were occupied this summer, as usual, in camp work for boys. Among them, Harry A. Dominovich and our Physical Directors, Alfred A. Smith and Herman P. Breninger.

Frances W. Perkins, Assistant Physical Instructor for the girls, again had a responsible position in a girls' camp in New England.

Irvin C. Poley studied at the summer school at Harvard.

D. Lawrence Burgess was a member of the School for English, near Middlebury College, Vt., and several of the teachers attended other summer schools.

Emma D. Roberts was granted an allowance by the Committee for a summer trip abroad and she traveled chiefly in England with Rachel G. Calvert.

Hildegard B. Shumway and Eleonore D. Harris, of the French department, both spent the summer abroad.

Elizabeth S. Kirk returns this autumn after an allowance of several months granted her for recuperation and visits to the more progressive types of Primary Schools in the East.

Our class of thirty-seven graduated last Sixth Month. Of these, twenty-eight entered this autumn fourteen different colleges and universities. A survey of our list of recent graduates shows that Germantown Friends' School pupils are studying in twenty-seven different institutions. These include Harvard, Yale, University of Pennsylvania, Princeton, Massachusetts Institute of Technology, Cornell, Haverford, Williams and Swarthmore for our boys and Bryn Mawr, Wellesley, Vassar, Smith, Mt. Holyoke and Goucher for the girls.

The chief honors won in connection with college admission are the receiving of places in the Honor Group of Vassar and Wellesley by two of our girls.

A number of our teachers again read for the College Entrance Examination Board in New York City. Jane S. Jones in Mathematics, Edith H. Knight in French, Helen M. Zebley in Latin and Joseph H. Price in History.

STANLEY R. YARNALL.

#### MOORESTOWN FRIENDS' SCHOOL.

Moorestown Friends' School opened on Ninth Month 19th with the largest enrollment it has had. The increase is particularly noticeable in the High School. The School seems to be growing in favor, not only in the immediate community, but in surrounding territory. An increasing number is drawn from Riverton where the School has had a strong clientele. Likewise, a large number has enrolled from Mt. Holly, Merchantville and Camden. For the first time we have enrolled students from Beverly and Haddonfield. In addition to the

bus which has been run to Riverton for a number of years the School is now running one to Haddonfield. The demand for this was brought about by the patrons of the Haddonfield Friends' School desiring to send their children to Moorestown in order to avoid the trip to and from Philadelphia.

Some changes have occurred in the faculty since last year. Eleanor Grace Clark, of Bryn Mawr College, has charge of the English this year on account of Ruby Davis being on leave of absence for a year's study. Ellen Hayes, of Radcliffe College, takes the place of Sarah Haines in the Junior High School, the latter being moved to the English Department. Hilda Ferris, of Bryn Mawr College and the Physical Training Department of Columbia and Harvard, takes the place of Grace Boyer in the department of physical training for girls. Helen Coles, of Swarthmore College, takes the place of Eleanor M. Albee in charge of the first grade. Gladys C. Tatem, dietitian for the past two years, will, in addition to the above, have charge of the classes in hygiene. The management feels that the new teachers will add strength to the faculty.

Whatever question may have been in the minds of some as to the advisability of the union of the two schools has been dispelled by the success of the past two years. W. Elmer Barrett has been headmaster since the union. The graduates of the School have made very creditable records in college and in the examinations under the college board. It may not be out of place to say that the patrons have expressed strong appreciation of the quiet Christian influence over the children as reflected in the home.

#### THE CHEYNEY PILGRIMAGE.

[It may not be known to all our readers that the Cheyney Training School for Teachers passed by purchase of the State out of the hands of Friends within the past few months. The class graduating last summer received the full state diplomas such as were issued by all other Normal Schools in the Commonwealth.

The School being now a State institution, its first function is to provide for the training of would-be teachers in the State. The past summer has been enthusiastic groups of teachers to the total of many thousands at several of the Normal Schools in the capacity of summer schools and conferences. The object that prompted the visit described below was to bring Cheyney and the opportunities it offered to the notice of as many school teachers and school directors as possible.—EDS.]

It was by the help of the Richard Humphreys Foundation that the Cheyney Training School for Teachers, now the Fourteenth State Normal of the Commonwealth, was enabled to send out a group of singers with the Principal for a little more than two weeks, to make known more widely throughout the State the motive and aims of that Cheyney program for the training of Negro teachers, which Friends have so long supported. It proved to be a somewhat strenuous but none the less interesting and helpful undertaking.

Letters were sent to the Principals of the thirteen Normal Schools asking for the opportunity to present the Cheyney story briefly and to give to the thousands of teachers attending the summer sessions the refreshment of the Negro spirituals. Wherever the summer programs were not already as full as they could be made, the opportunity was given. We finally decided to try to reach seven of these centers. A co-operating neighbor rented us a large comfortable Buick car at a very low cost. We spent almost a week in rehearsing our group of singers, two groups actually being tried out, and then set forth. In no other way, perhaps, could we have been so impressed with the wide space reaches, the massive beauty, and the material wealth and power of this Keystone State which it is our privilege to serve. We were overcome by distances. Two delays for auto repairs made it necessary for us to curtail program. We actually reached only four of the numerous sessions by driving night and day—the West Chester teacher group, the Hollis Dann School of Music at the same place, the Slippery Rock School and Bloomsburg. This meant, however, talking and singing the story to at least 2500 men

and women engaged in the teaching service of Pennsylvania. The response to our effort for an understanding and for moral and material support of our work in training a body of enlightened Negro leaders for this Commonwealth and the nation, was everywhere most cordial and apparently unanimous. I think I have good reason to hope that this whole body of professional men and women will stand behind our appeal to the next legislature for the financial help we need to make the School what it must be made in equipment, staff and broadened curricula. In helping us to secure that response the Richard Humphreys Foundation has, in my judgment, rendered a fine service. Moreover, I am convinced that this initial attempt at direct visitation of these schools should be followed up in the new school year with a program organized more effectively on the basis of our summer experience.

In addition to this missionary work in the schools, we broadcasted our message and our songs from the Gimbel radio station in Philadelphia. How many thousands of people "listened in" it is not possible to know. The chief operator of this station, however, heard at a distance, and telephoned to the store while we were present to express his satisfaction in what he called a good public offering. We also carried our message and our songs to five colored churches within the brief period of our journeyings, and made tentative arrangements for future engagements in other Negro communities all the way from Harrisburg to Pittsburgh.

We returned home, tired out after an all night drive from Bloomsburg, but much more enlightened as to our great opportunity at Cheyney. We all felt that we had cast our bread upon the waters, and that we shall find it after many days. We brought with us a sense of lasting gratitude to the principals of the normal schools whose interest and hospitality could not have been more convincing and whose success in asking for free will offerings helped us to reduce the cost of the tour. We felt the same sense of gratitude to the kindly friends along the way who generously provided for us many needed comforts, for it must be remembered that the colored man's travels in our great land is still widely a complicated and disturbing adventure.

Finally, we came back to thank our friends of the Richard Humphreys Foundation again for making the whole project possible. We know now that we are working in the right direction, and we believe that this unique Foundation will continue to stand by us as we continue to "carry on."

LESLIE P. HILL.

#### SPECIAL MEETING OF SUB-COMMITTEE OF YEARLY MEETING EXTENSION COMMITTEE ON "APPROACH TO THE PUBLIC."

The Yearly Meeting Extension Committee is now in its second year of service; it has endeavored to take up such lines of work as have developed under what we believe real religious concern; there has been, however, amongst us, a feeling that, in the world's great need, we were, perhaps, not rendering in full the service for our Master which is possible at this time.

Invitations were sent to twenty Friends, not members of this group, to join us in seriously considering, and, under Divine Guidance, meeting some of the great problems in spiritual Leadership; a goodly proportion of these were with us. After a period of worship, the Chairman, J. P. Elkinton, told of the work which the Committee had endeavored to perform in its effort to reach the heart of the great public.

The preparation and distribution of Pennsbury Leaflets had formed a conspicuous part of this service; seventeen of them are now in circulation. Among the felt needs is a suitable article on proper relations between employer and employee; another avenue that is appealing is to the mass of people who attend meetings of the "Salvation Army," those to whom sin and temptation are very real.

Wilbur K. Thomas was especially concerned about getting the right kind of literature into High Schools and Colleges;

we have only too much evidence of lowered standards in these places as well as among young people in general.

Speaking of the Y. M. C. A. which has taken 20,000 of our leaflets, he felt that the most helpful avenue of approach was in their First-day afternoon religious services; we should not confine ourselves to literature; there was need for living epistles to spread Christian truth; he emphasized the need of explaining the principles of our religious society to the German people in this country.

Max I. Reich said we needed a fresh baptism of the Spirit to do the work which we think we are called to do.

Many helpful suggestions were offered; among them that the little pamphlet prepared by Alfred Lowry might be given wider circulation; it was felt that there was a real gap between our pamphlet literature and our Book of Discipline, neither of which quite filled the place when there was a call for something concise and clear to hand to an inquirer. Reference was made to the pamphlet prepared some years ago by James Wood, of New York, and widely circulated, entitled, "The Distinguishing Principles of the Society of Friends." The edition is exhausted and the question was raised whether we could do better than gain permission to reissue it. Attention was also called to Edward Grubb's recent booklet of a like nature. Both of these should be in the hands of Friends for distribution as cases present.

A Friend suggested that we should have notices on bulletin boards at our meeting-houses drawing attention briefly to some of our cardinal beliefs; those meeting with us, unacquainted with our methods, would then be better prepared to worship with us.

The quotation, "Come ye apart and rest awhile," had been noticed at a place of worship.

Our attention was called to a very good practice in some large cities, where busy men having large interests had stopped from their work during office hours and gathered for silent devotion, the speaker added, "and it pays."

A Friend suggested that we have few people among us who are so gifted that they can state in a few pages, principles of faith and practice, in a way that we want to put out; he approved of the gathering today, and thought that a small group of writers should get together and decide if possible the material that was needed, then proceed to have the proper individuals prepare the articles; it was suggested that some chapters in Rufus M. Jones's books and those of J. W. Rowntree might be used, giving due credit.

Elihu Grant stressed the importance of visualizing one's audience in order to get properly under the concern to prepare the message; he thought that Tract Societies had much to overcome in reaching the reading public. John Wesley, in starting this sort of work, insisted on selling the material, rather than giving it away. He thought, however, there was a place for literature such as we are issuing.

It was stated that our leaflets should be written under real concern, rather than undertaking to publish at regular intervals.

The view was expressed that we needed some literature on the relation of religion to science, in order to prove that a person can be a devout Christian and at the same time have due regard to scientific truths. The "Kingdom of God" was a topic suggested for one of our series. Human fellowship leading up to a higher Divine Fellowship is something highly to be desired.

Attention was called to the large number of English Tracts, especially those of the Yorkshire Committee, and we were reminded that these had been carefully scanned by many of us, but it did not appear that, in the main, they were adapted to our needs, though well written.

The subject, "Simplicity," also "The Spiritual Nature of Sacraments," "Oaths" and "Sufficiency of Love," were suggested topics. Literature that will appeal to children of High School age, and those in colleges, uplifting in character, with spiritual background was very much needed; the Christian attitude toward science would fit very well to meet one of

the needs here. A lowering of the moral fibre of young people must be admitted during the past few years, and one of the most challenging fields of service is to do what we can to correct the present condition of laxity and unconcern.

Alfred C. Garrett, with his approaching trip to Germany in mind, had been trying to visualize audiences of German people. He felt the importance of the simplification of religion. Early Friends came out of confusion into this simplicity; we need to bring a clear ray of true religion to this sadly-disturbed world.

Ann Sharpless approved of the leaflets thus far issued; there was a lively demand for them in her home town, West Chester, and she felt that in a quiet way they were doing good.

The subject of advertising was adverted to; it was suggested that the most fertile field for our sort of work was in the country papers; it might be well to use space in putting the actual Christian message before the reading public as paid advertising; such work means considerable force and a good deal of money.

Wilbur K. Thomas referred to what has often been on Friends' minds when he said that the most strategic point in American Quakerism was at 20 S. Twelfth Street, where there is a large vacant lot devoted to raising a little grass; this should have on it a Quaker Book Store; it would meet a real felt need in the advancement of Christianity.

The need of teaching meetings, to explain the religious views of Friends to uninformed audiences, was emphasized; this is one of the practical means of approach to the public.

The question was asked, have we Friends today who have argumentative minds who, like Barclay, will put questions in peoples' minds?

It was thought important to develop such opportunities as they occur.

In this service of approach to the public, we need the earnest co-operation of Friends generally, for our work is not only to discourage evil in the world, but it is rather a positive program, where, under Divine Leadership we should do all we can in aiding character-building and the advancement of Christ's Kingdom on Earth.

WM. B. HARVEY.

### American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### AUSTRIAN LAND SETTLEMENTS.

During the two years since its inception, the Austrian land settlement movement has attracted world-wide attention as one of the most constructive programs now being carried out toward European reconstruction. The rapidly increasing distress in Austria, due to the catastrophic depreciation of the krone, renders these settlements at present both more hard-pressed for support than they have ever been, and at the same time more vitally necessary to suffering Austria. The Friends' Austrian Mission is accordingly asking for an appropriation of £10,000 (about \$44,000.) for the support of the land settlements during this critical period, and it is important that Friends be in touch with the latest developments of the movement.

### HOW THE MOVEMENT BEGAN.

The land settlement movement grew out of the garden allotment plan by means of which supplementary food was produced in war-gardens surrounding Vienna. A group of war invalids who had worked some of these gardens formed a co-operative society, took possession—after having informed the Government of their intentions so to do—of a corner of the former royal hunting grounds, and set to work building

homes for themselves and so reconstructing their lives. Following their leadership, other similar groups were begun until there are now forty settlement societies which are either actually building or planning to build land settlements in the vicinity of Vienna. All these groups are joined in a central settlement league. The greater number of the settlers are workmen who previously lived in Viennese tenement houses. Recently, however, an artists' settlement was founded, and also a settlement for pensioned army officers.

The land for the settlements is loaned by the Government. Each group of settlers, organized in the form of a co-operative society, pledges its own members to perform a large amount of the unskilled labor of reconstruction. Skilled labor is hired, where necessary, from funds which the settlers themselves contribute to the extent of their ability, and which have been largely increased by government loans and by loans and gifts from the Friends' Mission in Vienna. Co-operative carpenter and blacksmith shops have been established on many of the settlements, while the settlers themselves in many cases make the hollow concrete bricks of which the houses are built. An interesting glimpse of both the methods and the spirit of the land settlement movement is afforded to visitors by the chains of women settlers who pass these bricks from the sheds in which they are molded to the surrounding fields to dry. All the buildings constructed belong to the settlement co-operative society and are simply leased to the individual settlers.

#### NATURE OF THE SETTLEMENTS.

In most cases the houses are built in closely joined rows for the sake of economy. They are two stories high, with a garret above; trim in external appearances and tastefully decorated within. Ample gardens surround them; and they are provided with sheds in which poultry, goats and pigs may be kept. Visiting teachers go from one settlement to another, instructing the settlers in the care of their gardens and livestock. The productivity of the settlement gardens has been remarkable. Most of the settlers are able during the summer to produce 50 per cent. of their food requirements, and it is estimated that when the settlements are fully established they will enable a 25 per cent. reduction in the living expenses of their members.

By the end of the month it is expected that the number of houses ready for occupancy in the 16 land settlements assisted by the Friends' Mission will total 500, sheltering approximately 3,000 settlers. This number, owing to the shortage of funds, is only about 50 per cent. of the building program arranged in First Month for the year 1922.

Aline Atherton-Smith, who is in charge of that department of the Vienna Mission which is aiding the land settlements, says concerning them:

"The housing conditions are infinitely superior to the tenement housing in the town; light, air and space being the chief features. The mothers all express themselves delighted with their new dwellings, and state that they and their families are in far better health than formerly. Many tuberculous cases have been greatly benefited by the healthy conditions and from sleeping at night on the open air terrace which is attached to many of the houses.

#### IMPORTANCE OF THE MOVEMENT.

Visitors to the land settlements are agreed upon the great importance of the movement to Austria in its present crisis. The settlements are a material answer to the housing and food shortage from which Vienna is suffering. At the same time they give stability both to the means and the morale of the settlers. With the krone almost daily depreciating, money as money is practically worthless to the Viennese; and they convert it into other forms as rapidly as possible. Many of the working classes who have no better means of deriving some value from their wages, spend them for drink, or in other harmful or useless ways. The land settlers are able to invest their surplus funds in the construction of their new homes, thus obtaining permanent values and providing some hope

for their own future. Finally, the spirit in which the settlements have been conceived and carried out, is in itself one of the greatest promises for Europe's future. Self-help, production and co-operation are its key-notes and these must be the key-notes of all permanent European reconstruction.

#### PRESENT NEEDS.

Owing to the acute shortage of state and municipal funds, further government loans to the land settlements are at present impossible. Building operations have consequently had to be cut, in spite of the willingness of the settlers to do all the unskilled manual labor. With a comparatively small number of families yet housed, while many hundreds of men have already contributed their unpaid labor in the hope of getting their homes before winter, this limitation is a serious setback to the settlement movement. Unless Friends and others interested can provide sufficient funds to carry the movement through the coming winter, many of the settlements will be forced to dismiss their paid workmen and some will entirely break up. It is now proposed to build small wooden or brick huts which could later be enlarged, and the hut plans formerly used by the French Mission are being sent to Vienna for possible use in this connection.

Funds are thus first of all urgently needed for the maintenance of the actual building program.

A second need is for the establishment of non-alcoholic canteens for the workmen of the settlements; canteens which can later be converted into co-operative stores for the settlers. Six such canteens have already been established. Gifts of food from the Friends' Mission have made possible the establishment of these canteens. Five of these are provided with soda water fountains—through the generosity of a visiting American Friend. The soft drinks sold are discouraging alcoholism, and at the same time they form a source of profit for the community. A co-operative clothing union will be formed this winter for the purchase of sewing-machines and the cheap production of clothes for the settlers.

The settlers are experiencing difficulty in providing food for their livestock; while means are likewise needed for the development of co-operative farms which will further increase the food supply of the settlements.

Funds for the aid of the settlement movement should be so marked and sent to the American Friends Service Committee.

SHIPMENTS received during week ending Ninth Month 30, 1922—79 boxes and packages received; 1 anonymous.

CONTRIBUTIONS received during week ending Tenth Month 2, 1922—\$2,508.87.

#### FRIENDLY NEWS NOTES.

A MEETING FOR WORSHIP was held at old Center Meeting-house, near Centerville, Delaware, the afternoon of First-day, the 17th ult. Both branches of Friends were well represented as the meeting was under joint appointment and oversight. It had been advertised locally by placards displayed at country stores and cross-roads, but besides people from the neighborhood a large number came from other localities as Westgrove, Hockessin, Concordville, Wilmington, and Germantown. One Friend from abroad, a delegate to the recent Five Years' meeting, was present and was much interested. There was a considerable amount of speaking, vocal prayer was offered and there was some good silence, more of which perhaps would have been helpful. On the whole it can be said to have been a satisfactory time of fellowship, and it is to be hoped that Friends can unite in holding such meetings more frequently.

R. H. M.

WITHIN the past week we have learned with much satisfaction that Agnes L. Tierney of Germantown is to be of the party sailing on the 17 inst., Berlin and Vienna as their destination. The company numbers four, Alfred C. Garrett and wife Eleanor Garrett, their son Philip Garrett and Agnes L.

Tierney. It is but reasonable to hope that our readers may from time to time hear from them through THE FRIEND.

FRIENDS everywhere will be saddened by the news of the sudden death of Dikran B. Donchian, of New York. After attending the Five Years' Meeting, he and his wife went on to California for an extended trip. He attended Friends' Meeting at Berkeley, Ninth Month 24, and during worship spoke of his own faith in Jesus in such a way that all present were impressed with his beautiful message. After he left the house and was on the way to the car, he said to a nephew that he felt very ill and sat down in a store, and before a doctor could come to his help, his spirit had departed. The body was sent to his home in New York.

"ADVENTURES IN CHRISTIAN SERVICE," a story recently published by Sylvester Jones about missionary work in Cuba, has recently been purchased by two Iowa school teachers, not Friends, to be used by them in their teaching of Geography and History in public schools. It is also being considered by other educators for similar use.

In the spring the Friends' Bookshop, London, issued an attractive list of announcements of Quaker and General literature likely to appeal to Friends under the title of "Books You Want." In similar form an autumn list has just been published, which can be obtained free by addressing 140 Bishopsgate, London, E. C. 2.

[The following, taken from a personal letter to one of the Editors, is from a non-Friend. We print it for the sake of the caution it offers and not because of the kind words of approval.—Eds.]

Alluding to her experiences in Austria the writer says: "The people are facing their poverty with endurance, patience and courage. It was a joy to be able to help them.

"I feel that the work done there by the Society of Friends, American Relief Administration, and American Red Cross is building strong ties between the two countries.

"Often and often even people who have no children and who come from military families have said to us with tears in their eyes, 'We can never forget what you Americans are doing for our little children.'

It is very fine I think the way the Society of Friends is keeping itself so in the background in doing its work; not trying to spread Quakerism, but to pass on what Quakerism stands for, the spirit of good-will between nations, races and classes.

"One very fine Austrian woman, a devout Catholic, said to me with deep feeling, 'I feel I can trust the Friends, they are the same in times of war and in times of peace. They do relief work for the love of humanity and not in order to spread the doctrine of their sect.'"

E. C. P.

THOSE still in doubt as to what book or subject to take for a study circle this winter might well consider one of the following:—

"A Synopsis for the Study of the Bible Treatment of Social Questions," by C. Ryder Smith (Student Christian Movement), or "Outline Studies in the Christian Gospel." Both form splendid bases for discussion on the relation of social problems and Christian principles.

A longer work from the same publishers is G. R. H. Shafto's "The Stories of the Kingdom," which is a suggestive study in the real meaning for to-day of the parables of Jesus. At the close of each section are suggested points for meditation or discussion.

The Philadelphia Ledger for the 2nd is responsible for the following:—

The migration of 10,000 more Mennonites from Canada to

Mexico will begin this month, the Mennonite Church having advanced \$4,000,000 to families contemplating the trip.

The 1600 Mennonites who settled in Mexico last year have done well with their crops and have erected adobe barns, granaries and stone houses, and are working on churches and schools. By the time other Mennonites arrive they will have wells dug, good roads built and enough extra houses for temporary shelter.

Each new family will bring two to four cows, four to six horses and some sheep and poultry. The migration, when complete, will involve settlement of 200,000 Canadian Mennonites.

The American Bible Society distributed 4,855,464 Bibles and parts of Bibles last year, at a cost of \$1,172,756. From the sale of books there came in \$462,832. It costs 24 cents a copy to produce the volumes and place them in the hands of the ultimate consumer, who paid on the average 9 cents a copy—of course many were given away. The 15 cents difference is paid by churches and individuals who wish to help the society.

The great demonstrations in English and German cities of "No More War Day" have astonished not a few Americans. *The Christian Work* in a recent article on the subject states that four facts are noticeable in this connection:

First, that "the people of Europe have realized that war does not accomplish anything. . . . The Allies won the war—and the peace is almost worse than the war, the victory almost as ruinous as defeat would have been. Nobody has got anything out of the war but infinite trouble and misery."

In the second place, "the people are at last getting their eyes opened and wondering if anything war could ever bring is worth the awful, fearful cost in life, suffering, agony, sorrow and a long legacy of poverty and disease."

"The third thing everybody sees in Europe, is that war has left a world just seething and boiling with hatreds, jealousies, passions, suspicions, revenges, between the nations and revolution and discontent within."

Fourth, "a rapidly growing feeling abroad in Europe that war is utterly incompatible with a civilization that calls itself Christian. The real reason back of the 'No More War movement' is found to be the consciousness that war has no part with Jesus Christ."

## NOTICES.

CAMBRIDGE FRIENDS' MEETING.—Meetings for worship after the manner of Friends will be held this winter as heretofore every First-day afternoon at 3.30 in the Phillips Brooks House, Harvard Yard, Cambridge, Mass. The first meeting was on Ninth Month 24th. Please send corrections of address and names of other persons who might be interested in these meetings to Eleanor C. Foote, Cambridge, Mass.

FIRST-DAY EVENING meetings at No. 20 N. Twelfth Street having now been resumed, all interested persons are reminded of their duty and privilege.

DIED.—At Plainfield, Indiana, Ninth Month 7, 1922, THOMAS ELWOOD WASSON, in his seventy-eighth year; a member of Plainfield Monthly Meeting.

—, Eighth Month 4, 1922, at her home in Woodland, N. C., SARAH J. COPELAND, Sr., in the eighty-second year of her age. She was the daughter of Thomas and Rachel Pelee and widow of the late James W. Copeland; a member and Elder of Rich Square Monthly Meeting of Friends.

—, on Ninth Month 24, 1922, SARAH BARTON, in the seventy-ninth year of her age; a member of Haddonfield Monthly Meeting, N. J.

—, on Tenth Month 1, 1922, in Getmantown, FRANCES CRESSON WRIGHT, widow of William Wright, of Columbia, Pa.; a member of Gwynedd Monthly Meeting of Friends.



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# THE FRIEND.

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## THE YOUNG FRIENDS' NUMBER.

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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

ALICE TRIMBLE  
*Editor*

and

ELIZABETH T. RHODES      HOWARD W. ELKINTON  
MARTHA A. TIERNY        HOWARD E. YARNALL, JR.

FRANCES R. TATNALL

*Associates*

THE world is a huge goblet  
Filled with a wine that glows like precious stones,  
The fallen leaves are the froth  
Which the wind blows aside as it drinks;  
It is October.

The world is a great censer  
Swinging in the Church of the Universe,  
Sending forth blue, pungent smoke  
From the leaves burning in its golden cup;  
It is October.

M. A. T.

### AN APPEAL TO PHILADELPHIA YOUNG FRIENDS.

Much as I treasure the privilege of calling myself one of you, Young Friends of Philadelphia, as I am permitted to take part in your work and your play, and so gradually get to know you until I scarcely feel a stranger among you any more, there is always a corner of my heart which is far away in my home land. My thoughts go back to the young people in Germany who are going through such momentous times. Times of moment, not only because of threatening danger, and physical need and much sorrow, but also momentous because of the revolution of thought which is ploughing up the once quiet surface of a religiously contented national mind.

The young people of Germany are seeking in many directions for a new light, and they seem hardly to know where to begin to seek. Their faith in the old church has been

shattered—where shall they turn to find the Truth? They are seeking in nature, and in books, in old mystical religions and in the new "osophies" and "oigies" of latter-day philosophers. Thousands of them are still seeking, but just a few, having come into contact with those who brought to an enemy country a wonderful message and spirit of love and good-will, have recognized that here was the thing they sought, and have taken upon themselves the name of "Friends"; a name so full of meaning for the well-nigh hopeless people who saw the coming of "friends" when it had seemed that all peoples were their enemies.

These few Young Friends in Germany who are trying to learn to know and follow the Christ Within, are the "leaven" working in a great people. They are but a little flock, and they are only beginning to feel the way for themselves. So much depends upon them, and although I am sure they feel that they have the love and sympathy of Young Friends in other parts of the world, I cannot help thinking how much it would mean to them if some real evidence of that love and sympathy could be given them to help them along their way.

This is my plea, that Young Friends in America, in the joy of their work and organization in their own country, may remember, and (if only by a word of encouragement now and then, by some word which will show them that they are not isolated, but a part of other Young Friends, by a word which will tell them that there are those who have sympathy and understanding for them in the uphill climb), give real assistance and renewed strength to those pioneers who must often, I feel, be beset with doubts and fears.

ELSA H. SILBER.

In the autumn we praise Thee, our God, in the autumn we praise Thee!

Spring comes like a tranquil Sabbath morning, and we grow softly toward Thee in Thy sunlight. But in the autumn we fly to Thee as a gull flies on tireless beating wings, borne on Thy great winds. For the strength of Thy winds we praise Thee.

In the summer Thou clothest the hills with discreet green, and in the heat we rest our eyes on Thy quiet trees. In the autumn Thou settest the hills aflame—each poplar a torch; each maple a blazing brand; and we worship the prodigality with which Thou spreadest Thy glory before us. For the riot of color with which Thou settest our souls afire, we praise Thee.

In the winter the sky is gray with ominous cloud banks and we fear Thee. Now Thou settest Thy cloud galleons to sail in stately fleets across the blue and on these voluptuous barques our spirits approach Thee. For the freedom and abandon of the clouds we praise Thee.

Winds and color and clouds—all are Thine, Oh God! And we are Thine. For eyes to see Thy glory, for spirits to be set atingle by Thy strength, for souls to give to Thee, we praise, we glorify, we magnify Thee—our Lord and our God.

Amen.

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## THE YOUNG QUAKER.

We have watched with interest the initiation and progress of a monthly publication by English Young Friends. *The Young Quaker* seems to reflect comprehensively the spirit and concern of those very wide-awake young people. We respect their independence of thought and their willingness to express themselves fully and clearly. It is not freedom of speech that hurts a cause, but obscurity and half expression. *The Young Quaker* avoids these pitfalls, we think, with both tact and skill. Its Editorial Board invites correspondence and criticism and, when they come, presents both sides of a disputed point. Congratulations, *Young Quaker*, that way fairness lies!

While many of the articles are of local interest, we feel that our Young Friends would enjoy a closer acquaintance with this publication. We are enlarged by every contact that we make with all Friends overseas and the *Young Quaker* brings us in touch not only with English young people, but with those new Youth Movements on the Continent about which we should be fully informed. Stop at the Young Friends' Office, at 20 S. Twelfth Street some day and spend a little time looking over our copies of the paper.

We quote below an article by their Editor, Howard Diamond, which shows a little of the fine spirit of their policy.

[Eds.]

## OPPORTUNITIES.

We do not always realize how much we younger members of the Society are indebted to our elders for one thing in particular—the opportunities which they are always offering to us.

Consider for a moment the position of a young man or woman in a Nonconformist Church, or in the Church of England. He may attend Church regularly, he may associate with other young people of his own age in "The Young People's Fellowship" attached to the Church. Perhaps he will, if he shows exceptional ability, become a Scoutmaster or a sidesman, and when he grows older, possibly a deacon. But his opportunity for expressing himself and taking part in the life of his Church is exceedingly small, and in the life of his particular sect, regarded nationally, his opportunity is literally nothing.

How different with Friends! In the Meeting for Worship, to begin with, contributions from young Friends are welcomed, and all may take a part in Meeting, whether vocally, or just in the quietness. This is true in theory of other denominations, though too often one goes "to hear the sermon" rather than to take part in corporate worship.

In the business Meetings and the organization of the Society, the opportunities offered to young people are very great. Not only do older Friends invite the co-operation of us younger people in the discussion and carrying out of the work of the Society, but when younger people are not present at Quarterly and Monthly Meetings in any numbers, it is the subject of comment. Even in Yearly Meeting itself attendance is free and open to all members, and speaking is not restricted, in theory or in practice, to Friends of mature years. Older Friends, in fact, are often more anxious for our co-operation than we are to respond.

A group of young Friends has sometimes been the means of re-modelling the basis of an Evening Meeting, changing its form and the type of address and programme. In one Quarterly Meeting all the extension work has been handed over to the charge of young Friends. That such things are possible is really very extraordinary, and we do not always realize how wide are the opportunities we are given, perhaps because of lack of experience of other bodies.

Therefore, we need to be very grateful to the Society as a whole for allowing us this freedom. It makes the Society something far more vital to us when we can express ourselves through it, instead of having to "take it or leave it," as must be largely the case elsewhere.

In the second place this should lead us to respond to our

opportunities better than we do. How often do we nurse our ideas carefully for the next "Young Friends' Conference," when the proper place for their expression is our own Quarterly Meeting? How often do we stay away from Monthly Meeting because it is dull (it usually is), when we are invited to go and help to vitalize it?

There is no real danger of keeping all our ideas for Young Friends' Conferences—but at the same time, it is true to-day that we do not respond as we might to the open invitation to go and make our Meetings what we would of them. If ever we think the Society behind-hand in anything, the remedy lies with ourselves. We do not need to sit back and be critical, because we are invited to go in and alter.

But there is one danger to beware of. It is the danger of immaturity, of "rushing in" with immature ideas and expecting them to find approval immediately. We all know the saying that "but for the older Friends the young Friends would set the house on fire; and but for the young Friends the fire would die out." One of the triumphs of the Society, and a reason for its constant progress, is that youth and age both have their scope; new ideas are tempered with experience, and precedent gives way to concern.

HOWARD DIAMOND, in *The Young Quaker*.

## BEAR THE YOKE IN THY YOUTH.

After the loving invitation of the Saviour, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," was given forth to His hearers of that day; He says, "Take My yoke upon you, and learn of Me." To-day, as in that day, He wants every one of His hearers to take His yoke (a sign of submission), and learn of Him.

Shall we, the young people of this generation, heed His call, and give all our time and thought to His work? Can we lay aside all our cherished pleasures, seemingly innocent pleasures, for His sake, if called for at our hands? Can we patiently suffer the hatred of the world, and even of professing Christians, if need be? Can we follow Him in all His requirements, no matter how useless or small these things may seem? If we do all this, we surely are taking His yoke upon us, and are in a position to learn of Him.

And if we trust Him implicitly, we shall find His promise true, when He said, "For My yoke is easy, and My burden is light."

"Is not His will the wisest, is not His choice the best,  
And in perfect acquiescence is there not perfect rest?"

SARAH E. POLLARD.

NORWICH, Ont., Canada.

## THE COMING ELECTIONS.

Elections will take place in most of the States this fall that will have a very definite effect on the industrial and political development of the country.

Pennsylvania is in a rather favored position. By a most unforeseen combination of circumstances, Governor Sprout was called upon to appoint Senator Pepper to take the place of the late Senator Penrose. This choice not only placed a man of distinguished legal experience in the Senate, but also a man of unquestioned character. It was unfortunate that the Senator was called upon to cast his first vote for Newberry, whose seat in the Senate was thereby assured. Senator Pepper represents a conservative school of political thinking that may prove to be safe and sane, although the rumor circulated by the enemy describes the old-time Republicanism as absolutely safe, but absolutely insane. Time will decide.

The death rate of Pennsylvania's Senators has been exceedingly high during 1921 to 1922. First, Senator Knox, representing the Western half of the State, then Penrose from Philadelphia and finally Senator Crow from Pittsburgh. These deaths total a great loss to our representation in Congress. David A. Reed, a lawyer from Pittsburgh, is up for election as junior Senator. Happily Reed is a man of distinct legal training, with an acute mind, ably supported by very

definite principles. He is on the under side of middle age and promises much. Those who know him feel that he will develop into the Knox type of statesman. Pennsylvanians should have no cause to be ashamed of these two Senators.

The wheel of politics has spun dizzily in the State this year. In addition to two new Senators we have witnessed the extraordinary spectacle of an anti-organization Republican nominee for Governor. Whereas Senator Pepper is a Progressive with a little "p", Gifford Pinchot is a Progressive with a capital "P." At least so it has appeared from his past party affiliations and administration of the several departments of forestry which have been under his charge. Nevertheless, Gifford Pinchot, if elected, will face great odds. He will have to cope with one of the most unscrupulous and powerful State political machines that our democracy has produced. He will have to avoid the disaster of Governor Brumbaugh's administration and he does not propose to follow the trail of Governor Sproul's administration. If he succeeds in redeeming the Republican reputation throughout the State and on Capitol Hill, it will be a modern exhibit of David and Goliath. In addition to heroic bravery we must recall that David used a round, smooth stone. Gifford Pinchot's political equipment calls for a suit-case full of round, smooth stones.

The out-standing political issue of this decade will in all probability be the Government's relation to industries operating the natural resources of the country and the large public service corporations. In the first group fall coal, oil and lumber. In the second group are the railroads, shipping, telephone and telegraph. These businesses are briefly referred to as the key industries of the nation's economic life. It is almost inconceivable at this writing to contemplate a Federal government or State governments that attempt to direct or control all of these enormous undertakings. The facts of recent events point to a much more imminent possibility than a lively imagination can picture. During the war the Government directed under its administration the railroads, telephone, telegraph and an amazing fleet of ships. To be sure, it did not buy nor appropriate mines, but it had wide powers of requisition and practiced a system of priorities that amounted to practical control. We say this was a period of war and departures in federalization and concentration were tolerated that will not be required in times of peace. But what does this summer indicate? An industrial paralysis of coal mining has taken place with only one equal in intensity and no equal in size or the solidarity of the striking forces. It has been a strike of national scope executed by a great industrial union of national size. Pressure, such as it was—and it was not only patient, considerate and sporadically forceful, was possible from only one source—namely, the Federal Government. The strike is settled and coal moves. The operators no longer entertain top-heavy ideas about miners, nor do the diviners amongst them fail to read the handwriting on the wall at Washington.

Close upon the coal strike came the strike of the shop crafts, with the same pressure from Washington to settle peacefully. Another serious industrial quarrel has been patched up with black eyes all around, including the nurse. The ominous feature about the railroads is their inability to move freight as I write these lines. They claimed continuously that their shops were repairing rolling stock with usual efficiency. As a matter of fact most of them misrepresented the actual conditions so that the Pennsylvania system has had to declare an embargo on all freight other than coal and foodstuffs three weeks after the trouble is settled. Several other factors have helped to produce this tie-up, such as shortage of new cars, increase in business, and so forth. But no matter how many *et cetera* one may tack on, the truth remains that a minor member of the several railroad unions has not only been able to embarrass the railroads, but has demanded the very serious attention of the Federal government.

And so we are gradually getting used to government in business. We are also becoming very familiar with tirades against this evil, yet the wheel of fate seems to be turning in

this direction. Recently I was amazed to hear from the lips of a Southern lawyer a confession that he, an ex-advocate of State rights, a Democrat by inheritance and a great believer in private initiative, was more and more of the opinion that the Government should control not only the natural resource monopolies such as coal and oil, but also direct through suitable commissions the most important public services. The Inter-state Commerce Commission has functioned as the delicate and vital task of rate setting without the complete paralysis of railroad nerves. When my friend vouchsafed his opinion I almost collapsed with surprise, as he was a man high in his profession and a native son of South Carolina. But he put his case so mildly and so clearly that it was easy to catch his meaning—namely, that the industrial growth of the United States has been so tremendous in the last half century that the old political conceptions of State boundary lines were becoming obsolete and artificial. As a consequence it is imperative to re-shape political views to meet the new conditions.

It is just this change that makes the personnel of our State government resulting from this election so interesting. The people have not yet come to a definite conclusion as to what business is the Government's business and what business is not. To order the Government out of business is as incongruous as to banish the automobile. Both have arrived. The men whom we elect this fall will, if they be statesmen, have a good bit to do with solving this knotty problem. It is imperative that we vote for statesmen and not for politicians.

H. W. E.

#### BITS OF EXPERIENCE.

SELECTIONS FROM LETTERS FROM ESTHER M. WHITSON.

*Steamship Aquitania, Third Month 23rd.*—This is my first effort to write since the hasty scratch in New York harbor. We ate our lunch at 1 p. m. Later I was advised to walk. So I walked—to the rail. At nine I went to bed. In the morning I was still sick and realized how sad was my error in undressing for bed. I resolved to dress the night before next time, so I could get out of the room and into the air without unpleasant experiences. On deck I felt weak and absolutely devoid of purpose, ambition, sense of humor or—(ask some one who knows); I think I was pretty good to get to the elevator, where the dear, "bally" little English lad ran me to deck B and helped me to the air. The officers who pace up and down are kindly, sociable and all so funny. All day I dozed on deck—too sick to move. A storm came up late in the evening. We fixed our chairs on the windy side, dressed warm and dry and took it. The steward brought us buttered toast and hot milk, which did taste good. With the wind and rain a warm wave came, and on the warm wave "sea legs" as sure as could be. I began to feel better.

The service and luxury are even more wonderful than the pictures in the booklets. The First Class restaurant is like a palace. But it is not without its *motion*. You cannot get away from motion. This whole thing so far seems like a dream, so wonderful, so unreal—a moving fairyland.

Yesterday was a perfect day from start to finish. Our rate of travel is like this—447 miles the first day, 556 the second, 588 the third. The English tea and soup are delightful. I am learning to turn to the left, and to talk about "tuppence," to ride up on the "lift," and to sip my tea. Oh, yes, I met the man who said this was the quietest voyage he ever had, also the one who had done it twenty-seven times before.

The day we landed the sea was calm, the sun shone and it was warm. We had sighted land soon after breakfast. One of the Englishmen at our table was very good to me. He told me what islands we were coming to and let me spy out with his glasses. Ships and fishing fleets came and passed us. Two college girls, sight-seeing alone, asked if they might join us. We "tipped" our stewards, bought our tickets from Cherbourg to Paris, packed our bags and were ready to go.

The first view of France! Oh, could I describe it! A rolling

green rising out of the sea, the sections evenly laid off with hedge-rows, quaint, brown villages and the most perfect blue sky I ever saw! The harbor is beautiful. It is an old naval centre. The fortress runs out one side, far into the sea. We were piloted into the harbor between fortresses. Then we stopped and little boats chugged up to our side, and hours passed in unloading mail and baggage. Then a small boat came for the Cherbourg passengers and we came away from the great mother-ship and bumped the clean dock of Cherbourg.

We passed the customs very easily. A special train was waiting to take us to Paris. A real, honest, old, Rhine-like castle looked down on quaint old Cherbourg. As the train gathered speed and we passed from houses into the open country, we saw myrtle and mistletoe, cows, little goats, gardens, green grass, women washing in the creek, all so new, so French.

At twelve o'clock (midnight) we arrived in Paris, hustled into a taxi, with a pile of suitcases to the front; a toot of the little Hallowe'en auto horn, a great jerk forward, skinning through a narrow alley, brushing people, dodging six other careless auto drivers, over the cobbles we plunged, gasping to see the traffic hurled in every direction. A slide around a street corner, a scraping the curb, and we stopped as suddenly as we had started. A deep breath seemed necessary to self-composure. We roused the night man at the Britannique. Only one empty room! Across the street we went to the Victoria. They had two rooms on the fourth floor. So we climbed (no elevators).

Next morning we all went to the Britannique for breakfast—French breakfast—bread and sweet, unsalted butter, and chicory in our coffee. We went to the Louvre and saw everything. Bought my first picture. Went over to the beautiful Madeleine, went inside and "took it in." Then took a bus to the Eiffel Tower. From the top we looked back on Paris—white buildings, white side-walks, white streets, white statues, squares of green grass and fountains playing every where. "Paris is a lady's town, with flowers in her hair," as Dr. VanDyke says.

Then we visited the Grand Hotel—the Bellevue of Paris—and did the grand old Notre Dame. This was Paris! Was it possible that my eyes should see these things? Was it only a dream?

I cannot describe Versailles, but VanDyke was not more thrilled than I when he said, "I love the gardens of Versailles with flashing fountains filled." The gardens answered all the passionate dreams of my childhood,—the secret garden with walls all around, the fountains, the terraces, the water, smooth, green landscape with even trees. Napoleon seemed to ride out of the grove in my dreams. Josephine seemed to wander lonely, pining in the depth of the bower-garden. Proud Marie Louise paraded her wide hoops on the terrace above the fountains. If I had seen this with Hildegard when we were twelve years old, wouldn't we have been in ecstasy? Royalty, real royalty!

We sat on an old stone seat in the deep woods where princes had courted their brides, maybe. And the Palace was a palace! Tapestry, marble, frescoes, gold and silver, the ball-room, the indescribable winding staircase! But they did not seem to speak of home-life. I thought of Queen Louise of Prussia who suffered from all this.

(To be continued.)

### SQUARE DAYS.

There is a certain freedom about a public square. On entering such a precinct one steps away from the confining alleys of private affairs. Involuntarily one draws a deep breath and proceeds to take a rightful place in the public sun.

So it was on a warm mid-summer day when I indulged extravagantly in an extra early edition of an evening paper, entered Independence Square to find many there before me. Nevertheless, there was a place waiting on the end of a well-taxed bench. There I sat down, spread the newspaper to

full width in a completely absorbed pose. It is in such a position that one can absorb the most entertaining histories, be regaled with tremendous tragedies, or observe the face of human nature with the maximum privacy. It is an old trick and there is none more repaying.

My next neighbor, contiguous on the left, was beyond doubt a printer. His shirt was open at the throat, his arms were bare to the elbows where their modesty led them into the rather questionable retreat of abbreviated sleeves. On the gentleman's hands was the tell-tale ink. Obviously a pressman fresh from a "make-ready."

Looking surreptitiously around the edge of my paper I beheld on the opposite bench a Yiddish woman and her daughter sunning their lives as well as their persons in public. They reminded me of the observations of an English visitor who remarked that the first characteristic of our country which struck her was the large number of Jews. I explained that religious freedom was not the only motive that brought Quakers to Pennsylvania but also Hebrews to Philadelphia. This freedom had caused the rapid growth and prosperity of the city. When making this explanation I was ashamed of my own ignorance of the customs, manners and language of this interesting people. Within easy ear-shot was an informing Yiddish conversation. Although I understood not a word, I can testify that these two, instead of washing their dirty linen in public, spread a very respectable counterpane on the park bench. Their faces reflected the Yiddish legend of domestic felicity.

At this juncture my reading was seriously interrupted. Two boot shiners came tumbling down the row, distracting every one as they solicited trade. Boot blacking is a form of smuggling business when carried on in Independence Square. Just why I know not. No place in the whole city clamors more loudly for the coveted "private initiative" of which we hear so much in business. But I suppose there is a strong sense in the minds of the police, and by the same token in the head of the City Government that prohibits private enterprise from making gain at the public's expense. At all events, the young men got to work with one eye on the job and another on the cop. Alas, I was scheduled for a hasty shine, for the villain of the plot came sauntering in at the other end of the stage. Nevertheless, I extracted from my benefactors a thorough polish and the fullest snapping of the cloth that their trade permits. The trafficking in shines and the eluding of the guardians of law is a sort of game amongst these wipers. They chattered like monkeys with glee and excitement when they spied the enemy, vieing with each other to see who could escape detection longest and incidentally how great a tip they could induce from the wearer of the russets and the reader of the great concealing newspaper.

My next neighbor was a sad Italian man. (Please understand that the printer went back to his press, and that his place was instantly taken by a successor.) An early edition of an evening paper is seldom more than a rehash, so bored by print I took to conversation. The warm sunshine served not only as a convenient entering wedge to a dialogue, but had evidently thawed my friend into talk. After asking him whether he had lived in Philadelphia for a long time, he naturally asked me how long I had lived in America. I told him the truth, that I was twenty-nine years old and had lived in America twenty-six years and seven months.

"Then you come over to this country when you were very young."

"Yes, very young," I admitted, "I was born here!" An expression of bewilderment came into my friend's face.

"How is that? You are twenty-nine and in America twenty-six years?"

His Latin wit was quick to catch the point that the two odd years had been spent abroad. I was sorry that my sojourn abroad had not led me to Italy, the country of his childhood. My citizenship established, the nationality of my father was immediately inquired into. Imagine my friend's surprise to learn that not only had my father been born in Philadelphia,

but his father's father. I was not quiet sure about my father's father's father, so I naturally hesitated.

"And did this remote ancestor come from England?"

"No," I laughed, "from New Jersey!" If I had said from Camden my remark would have been instantly understood, but I said from Burlington. As a result my origin was completely clouded in mystery.

Before we parted I learned much about the city of my birth. My friend was a man with family, a wife, two girls and a boy. He was also rich in relatives with whom his women had run amuck for some delicate reason that he did not make entirely clear. At all events an innocent conversation had developed into a dispute; the dispute into a quarrel and the quarrel into a raid by the Black Hand, evidently made up of relatives and friends. He did not appear to begrudge the loss of fifty dollars cash that disappeared at the time of the "house-warming," but he was excessively provoked with the forcing of a very precious trunk wrought of Italian iron which contained linen belonging to his oldest daughter. The damage to the trunk and the loss of the linen grieved him sorely.

I was uncertain what remedy to suggest. Should not the police investigate this man's damages? A representative of this profession stood in the distance gazing fixedly through two feet of solid masonry which housed the faithfully preserved Liberty Bell. When I suggested the police I was informed that a "cop" would be as welcome in this domestic whirlpool as a fly in cheese. In Philadelphia, where my informant lived, such troubles were continually arising. He hastened to impress upon me that the Society of the Black Hand although it committed occasional indiscretions, was after all a very useful and helpful society. It has a definitely fraternal and beneficial character.

My time was up and my paper had long since been exhausted. I left it on the bench for my successor to read, feeling that the two cents invested therein had been immensely profitable.

H. W. E.

#### BOOK REVIEW.

A. S. M. Hutchinson's latest book, "This Freedom" (Little, Brown & Co.), has stirred up a lively interest and discussion which is as great, if not greater, than that caused by his last year's book, "If Winter Comes." The basic problem of his new book is—can a woman do two things at once—can she make a real home for her husband and children and at the same time be a successful business woman, going daily to her office?

Rosalie, the youngest in an English vicarage family, has plenty of time to watch her elders and it does not take her long to see that her mother and sisters revolve around her father and brothers in a daily grind of waiting on them and satisfying their caprices, while the men do all the splendid, wonderful things that are worth while.

So the child Rosalie grows into womanhood, each year strengthening her determination to be independent and to do great things, like a man. It is through her life, after she leaves the vicarage, and later, through the lives of her children, that Hutchinson brings out his strongest points *pro* and *con*.

The book as a whole is the following out of mental processes, especially those of Rosalie, rather than the unfolding of a plot. The actions and thoughts of the characters are extreme, but because of that, the reader is able to see Hutchinson's point of view more clearly. He has certainly presented the reading public with a vividly written story and whether they agree with him or not, as to the final outcome, they are, at least, made to think.

M. A. T.

#### HENRY BELL, 1838-1922.

In the recent passing on of Henry Bell, Irish Friends have lost a valued member. His ancestors on both sides were Quakers from earliest times. The son of William and Rebecca Jane Bell (née Haydock), he was born in Belfast in 1838, educated at Lisburn School, apprenticed to his uncle in Belfast

#### "WATSON'S ANNALS."\*

As one glances through the pages devoted by modern magazines to the reviewing of books and literature of all kinds, it is rather interesting to note that among so many not a single paragraph is allotted to the reviewing of old favorites. And after all is said and done, why waste space on a chance "best seller" that might so much better be taken up by renewing one's acquaintance with some long forgotten friend? With this prelude as my excuse I therefore beg to introduce John F. Watson's "Annals of Philadelphia and Pennsylvania in the Olden Time, Being a Collection of Memoirs, Anecdotes, and Incidents of the City and Its Inhabitants."

Printed in 1857, this fascinating work, to quote its author, "is an effort to rescue from the ebbing tide of oblivion all those fugitive memorials of unpublished facts and observations, or reminiscences and traditions, which could best illustrate the domestic history of our former days."

In three fat volumes illustrated by quaint woodcuts and quaint drawings, the reader will find much to interest him and he is hard to suit, indeed, who turns away unimpressed from this treasure house of ancient lore. Glance over the contents of Book One which concerns itself chiefly with the city of Philadelphia. Fragments of primitive history, the Penn family and facts concerning them, landings at Chester and Philadelphia with drawings of the same—the "Penny Pot House"—the river front and its caves, and then on through the years of change with descriptions of many notable houses, some of which are still standing.

Book II takes up the outlying country, that is, the separate settlements of Germantown, Frankford, Byberry, Gwynedd, Chester, etc., with their individual histories and especial facts concerning them.

Book III is composed of additional facts, apparently unknown to Watson, and compiled later from clippings, notes and corrections collected by Samuel Hazard and published in his "Annals of Pennsylvania," and "Colonial Records" and "Archives." In this volume one reads of the "Blue Anchor Tavern," built in 1691 at the juncture of Dock Creek and the Delaware and said to be the landing place of William Penn, of "Crazy Nora," one-time inmate of the Friends' Almshouse, of Kelpius, the mystic of the Wissahickon, of the famous Meschianza, and the "State in Schuylkill" Fishing Club. Indeed, there is no end to the treasures that lie buried here, and therefore, gentle reader, I beg of you, if you can not already count John Watson as your close friend, make haste to do so, you will lose nothing by the acquaintanceship.

K. M. E.

#### NOTES.

THE Young Friends' Committee will miss the loyal help of Edith Darnell in the office, but we know that her interest will only be transferred to committee work, and that we can still count on her counsel and support.

We welcome at her desk, Elsa H. Silber, who comes to us from Germany, to which country her family returned from England during the war. She is better known to us by her valuable work in the child feeding in Essen.

THE Young Friends' Executive Committee plans to hold its first meeting at Westtown over the week-end of Tenth Month 14th and 15th.

\*Watson's Annals: Published by Leary, Stuart & Co., 9 S. Ninth Street, Philadelphia.

#### END OF THE YOUNG FRIENDS' NUMBER.

and removed later with his parents to Cork. In 1863 he married Anna Jane Davis and settled in Waterford where he opened a business, being respected by employees and customers.

He often referred to the tender visitations of God's love which he had experienced from the time he was quite a lad;

and as a young man he felt a call to the ministry, attending Quarterly and Yearly Meetings regularly. For many years he was Clerk to his own Monthly Meeting, and served on numerous appointments. Dignified, yet humble and unobtrusive, his quiet influence extended to all with whom he came in contact; the word in season to one here and another there is still bearing fruit in changed lives and hearts, softened by his kindly words and still kinder deeds.

In early married life, Henry and Anna Jane Bell unitedly felt called to a fuller dedication to the Master whom they earnestly desired to serve, and became willing to take up the cross and follow in whatever path was required of them. Their home became a spiritual center where many were refreshed and comforted and where hospitality was extended to Friends and others from far and near. They were blessed with four sons and seven daughters, of whom two sons and five daughters survive them.

In 1911, Henry Bell with his wife, and a son and daughter visited the States to attend Philadelphia Yearly Meeting. This opportunity of renewing the fellowship of former friends and of making the acquaintance of others was a joy to them, of which they often spoke.

In 1913 they celebrated their golden wedding—their children and grandchildren gathering round them. Three years later his beloved wife passed to higher service. She had great ability and sound judgment and was a true helpmeet. This bereavement was a very deep sorrow, and it almost seemed as though he could not long survive, but a change of residence and fresh interests with time gradually softened the blow which had fallen so heavily upon him and his family.

Almost five years later he passed to rest, Sixth Month 4th, 1922, in his eighty-fourth year. A friend has written of him:—

"Gently and calmly, as stars gradually lose their light in the rising sun, he entered the eternal world. How real was that heavenly home to him in the latter years of his beautiful life! How sure was he of the nearness of Christ and his saints in light! And now he is there where so many of his loved ones were awaiting his arrival. I picture to myself his joy and theirs."

#### NEWS NOTES FROM JAPAN.

NINTH MONTH 14, 1922.

Every year brings its changes in Friends' Mission, and the past year seems to have brought an unusual number of them. As the new year of work opens, every one of us of the F. F. M. C., and many of our Japanese co-workers, look forward to it with a changed outlook and new interests. After the long vacation in the mountains or by the sea, some of us are returning to new work in a new place, some to a new home, and others to a new family group. And for those who moved or returned from furlough in the spring, this is the beginning of the first full year's work in the new place.

During the summer two of our number, Edith F. Sharpless and Margaret W. Rhoads, returned to America. Edith Newlin, after a hurried trip to China in Eighth Month with Margaret Rhoads (during which they visited Joseph E. and Edith Stratton Platt in Mukden) has moved from the Teachers' Residence in Tokyo to Edith Sharpless' house in Mito, where she is taking Edith Sharpless' place as supervisor of the dormitory for high school girls and of the kindergarten taught in the house by a trained Japanese kindergartner. She is also teaching Bible classes in Japanese. The Kameyamas, who moved to Mito last year for work in that meeting, are very helpful, Mrs. Kameyama acting as her Japanese teacher, and helping her to prepare her Bible lessons in that language. Edith Newlin writes that it seems strange to be talking no English except an occasional "Good Morning!" The Nicholsons have not yet returned to the house around the corner, and the Mito dormitory girls have not nearly as much English as the older girls of Friends' Girls' School in Tokyo.

Friends' Girls' School this year has lost two valuable workers in Edith Newlin and Margaret Rhoads; but we are glad to welcome in their place Margaret S. James, who is already

hard at work with her classes in English and foreign sewing. Arriving in Japan on Eighth Month 20th, she had time for a brief holiday by Nokiri Lake and at Karuzawa before school began on Second-day of this week.

Alice L. Pearson since her marriage is no longer in charge of the Friends' Girls' School dormitory, but is teaching more classes in the school. Dr. Pearson seems to feel quite at home in Japan already. He is studying Japanese, interviewing workers for peace and international friendship, and being useful in various ways. The Pearsons spent their summer at Takayama in the little cottage which Alice Pearson and Edith Sharpless had built together.

Esther B. Rhoads has taken Alice Pearson's place as supervisor of the dormitory, and will also continue with her work in the Japanese Language School. The Language School is to open toward the end of the month in new quarters in the Akasaka Hospital. Plans are in progress for permanent quarters for the Language School in the new Tokyo Union Church building which is to be erected in the near future.

The buildings on the Tokyo compound at 30 Koun Cho are progressing. The new meeting-house already looks quite imposing, though the walls are as yet only of lath. The Institute nearby, made of the old meeting-house, is not so far along, but the carpenters are working on both. The kindergarten cannot open till the Institute is ready for it, although many parents have come already to enter their children, and our teachers are ready and waiting. We hope it will be finished by Christmas time. Rosamond Clark is looking forward to having an office in the Institute. The Girls' School addition is finished and in use, and the girls are very proud of their new rooms.

On the Dai Machi lot in Tokyo the lumber is accumulating for the Jones' residence, and the cellar is already built. Thomas E. Jones, during the spring and summer, dug the basement himself and helped in the cementing of it, thereby saving some 3,000 yen. Until their house is finished Thomas E. and Esther B. Jones and their two boys will continue to live with Gilbert and Minnie Bowles in their home on the Koun Cho compound. T. E. Jones has begun his teaching in Keio University, but Esther Jones and the children are still at Nojiri Lake where they have a little new cottage of their own.

Gilbert and Minnie Bowles are due to return from Nojiri Lake this week. The early part of their summer was full of building problems, conferences, and other matters, so that they did not get away from Tokyo till near the end of Seventh Month. After that Gilbert Bowles was called to Gotemba for a most interesting conference between groups of Chinese and Japanese Christians, the second of a series of such conferences. The first was held in Second Month in Hangchow, China, Dr. Henry T. Hodgkin being one of the chief organizers.

Herbert and Madeline Nicholson with little Virginia are also returning to work this week. Getting back to Japan as they did in the spring, they had time to get settled in the Bizen Machi house and in their new work before the summer vacation. The Mito group has quite changed since last fall, with new Japanese workers, and with Herbert and Madeline Nicholson and Edith Newlin resident there in the place of Thomas and Esther Jones and Edith Sharpless.

Gurney and Elizabeth Binford are not so fortunate as the Nicholsons in having a house ready for them. They are still at Karuzawa and are trying to find in Shimozuma some place to live. It is pioneering all over again.

We are glad to have the Binfords and Nicholsons back with us. Even though we may live and work in localities far from each other, yet each member adds strength to the group as a whole and makes it more effective in our great task of developing Christian ideals and Christian lives in our part of Japan.

EDITH F. SHARPLESS is studying at the Haverford Graduate School. She will be glad at any time to meet with Friends in the interest of the Japan work. Appointments should be made for her through the General Secretary. J. C. C.



## FRIENDS' SELECT SCHOOL NOTES.

School opened on the eighteenth of Ninth Month with all the classes comfortably filled. The Senior Class is larger than usual and consists of thirty-three members.

Of the graduates and post-graduates of last year's class, which was unusually small, one each has entered Haverford, Swarthmore, Mt. Holyoke, Syracuse and Wheaton. Two each have gone to Goucher and the University of Pennsylvania, while three have entered Miss Illman's School for Kindergartners.

Our staff of teachers is the same as last year, except that Mary E. M. White of Guilford College is now teaching the Third Year Class in the Elementary School.

Lucile Hiatt of the French Department, and Anne Balderston, of the Art Department, spent the summer in study abroad. The latter was given leave of absence for a few weeks this fall to complete some work in Spain. Several teachers took summer school courses in this country. Anna M. Garrett and Mary E. M. White were at Columbia University; Mary E. Williamson at the University of California; E. Mae Myers at Middlebury College; and Ethel M. Whitson at the University of Pennsylvania.

The addition to the building was not ready for occupancy at the beginning of school, but will be completed within a few weeks. The outside woodwork on the school buildings was painted during the summer and two hardwood floors laid in class-rooms and various minor improvements and repairs made.

It is a matter of keen gratification to all interested in the School that the triangular plot of ground between the Parkway, Sixteenth and Cherry Streets, is to be made into a small city park. The buildings are now being taken down rapidly for this purpose.

W. W. H.

## PENN CHARTER SCHOOL.

The William Penn Charter School began its two hundred and thirty-third year on Ninth Month 19th, with 560 boys in attendance, and much regret on the part of the Overseers and Staff that even more applications than last year had to be declined.

It is interesting to note that, in spite of the new requirements for promotion into the Senior Class, those who hope to receive diplomas next Sixth Month number exactly as many as the corresponding Senior Class of last year. Of the forty-nine boys who received diplomas then, six had planned to enter business and did so, one was awarded a diploma as of the previous class, after a Freshman year at college, four are pursuing post-graduate courses, eleven have entered colleges requiring C. E. E. B. examinations, twenty-seven have entered college by certificate, and two have been delayed by incomplete certificates. Of those admitted to certificate colleges, almost everyone took one or more College Board Examinations. It will thus be seen that the results of the academic year are very gratifying to the Overseers and the Staff of the School.

The Class of '07 at their meeting last year presented to the School \$1000, the income of which is to be used for a prize based upon academic excellence and high character as manifested in co-operation towards the best things.

The Barge Freshman Mathematical Prize awarded at Yale last Sixth Month was received by John L. Biach, a graduate of the Penn Charter School.

There are but few changes in the Staff.

John W. Leydon, for eight years a valued teacher of Spanish and German, as well as one strongly interested in music, has left Penn Charter, with the good wishes of all, to take the Headmastership of the Park School in Baltimore. His place is taken by Francis W. Jacob, a graduate of Bowdoin College, and a grandnephew of the late Doctor Richard M. Jones.

In the place of Margaret B. Jameson, who was regrettably compelled to resign, on account of illness in her family, and who has given excellent service to Penn Charter for several years, Liberty McClelland has been appointed. She is a graduate of Wilson College, Chambersburg, a teacher of

several years' experience, and has been a student at Columbia Summer School.

There is an additional teacher in the Junior School, O. V. Urffer, a graduate of the University of Pennsylvania, who is studying English in the Graduate School of that institution.

Succeeding Michael Dorizas, who is traveling round the world, Samuel Scoville, Jr., will give a course of nature lectures. Inasmuch as Henry Lewis has been called to a position in the West, the Junior School Scripture will be taken charge of by Joseph H. Titus, a graduate of Harvard, and now a theological student in New York City.

The other teaching positions remain the same.

The officers of the Alumni Association have announced Sixth-day, Tenth Month 27th, as Alumni Day. The exercises will be just as last year, beginning with an outdoor reunion at Queen Lane, followed by Class Dinners, and an evening session at the School.

It is the aim of the School to get boys more and more in touch with the best elements of the outside world. The School Service Letter from Washington will be interpreted once a week, as last year, by Doctor Ottman of the History Department.

The School is subscribing for a considerable number of copies of the *Inter-Weekly*, which is the school number of the *Independent*, published in alternate weeks, and of which Walter S. Hinchman, an Overseer, and Richard M. Gummere, the Headmaster, are members of the Advisory Editorial Board.

An innovation has been allowed in the shape of a course which is being taken at the School of Industrial Art by a boy who intends to be an illustrator, and is counting for twenty-five per cent. of the work done at Penn Charter.

Athletic prospects are good, and the boys received with enthusiasm the official statement that a new locker building will be ready for them on the Queen Lane grounds by Ninth Month, 1923. Soccer and football prospects are encouraging, and it is felt that, with the likelihood of an unusually strong Senior Class, the school year should be not only a successful one, but what is still more important, a year of steady progress in mind, morals and manners.

R. M. GUMMERE.

## THE HAPPIEST HEART.

Who drives the horses of the sun  
Shall lord it but a day;  
Better the lowly deed were done,  
And kept the humble way.

The rust will find the sword of fame,  
The dust will hide the crown;  
Aye, none shall nail so high his name  
Time will not tear it down.

The happiest heart that ever beat  
Was in some quiet breast  
That found the common daylight sweet  
And left to Heaven the rest.

—JOHN VANCE CHENEY.

## CHILDREN'S CORNER.

"THERE ARE TWO OF US."—"You'd better do as we want you to, or you will get into trouble," said the leader of a group of rather rough-looking boys to a smaller boy who stood pale and trembling before them. Through their leader they seemed to be demanding something of him.

"I can't do it," he said, his voice trembling a little, as he spoke, but his lips drawn firm, and his eyes steady and unwavering.

"What's the reason you can't? You will have to, I tell you. We are going to make you do it, whether you want to or not. We are all of us against you alone, and how are you going to help yourself?"

The boy who was beset with such overwhelming odds as

this was silent for a moment, and then he looked the other in the eye, and said:

"I can't do it; it's wrong, it's mean, and I can't do a mean thing. I am not as much alone as you think I am, either. There are two of us, and the other one has always been more than a match for all that have come against him."

"Two of you," sneered the other boy, "and where's your partner, I'd like to know? Why doesn't he show up? He's a pretty fellow to leave you in the lurch. Much help you'll get from him! I guess you'll be used up before he comes."

"No, I shall not," answered the other boy, quietly; "for he is here now. It is just as I told you; for there are two of us, and the other one is—God."

The leader of the rough boys started back in amazement. He had not expected such an answer as this. He looked for a moment into the determined face of the little fellow before him, and then casting a sheepish glance at his companions around him, he said:

"Come on, fellows; let him alone. There is no use fooling with such a chap as that."

And away they went, leaving the younger boy triumphant.

—Wellspring.

THE HAPPIEST LITTLE BOY.—"Guess who was the happiest child I saw to-day," asked papa, taking his own two little boys on his knees.

"Oh, who, papa?"

"But you must guess."

"Well," said Jim, slowly, "I guess it was a very wick little boy, wif lots and lots of tandy and cakes."

"No," said papa; "he wasn't rich, he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, "who wasn't always wishing he was not such a little boy; and I guess he was riding a big, high bicycle."

"No," said papa; "he wasn't big, and of course he wasn't riding a bicycle. You have lost your guesses; so I'll have to tell you. There was a flock of sheep crossing the city to-day; and they must have come a long way, so dusty, and tired, and thirsty they were. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton Court to water them; but one poor old ewe was too tired to get to the trough, and fell down on the hot, dusty stones.

Then I saw my little man, ragged and dirty and tousled, spring out from the crowd of urchins who were watching the drove, fill his old leaky hat, which must have belonged to his grandfather, and carry it, one, two, three, oh, as many as six times, to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say, 'I thank you, papa?'" asked Jim, gravely.

"I didn't hear it," answered papa; "but the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."—*Christian Observer.*

## TWENTIETH ANNUAL REPORT

OF THE ASSOCIATION FOR PROMOTING COLLEGE EDUCATION OF WOMEN, 1922.

Nine young women received scholarships from this Association for the college year 1921-22. One of these grants was for \$150, two for \$200 and seven for \$250 each. One young woman will graduate in Sixth Month. Another will not require a scholarship. This leaves seven renewals which have been requested for the year 1922-23. There is one perpetual scholarship of \$200, known as the Eliza Earle Memorial Scholarship.

Our regular contributions will not do more than provide for these girls. Hence four new applicants have been informed that unless we can secure more funds, they cannot expect aid. A greater number of girls are asking for these scholarships each year. The small sum is enough to give them courage to start on a college career. The additional funds are secured by sacrifices on the part of the family, by loans, and by re-

munerative work in college. Sometimes a college scholarship helps out. The cost of a college education is at least twice as great as it was when this Association started twenty years ago.

A summary of the Treasurer's Report is as follows:—  
Amount contributed for college year, 1921-22 ..... \$1,907.92  
Contributions as result of special appeals, First  
Month, 1922 ..... 260.00  
\$2,167.92

Payment of Scholarships for 1921-22 ..... \$2,050.00  
Postage, typewriting for special appeal ..... 4.75  
\$2,054.25

Balance Third Month 23, 1922 ..... \$ 113.67

The fact that the funds for the required scholarships had heretofore been collected with comparative ease made us over-sanguine a year ago. This accounts for the necessity which arose last winter to make a special appeal. We hope there will be continued and increased support of this valuable work.

During the twenty years of its existence 50 girls have been able to secure a college education. Eight of these are still in college. Of the other forty-one (one has died) practically all are outstanding members of our religious society. In reconstruction and relief abroad, in foreign lands as missionaries, in our schools and in community work, these daughters of our Association have taken and are still taking able and conspicuous positions. One is a minister in our Society, another an assistant professor in a great university. Eighteen are married, several others are engaged to be married. If these women should be withdrawn suddenly from the work of Philadelphia Yearly Meeting at home and abroad, there would be a startling sag in various moral and spiritual efforts.

Yet each one assured our Association that without its scholarship aid she could not look forward to a college education.

Signed,

THOMAS K. BROWN, *President*,  
MARY J. MOON, *Secretary*,  
ELEANOR STOKES SMITH, *Treasurer*,  
Moorestown, N. J.

## American Friends' Service Committee

20 South Twelfth Street. PHILADELPHIA, PA.

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WILBUR K. THOMAS, *Executive Secretary*  
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J. AUGUSTUS CADWALLADER  
MARION H. LONGSHORE

*Associate Secretaries*

WILLIAM B. HARVEY  
J. BARNARD WALTON  
WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

## A NEWSPAPER CLIPPING.

Just before I started for Matveevskaya Volost this morning I read another of those clippings from an American paper. It told of a Russian harvest of a billion and a-half bushels. It spoke of a grain tax worth several hundred million gold roubles. It painted the rosier pictures of Russia I have seen since the Soviets began to command the respect and the business dealings of the Western capitalist governments.

I felt quite proud of Russia as the motor-cycle hammered along over the hard, black road running south toward the Cossack lands. The fields were green from the late—the too late—rains, the sun was performing miracles with the hillsides, and the clouds over them. August morning without a black crow on the horizon—I felt peaceful, self-satisfied, official, prosperous. I felt so because, for the moment, I was being tricked into the illusion that Russia was rich and affluent and flowing with milk and honey.

Then I rode into Matveevskaya and engaged the Volost Mutual Aid Committee in conversation. And I learned from these serious, honest peasant committee-men certain facts. I learned:

That dozens of families are preparing to leave the volost—

bound for Tashkent or any place where there is the least rumor of a harvest—because they know they have not a fraction of the bread they need to feed themselves over the winter.

That the people who survived last winter were able to do so because they had household goods and so forth to sell, but this winter they have nothing that could be called a reserve.

That dozens of families in Matveevskaya Village, as well as in the poorer village, Medvedka, where the horse statistics read "1921—120; 1922—0," possess altogether but a few pounds of grain with which to live eleven months! These few pounds were acquired by painfully gleaming kernels from the fields of the peasants in other and slightly more fruitful volosts.

That the recent rains have not only delayed the threshing of the grain, thus preventing the peasant who had any from realizing his riches earlier, but they have caused much of the grain to mould in the field and in the stack. . . . (It will be remembered that the big sheds—*rigas*—where the unthreshed grain is ordinarily stacked—were unroofed and unthatched by the hungry stock and people last winter).

That the few people who had any grain for seeding were reluctant to plow for it because they are not sure that they will receive pyoks from the Quakers. If they sow their rye they will need Quaker flour for their bread pots next month or the next. If they save their rye to eat they might be able to get along until Christmas.

Having learned these facts I told the committee to advise the peasants to sow all for which they could prepare the soil, to sow for the harvest of 1923 when the Quakers may have gone, to sow for the time when they can rely on self-help and not on charity. Having given this advice, which in a sense amounted to a promise involving life and death and thousands of bushels of flour, I rode out of Matveevskaya, leaving behind me for a few yards a trail of bits of newspaper clipping.

ROBERT W. DUNN.

#### THE FUTURE OF THE WORK IN POLAND.

With the completion of its summer and fall program of agricultural reconstruction, the Friends' Unit in Poland had expected to terminate its work. A cablegram just received, however, announces a desire on the part of the field headquarters to continue certain work through the winter. The plan is to concentrate upon hauling timber for housing reconstruction; with the provision of home-industry work for refugee women as a secondary activity. This program would be carried out in districts surrounding a new center to be established in the Vilna section of the devastated territory which served as a battle-ground between Germany and Russia.

A letter from Florence M. Barrow, chief of the Polish Mission, describes conditions in this district. "There is a long line of battle-front," she writes, "which runs from north to south over an area about twenty miles in width and which is covered thickly with barbed wire, trenches and gun emplacements. This constitutes a kind of long island of great need in a land of plenty. The country round is well cultivated and there are beautiful lakes and woods. The refugees for the most part returned two years ago and have lived ever since in the German dugouts or trenches which are now rapidly collapsing. Most refugees have cultivated some ground among the barbed wire and trenches, sometimes only with a spade. Undoubtedly the need for agricultural help is great but an army is needed first of all to clear up the barbed wire, and in places even the skeletons, and to fill up the trenches before anything much can be done.

"At the request of the Vilna Committee a plowing column has been sent to Smorgonie in the southern part to give a practical demonstration of the Mission's methods of working. Smorgonie itself was a town of 32,000 inhabitants before the war, with good brick houses and manufactories and tanneries. It was totally destroyed and now 4,000 people are

living in wretched cellars and dugouts. The housing conditions are really terrible and the most hopeful suggestions appeared to be for the town to obtain a loan for rebuilding. In that neighborhood there is a good deal of land unplowed and not hopelessly entangled with wire, and we hope to make some further investigations. Personally, I feel that except for Smorgonie it is hardly a district in which the kind of help we could offer would really be very effective.

"We are, however, faced with a great need. It is probable that by continuing during the winter even in one district, two hauling columns could render possible the building of hundreds of houses. From Eighth Month 15th to Ninth Month 16th, two small columns hauled enough for fifty-one houses. When it is realized that without our help no other help would be forthcoming the responsibility is great. The timber is there and it is only the hauling that is needed.

"So, too, with a continuation of the industries as a means of providing food, there are many refugees who have returned since the spring who will have no food grown on their own land till next harvest, and have no funds to carry them over the winter."

An appropriation of \$80,000 is requested by the field headquarters for the support of the proposed continuation program. Of this amount, \$45,000 would be expected from America, while the remainder is being asked from the English Friends' committee. The American Friends' Service Committee has at present practically no funds on hand for Poland, and sees no prospect of being able to raise any. The possibility of the Committee's being able to support a continuance of the work, therefore, seems slight. Such a course can probably be undertaken only in case interested donors are able in the immediate future to contribute sufficiently large amounts to insure the receipt of the sum requested.

All interested are requested to communicate at once with the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa. The appropriation requested is comparatively small, and though the unit which would remain in Poland would consist of a correspondingly reduced group of workers, it could do great good during the coming winter.

SHIPMENTS received during week ending Tenth Month 7, 1922—129 boxes and packages received; 13 anonymous.

Contributions received during week ending Tenth Month 9, 1922—\$10,754.18.

#### FRIENDLY NEWS NOTES.

THE SHELTER.—On the seventh The Shelter Managers invited their many Friends from far and near to come to Cheyne as their guests in honor of the one hundredth anniversary of the founding of this Institution.

They had planned an out-of-doors program, but half an hour before the time fixed upon for the entertainment the gathering clouds made evident that they had a different schedule. With wonderful dispatch the whole affair was shifted to the Library Hall on the adjoining grounds of the Cheyne Normal School, this was the more difficult because a main feature of the exercises was a pageant in which the Normal girls and the little children of the Shelter were the sole performers, having rehearsed for an outside exhibit.

The entertainment was an entertainment in very truth, and reflected much credit on Evangeline Hall, senior teacher at the Normal School, whose pleasure it had been to arrange the pageant in detail.

Other features of the program were a poem by Leslie P. Hill, appropriate to the occasion. An appreciation rendered by old scholars, including a beautiful letter from a former Shelter girl now living in Liverpool, England, a Historical Sketch given by Elizabeth S. Pennell, which we hope to publish soon in THE FRIEND, and the rendering of Negro melodies by the Cheyne students; the exercises closed with a brief and stimulating address by Kelly Miller, Dean of Howard University, Washington, D. C. He stated that the Shelter

was the first organization of its kind to be planted on American soil.

THE Germantown Meeting is making changes to the Committee Rooms adjoining the Meeting House. Heretofore there have been a kitchen and two rooms, one much larger than the other, but adjoining and so arranged that by the opening of sliding doors they could to a large extent be used as one room at the time of lectures. The changes contemplate a slight enlargement of the smaller room, and a new and larger kitchen. An old-fashioned Colonial fire-place, similar to the one of the famous Chew House, in Germantown, will be placed at the end of the smaller room. Simple but homelike furnishing will be introduced and the rooms will be made homelike and attractive for those wishing to use them, not only for lectures and tea meetings, and larger gatherings, but also for smaller groups.

FRANCIS R. BACON, at a recent meeting of the A. F. S. C., stated that during the whole two and one-half year period of our German relief work we fed three million children and distributed 3,545 carloads of food. Practically one-half of the area of Germany was touched by our work. As has been stated heretofore, children's relief in that country is now being handled by German organizations themselves in accordance with plans developed by the Friends' Mission.

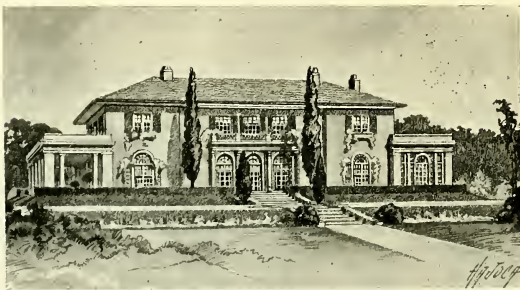
HELEN ESTHER HAWKINS, of Wilmington College, Ohio, has been appointed successor to Clarence E. Pickett as Secretary of Young Friends' Activities of the Five Years' Meeting. She attended the Haverford Graduate School last year.

ACCORDING to the provisions of the will of the late Delavan Smith, publisher of *The Indianapolis News*, Earlham College will receive a bequest of approximately \$12,000, the amount

to be added to the permanent endowment fund of the College. The deceased publisher has contributed to Earlham enterprises two or three times in the past.

An English General, who has shown more of the peace-making spirit than the average civilian, has said Christians were studying how to manufacture poison gas. There was no escape from them and their preparations, so long as this world remained the old Vanity Fair of the Pilgrim's Progress, and so long as the money changers in the Temple of Peace thought more of mandates than of mankind. He pleaded with the people to turn the unrivalled fighting spirit they had inherited from their ancestors into a plan of campaign to remove the causes of war. Through politics let them make it clear that they were in favor of forgiveness of debts so that we ourselves might win forgiveness, if not from the United States, at least from the Kingdom of Heaven. Until the other day this wondrous Empire had never put itself in the pitiful position of saying it would be generous if others made it worth while. Let them end the feud. The boys they were commemorating did not die for reparations; nor for Mesopotamia; nor even for Jerusalem. They had hoped to kill war, and it was "up to" their successors, the men of the present, to take practical steps to make those peace dreams come true.

THE Disciples' church at Junction City, Kentucky, says *The Christian Century*, has publicly offered to sell out its property and join with any other congregation of Christians in the city on any basis which includes only those things which all Protestants accept as true, and which are also Scriptural. There are seven churches in a town of 600 people, three colored and four white. The minister has tendered a provisional resignation to be accepted in case the proposal of this church is accepted by any other in the town.



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George L. Hodgkin, L. V. Hodgkin	2.75
Story of Quakerism, E. B. Emmott	1.60
The Remnant, R. M. Jones	1.20
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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. 96.

FIFTH-DAY, TENTH MONTH 26, 1922.

No. 17.

## THE FRIEND.

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ALFRED LOWRY,

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## CHRIST'S GREATEST MONUMENT.

Christ has set up many monuments in the world to witness to His past appearance in the flesh and to His present working in the hearts of men by His Spirit. We might mention the Christian Church, and our Christian civilization. But the greatest of all is the *Christian character*. Our Lord has created a new type of humanity of which He is the Archetype. The Christian character is not patterned on anything that went before, however noble. The Christian type contains strands of moral beauty absent from that approved by the ancient philosophers, the well-known teachers of ethics preceding Jesus. Neither did the Old Testament writings furnish the ideal. When James and John wished to imitate Elijah, and call down fire from heaven on the Samaritan villagers who would not receive the Master, He rebuked them, and said, "Ye know not what manner of spirit ye are of;" that is, they were ignorant of the *Christian spirit*, the new attitude of mind introduced into the world by Him.

Where this new spirit expresses itself we meet with the marks of the disciples of Christ. And amidst their diversity, in this Spirit is found their bond of union. Now if it be true, that "if any man have *not* the Spirit of Christ, he is none of His," whatever else he may possess; it is also true, that if any man *have* the Spirit of Christ, he is one of His, whatever else he may lack. This Spirit is no respecter of persons, or of the artificial distinctions that keep men apart. Color lines, race differences, class and caste distinctions, are ignored in this new humanity.

But in order that we may understand the nature of the Christian spirit we are told *what it is not*. Three elements must be eliminated if we would express the new temper which our Master delights in.

(1) The element of slavery. "Ye have *not* received the spirit of bondage again to fear." The slave-spirit, whose service is one of compulsion, is displaced by the son-spirit, whose service is that of joyful surrender. The son is not driven by the crack of the whip. He is not all the time afraid in the consequences of a mistake. He knows he is in his

Father's home; he has an assured place in his Father's bosom, and at his Father's table. That was the secret of the life of Jesus. The religion of the Jews was largely an upkeep of obligations, a joyless routine of formalities. In Jesus, bondage gave way to joyful intercourse with that radiantly beautiful Being whom He called "Abba, Father." And those who receive His Spirit follow Him in this.

(2) The element of worldliness. "We received *not* the spirit of the world, but the Spirit which is of God." The world's horizon is limited by the apprehensions of the senses. It lives in time and space. It seeks pleasure, honor, possessions, ease. But the Christian is animated by another spirit. He looks at the things which are unseen and eternal. With an eternity behind him, an eternity before him, an infinity above him, he feels the throb of eternity within him, and the cry of infinity after the infinite in his being's secret depths. He can say to God with the Psalmist: "All my springs are in Thee!" He lives in a larger universe than that of the sense-bound materialist. Truly, eye has not seen, ear has not heard, and the heart has not conceived, the things which God has prepared for His lovers. But these things, says the Apostle, are "revealed to us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." Thus amidst the discords of time we may carry about in our breast the melodies of eternity. We do not ignore or despise this world. We do not philosophize away its ills. But we no longer scramble after its prizes, nor grieve over its losses. Our true interests lie elsewhere.

(3) The element of cowardice. "God hath *not* given to us a spirit of fearfulness (or timidity); but of power and love, and of a sound mind (or discipline)." These words were addressed to Timothy, a Eurasian. Eurasians are naturally predisposed to timidity, and that was Timothy's besetting weakness. But he was told that he could become "strong in the grace that is in Christ Jesus." And truly the Spirit has often made weak men bold. They have been enabled to add to their faith courage. This proved to be the outstanding Pentecostal sign. The Spirit of Christ, and of Christianity, as reflected in the character of Christians, is no more a spirit of cowardice than a spirit of bondage, or of worldliness. It is a spirit of love, power and soundness of mind. Every man is a mystic in the measure in which he becomes aware of, and gives himself up to this Spirit. As another said:

"The practical mystic is of all men the man to be reckoned with, he is so human, and yet his strength is supernatural. Not transcendental, or sentimental, or fanatical, but quietly assured and wholly sane, keeping step with God's purposes, and with His saints, despising no man, bowing down to none, giving honor to whom honor is due, but ever keeping 'the fortress of his 'established soul' virgin for God."

Thus the Christian becomes Christ's man, and evidences the fact of Christ. Spite of the terrible corruptions of professing Christendom; amidst the strife of its parties; the clash

of its controversies; the ambition of its rival sects; Christ maintains an apostolic succession. No section of His divided family can claim a monopoly of it. And the continued witness of these bearers of His Spirit and image guarantees a brighter day to come.

"The world is weary of new tricks of thought  
That lead to nought;  
Sick of quack remedies prescribed in vain  
For mortal pain;  
Yet still, above them all, One Figure stands,  
With outstretched hands."

M. I. R.

## OUR STATEMENT.

TO OUR SUBSCRIBERS AND READERS:—

The Contributors (Board of Management) desire gratefully to acknowledge the financial support which has made possible the continuous publication of THE FRIEND throughout an unusually difficult period.

For the fiscal year ended Sixth Month 30, 1922, the operating loss was \$3246.32. Donations were received to the amount of \$3753.50 from individual Friends and other sources, leaving a balance of \$507.18.

For the past eight years, from 1915 to 1922, inclusive, the donations have exceeded the operating losses by \$699.82, showing a generous recognition of the needs of the undertaking. We acknowledge also substantial gifts to the Endowment Fund.

According to the Budget for the current fiscal year ending Sixth Month 30, 1923, about \$3800.00 over expected income will be required to meet expenses.

Religious journals devoted to denominational interests have at best only a limited circulation and for the most part they cannot be conducted without some financial deficit which in the case of THE FRIEND has been made good by voluntary contributions.

We feel that the incorporation of the Younger Friends in

the management of the paper, so that they become in large degree responsible for ten numbers during the year, has proven a wise and helpful step.

It is a traditional feature of THE FRIEND that the Editors as well as others who carry the burden of the work do so at a very modest consideration, more as a matter of religious duty and service to the Society than of personal gain of advantage. This spirit should be cherished as one of our best possessions.

The work of the paper should go forward with a fresh impulse in voicing those principles of Christian faith and life which it is the part of the Religious Society of Friends to proclaim in the world, as a living member of the Church of Christ.

In this task, we shall continue to rely upon interested Friends for the necessary funds in the belief that their confidence and assistance will not be withheld from so worthy a cause.

The Contributors invite any constructive criticism, suggestion or counsel that may tend to maintain the integrity of the paper and fulfil its fundamental purpose.

On behalf of the Contributors,  
WILLIAM BIDDLE, *Clerk.*

## LIMITATIONS IN AMUSEMENTS.

Some weeks ago a brief letter was addressed to a few of our subscribers asking that they express themselves in a short essay on some phase of the trite topic, "Limitations in Amusements." We have been gratified that so many responded and we have no word of complaint that some others felt that they had no message at this time.

None of the writers would claim that the papers settle the questions that often perplex us, but it is some satisfaction to find that others are seriously thinking along the lines that have been engaging us and that we are not entirely out of line in the procession.

We felt that the subject was too many-sided to be treated in short essays, and so our suggestion was that each writer confine himself to one narrow field; this has been done, and we believe as a result we have some worth-while thoughts for the rest to reflect upon.

The same opportunity is offered to others that these few have accepted, and we shall be glad to hear from any who feel they have a message for us.

It is but fair to state that the object in directing our attention to this particular line of thought at this time grows out of a Minute adopted last spring by one of our Quarterly Meetings, asking that the language of our Fifth Query might receive the thoughtful consideration of Friends. It is the desire of no one who cares for best things that the standard of living be lowered, but rather that the principle involved be placed on a positive rather than a negative platform and that our duty toward the right use of our richest inheritance receive the searching scrutiny that our Queries are designed to awaken. The language of the Fifth Query, as it now reads, is: "Are Friends careful to avoid and to discountenance all unnecessary handling and use of intoxicants? Do you avoid attendance at theatres, operas, dances and other harmful

diversions, and are you careful to keep in true simplicity at the times of marriages, burials and on all other occasions?" [Eos.]

PROBABLY few of us realize how great the influence of the Queries has been on the Society of Friends. Most of us feel that with the undoubted changes which have come in mental outlook, especially in our attitude toward the training of children, a revision of some of the Queries is advisable. All of us earnestly desire that no change shall be made except under the same guidance from our Heavenly Father as that which actuated those who framed the Queries originally, and that the alterations shall stimulate an increase of spiritual life among us.

We all believe that tired minds and fatigued bodies need recreations. The physical part of us does not antagonize the spiritual. But we cannot really recreate unless our souls are refreshed as well as our bodies and our minds.

Dance parties in hot rooms, lasting into the small hours, movies and theatres where the influences are questionable, entertainments at the expense of actors who are peculiarly open to temptations and dissipations, all of these cannot claim to foster spiritual life.

The years in which conduct was guided and often controlled by tradition and authority are past and we want it to be so, but in place of that, it is imperative, if the human race is to grow in its understanding of spiritual values, that each of us should give consecrated thought to our amusements as well as to our sober duties. Because we are more individually responsible for our own conduct than those who preceded us, we certainly are more than ever obliged to seek after true values and wise discriminations.

We should welcome any help which we can make our own



and both seek and give thanks for any influence which our Father sends to strengthen our higher life.

Can we ask ourselves honestly day by day whether our amusements and recreations build up healthier bodies, stronger minds and sweeter, purer spirits?

Jesus Christ recreated with His friends. He encouraged a cheerful life. But always for Him and the same is true for us, He felt it laid upon Him to be about His Father's business.

SARAH W. ELKINTON.

#### QUERIES—POSITIVE AND NEGATIVE.

We sometimes wonder how long it will take the world to wake up to the fact that mere negatives and prohibitions are not conducive to the highest spiritual development. In youthful days—and it is not improbable that the motive lingers to a certain degree in years of greater maturity—the suggestion that a certain book was harmful or unfit for us to read tended somehow to increase its attractiveness. Likewise is it not possible that the continual mention of theatres, operas and dances as things to avoid, may tend to impart to them an unnatural attractiveness, may make their attendance a bit more adventurous and alluring? There are salesmen who still employ competitive selling methods in their solicitation. But certain it is that the more a salesman devotes attention to the positive merits of his own goods and the less he talks about the goods of his competitor, the more successful he is likely to be.

Are not the same principles equally applicable to the development of spiritual qualities? Telling people to stay away from theatres is not of itself going to make them much more spiritual even if they obey and remain away. Do we not need some greater, all-inclusive positive principle that will lead people to use their time rightly? Given that principle, we can allow attendance at theatres, operas and dances to take care of itself. Of one thing I think we can be certain. The youth of to-day are going to try these things for itself, query or no query. Our young people are going to make up their own minds upon the subject, and while they are in the process of so doing it may be questioned whether a series of queries as to their conduct is going to help matters much. It may keep our young people away from meeting.

On the other hand, if attention could be focused upon the possibilities of the proper employment of leisure time, the theatre, opera and dance question, if capable of solution at all, would be much more likely to be solved. Consider again the method of the successful salesman. He sells rather by suggestion than by prescribing some definite course to be followed. Why? Because everyone prefers to choose his own line of action rather than to follow directions. The salesman portrays possibilities, creates desires, shows how they can be realized. He leaves the final decision to the buyer. The more the buyer can feel that the choice he is making is his own, the more likely, if he buys, is he to be a satisfied customer who will repeat.

This principle carried over into the spiritual realm means, as has been suggested, that those who have seen and experienced the better way will make that way so attractive that others will desire to walk in it. Other problems too are likely to be settled along with that of theatres, operas and dances. Card parties, golf or excessive use of the automobile on First-day, perhaps even the waste of time that is spent from the radio, all and many other things will be embraced in the larger principle.

Of course the mere changing of the wording of a query will not of itself accomplish much. The change needs to be accompanied by a larger vision on the part of the meeting of the possibilities of the life of the spirit. If the change of the words indicates a glimpsing of this larger vision, then results should begin to follow. The principle of attraction will win more followers than the principle of prohibition. Our meetings have a large part in this program. If they can be kept on a high spiritual plane, they cannot but affect daily conduct. In the long run we choose those things which appeal to us the

most. A meeting radiant and buoyant with the spirit will outdo a multitude of queries of prohibition in influencing the choices people make in their daily lives.

I am glad therefore that attention is being given to the method exemplified in the Fifth Query. It indicates a stirring of life that is much more likely to be helpful to many of us than has the method of the past.

M. ALBERT LINTON.

#### LEISURE HOURS.

There is much significance in our choice of what we do in our leisure hours. The selection of our recreation shows the trend of our thoughts; it indicates our attitude toward life; reveals our character, and is an expression of our personality. Dr. Samuel Johnson, with his usual perspicuity said, "No man is a hypocrite in his pleasures." In our periods of freedom, we quite naturally turn to those things which interest us most.

Sometimes it takes much experimenting before we discover just what we like to do best, what seems to us most worthwhile. But then that is an attainment—to know what you like and to know that you know. For it involves straight thinking, self-reliance and the courage of one's convictions.

Now the amusements and recreation which take up our leisure hours, as long as they are wholesome, are really quite necessary and desirable. As Cervantes wrote, "The bow cannot stand always bent, nor can human nature or human frailty subsist without some lawful recreation."

It is a difficult matter to be arbitrary and to dogmatize as to how another shall amuse himself as long as no real harm results. Some might think it a sheer waste of time to spend hours playing golf, not realizing the physical benefits and the mental relaxation the game affords. Perhaps the only restriction we would place upon amusements would be to avoid those which lessen one's self-respect, having in mind the saying of St. Augustine, "Love God enough and you can do as you please."

Our recreation should leave us refreshed in mind and body. We should be re-created. The reading of worth-while books and our social intercourse should broaden and deepen our lives—give us a better perspective.

And then our leisure should give us an opportunity to arise from the mere fact of living to a consideration of life itself, the wonder and mystery of it all. For we take our existence and life about us so much as a matter of course that we lose sight of the stupendous enigma in which we are involved.

Many have discovered that the deepest and most abiding inward pleasure comes from imparting pleasure to others. They use some of their leisure in planning the happiness and welfare of others. Therein lies a never-failing source of interest and inspiration. It is one of the durable satisfactions of life.

Robert Burton, in his curious book, "The Anatomy of Melancholy," concludes the volume with the admonition, "Be not solitary, be not idle." The advice is salutary, for anyone leading a busy, active life (the more diversified the interests the better) will have no trouble in filling happily his leisure hours.

CHARLES B. HESTON, JR.

#### "LIMITATION AND SELECTION OF AMUSEMENTS."

Consideration of the question of placing a limitation on amusements calls for a careful study of the subject from very many angles, including the determination as to which of our recreations come under this head, and a classification of these amusements as regards their relative harm or value to the individual, together with a careful reckoning of just how much relaxation of this nature we need in our daily lives.

In so far as it directly concerns the present older generations it seems to me that a satisfactory solution can only be reached through the quickening of the individual conscience first to a sense of the right proportioning of his or her life. We all need a certain amount of relaxation from our daily routine of work and problems of a serious nature, that come to us, a

time to play, something to make us laugh and forget. The task of the individual is to determine the amount he or she needs.

Secondly, we must make a careful conscientious selection of our diversions. There are very few things in this world that are of themselves wrong or harmful. The abuse of many of them is what makes them dangerous to the individual, the nation and the Church. It is not a difficult problem to eliminate those amusements from our play hours that we know to be harmful and our watchwords should be "Selection" and "Moderation." The Church cannot herself successfully place definite limitations on amusements. Her task should be rather an effort to sensitize the individual conscience so that in the selection of recreations the choice will be those things which have at least a tendency to strengthen the bodies and improve the minds or the spiritual life, as well as to furnish relaxation.

Considered from the standpoint of children we realize that a very great deal can be accomplished through education in regulating the amount and improving the tone of the amusements in which they are to participate. There are wonderful opportunities along this line within our grasp. Concerned teachers and parents can teach children to choose for their amusements the recreations that are really worth-while by bringing them up to love nature, flowers, trees, grass and the sky, to love out-door sports and play them well, and enjoy music and reading.

Development of children's play hours along these lines will mean that these things will be the ones that appeal to them as they grow older and must choose more and more for themselves what they shall play at in their hours of relaxation. If a child learns to play out-door games well, those games become for him a source of amusement as well as a splendid opportunity for the development of his body. If he loves music and learns to play well, he is finding amusement in the development of that talent. If he learns to love books, he is entertained at the same time that he is developing his intellect.

There are amusements, such as moving pictures, the theatre and dancing that will always be with us as possibilities for relaxation. They confront children as well as the younger and older men and women of to-day. My concern as regards these in connection with children would be that parents teach them moderation in all things and that they conscientiously guide them in the selection of the diversions of this nature. This method has a strong appeal to me rather than too many *don't's*, and I believe that if this spirit of "careful selection" and "moderation" is developed in a child's life along with the love for books, music, and God's out-of-doors, the Church will have far less cause for concern regarding the over-indulgence in amusements which through abuse may come to be classed as harmful.

ARTHUR EMLEN BROWN.

(To be continued.)

If the word "sacred" has a two-fold application, designating both God Himself and the structure raised to His honor, how shall we not with propriety call the Church "holy," since it is made for the honor of God, sacred to God, of great value, and not constructed by mechanical art, nor embellished by the hand of an impostor, but by the will of God fashioned into a temple? For it is not now the *place*, but the assemblage of the elect, that I call the Church. The temple is better for the reception of the greatness of the dignity of God. For the living creature which is of high value is made sacred by that which is worth all, or rather which has no equivalent in virtue of the exceeding sanctity of the latter. Now this is the complete Christian who is of great value, who is honored by God, in whom God is enshrined. Here, too, we shall find the Divine likeness and the holy image in the righteous soul, when it is blessed in being purified and in performing blessed deeds.—  
CLEMENT OF ALEXANDRIA.

"ONLY one day  
God gives to me  
At once—oh, may I use it faithfully."

—EMMA S. WATSON.

## THE DISCOVERY OF SCHUYLKILL MEETING.

(FIRST-DAY, NINTH MONTH 24, 1922.)

The meeting was ended. Of the one hundred or more that had been together in worship, all but a small group had gone. Those left were chiefly of that number who had felt the call for this gathering into the presence of God,—those who represented the meeting and its neighborhood, and those who for the most part were entire strangers to the community. As hand grasped hand in the making of acquaintanceship we of the latter class learned that such names as Williams, Miller, Pennypacker, Brower, etc., were representative of the former, and so Schuylkill Meeting was discovered.

How peaceful the scene as viewed from the little meeting-house, on which and the little company before it, the afternoon sunshine fell, as if in parting blessing! Partially screened by the branches of the great oaks that dignified the extensive grounds lay a charming view of the valley below, on whose slopes the trees were beginning to change their robes of sombre green to the livery of autumn.

Alone we passed, for a moment, into the adjacent graveyard, whose iron entrance gate stood invitingly ajar, that we might perchance discover the names of some whose place of worship had been the o'ershadowing meeting-house. Of those whose mortality here found its last resting place a large part of the enclosure gave no record. For here, too, had once reigned supreme the quietist dictum that forbade memorial to the dead. In another part, however, its abolition allowed us the knowledge sought, where we found the family names of Jones, Matlack, Davis, Hayes, Walker, etc.

A century or more ago had passed since Enoch Walker gave these premises from his ample acreage to his co-religionists for a house of worship and burial-ground. The meeting thus established was subordinate to Radnor Monthly Meeting, and it is quite probable that a number of those settling here came over from the Welsh tract.

So much for history; what of the meeting that thus brought the Schuylkill house to our notice? First, the motion of its holding, directed by the Extension Committee of Concord Quarter, followed by the kindly response whereby Race Street and Arch Street Friends shook hands with each other and sat down to commune together without bar to Christian fellowship.

Thus for a while, in the sweet stillness of that beautiful autumn afternoon, the spirit of silent prayer stole in upon the assembly. But the presence of seven ministers of the Word boded ill to a prolonged continuance of silent waiting; and so ere long the initial message sounded in a clear note the fundamental principle of Quakerism—the in-dwelling light of Christ in the soul of man, given for his redemption, as presented by its great apostolus, Robert Barclay. To us of this day Christ is speaking, as of old, in order that "His joy may remain in us, and that our joy may be full." And so to the end of the meeting, message followed message, leading to a climax of thanksgiving humbly uttered in a few words by one of those visited. Then came a sense of that enfolding love of Christ, whereby doctrine that encases itself in formal creed is felt to melt away into that fellowship of the Gospel wherein the spiritually-minded are increasingly recognizing that true religion remains to be "a way of life." It begins in a change of heart, which leads to a desire for purity, and, finally, is satisfied only in that which saves from sin, even the life-giving power of Jesus exercised in all its functions for the sanctification of the believer in all the relations of life.

The close of the meeting was under a sweet and solemn sense of heavenly benediction. The true Christian life again was shaped for us in a beautiful parable tenderly quoted by one of the last speakers in substance as follows: A visitor to a little country church in Scotland noticed that the one to whom was delegated the sacred office of carrying from lip to lip the cup of the holy communion, was an aged rustic. Next day he chanced to see this same old man engaged in the laborious work of breaking stones upon the highway. The visitor, struck with the incongruity of the two lines of service, made

mention of his surprise to the minister, who replied that there was no man in his congregation who by his devoted, blameless life was more fitted for the sacred office which had engaged him the day before.

Thus it seemed we had gathered for a while from the dusty highways of life into the quietude of the peace of God. We were about to return again to that portion of life's highway over which we were individually set to travel, and to mend and improve which by our toil for each passer-by was a duty, which if accepted may clothe us with official dignity on the Lord's day. For,

"The Holy Supper is kept indeed,  
In whatso we share with another's need."

Thus even the "cup of cold water" in the hands of the giver becomes transformed to the "Holy Grail."

W. L. MOORE.

### CHILDREN'S CORNER.

"CRAVAT MUN AL OUNIE!"—One afternoon at a meeting of the Women's Auxiliary of the Riverside Presbyterian Church of Jacksonville, Florida, a little girl, clasping a shabby but evidently much loved doll, came shyly into the circle of sewing women. She thought that if her beloved could only have a fresh crop of hair, a new dress, and, perhaps, a little something done to her complexion, she would then look nice enough to go into the big box with the other dolls who were to start next week on the long trip to Constantinople.

That dolly fell into sympathetic hands and soon became a smart sailor boy dolly, with a swagger 'kerchief around his neck.

The Sarkissian family, deportees, arrived at Constantinople from Erzerum. They were a fairly intact family for refugees; there were both mother and father, a two-year-old boy, a tiny baby and smiling, big-eyed, crippled Veronica. Veronica had a spirit whose radiance had survived not only the hardships of deportation, but all the discomforts of her twisted little body. She was like a sunbeam in the noisome refugee camp.

On her arrival, Veronica had possessed a battered native dolly, but that dolly had done so much visiting among all the tiny doll-less mothers of the camp that at last she had simply ceased to exist. In solitary moments Veronica mourned her lost "Nivart," but the camp never knew of her sorrow. It remained for a Near East Relief worker, who had been drawn by Veronica's radiant smile into a sympathetic intimacy with the child, to learn how much she missed her doll.

On the worker's second visit to the camp she sought Veronica. Veronica's greeting was the quick kiss on the hand, the hand then carried to her forehead, in true native form. The worker handed to her a bulky package. A gift formally bound with paper and string had never before been within the refugee child's experience. The string and the paper were removed by older hands than hers; the doll was brought to a standing position in front of the amazed child.

Wonder, excitement, joy, all fought for expression on her tiny face. Then, without uttering a word, she stretched out her thin arms, and, with motherly dignity, gathered the dolly close to her and kissed it gently, over and over. At last she looked up with a dazzling smile.

"*Cravat mun al ounie!*" she exclaimed, which is to say, "And he has also a necktie!"

Thus did the beloved doll of a little child in Jacksonville, Florida, find its way into the heart of a radiant little cripple in a miserable refugee camp in Constantinople, Turkey.

TRACKS OF GOD.—"Father," asked Thomas, looking up from his studies, "how do you know there is a God?"

"Why, what makes you ask the question? Do you doubt the existence of God?"

"Well, I heard one of the students say that he had been reading a book that proved conclusively that you could know nothing about God, nor even be sure there is a God. He said

that, if there were a God, He was outside of the world and of such a nature that we could not know Him. Is there any way really to know?"

"Well, my boy, do you remember the other day that you were laughing about Robinson Crusoe's dismay at discovering that there were other persons on the island besides himself? How did he discover them? Did he see them? No; he discovered one track of a bare foot in the sand, and he knew that it could not be his own. He knew that only a human being could have made it, and he knew that whoever had made it could not be far off, for the tide had not yet reached it. All those things he knew to be true, although he had not seen a human being within miles of the island. And the knowledge was all gained from a mark in the sand.

"If one print of a bare foot in the sand is absolute proof of the existence and presence of a human being, what are we to suppose when we see the prints of the Master's shoe, as Bunyan calls it, covering the whole wide world? We see a million creatures that only God could make. We see on mountain and in valley the print of the fingers of God. We see a million flowers and plants and trees that only God could make grow. We see all the rivers and the springs of the world fed from the sky. We see a great universe, perfectly made and ordered from the tiniest speck to the greatest of all the worlds. What do all those things mean—those millions upon millions of footprints in the clay of the world? They mean God, living, present, ruling and loving! They mean God and nothing else."—*From Youth's Companion.*

### BOOK REVIEWS.

#### "SPIRITUAL ENERGIES IN DAILY LIFE."\*

Just how a series of short essays that have appeared from time to time, in two or more magazines, can be so arranged into book form as to give one the idea of perfect continuity is a reasonable question.

In the essays before us there is a finished relationship which need not have been expected, for some of the chapters have already appeared in publications as diverse in character as *The Atlantic Monthly*, *The Journal of Religion*, *The Friend* (London), and *The Homiletic Review*.

Perhaps with this thought in mind the most emphatic word of approval that one can give is to the fact that the different chapters are so linked together that the completeness stands out prominently.

It was once the fate with essayists to publish in this, that and the other magazine brief papers on diverse topics, all excellent of their kind, but no two kinds related, then when the number would make a volume of reasonable size, forth from the press would issue a new book. Not so with these. There is a thread that finds its starting in Chapter one and it runs continuously through to the end. How this is brought about we leave you to settle.

*Religion as Energy* scarcely satisfies the questioner as to what the essays are to unfold. Neither, I think, do the sub-heads to the ten chapters which comprise the volume. "The Peace That Passes Understanding" is the first chapter, a title familiar to us as Bible words and suggestive of the introspective writing we are accustomed to in Friends' journals, and so, too, "The Mystic's Experience of God" as the concluding chapter, though the title will not be found in a Friends' journal, the seventeenth century way of referring to it crowds these journals from cover to cover.

I trust these essays may have a wide reading; in their new setting they will be found richer even than when they first appeared in a fragmentary form. Were I asked which chapter has most gripped me I would be unwilling to reply without a second or third reading, for one rarely brings exactly the same person to the consideration of such topics as this book offers. To-day's mood and to-morrow's mood are not identical.

\*"Spiritual Energies in Daily Life." By Rufus M. Jones. Published by the Macmillan Co. On sale at Friends' Book Store, 302 Arch Street, Philadelphia.

When I came to a certain page (93) near the middle of the book, I re-read what I had just been over and I find it so richly suggestive in thought and so fair a counterpart of what goes before it and what follows after that this small fragment will be quoted:—

"What, then, is Christianity? In answering this question we cannot confine ourselves to the teaching and the work of Jesus. Important as it is to go 'back to Jesus' that is not enough. We cannot fully comprehend the meaning of Christianity until we take into account the fact that the invisible, resurrected Christ is the continuation through the ages of the same revelation begun in the life and teaching of Jesus. Galilee and Judea mark only one stage of the Gospel, which is, in its fulness, an eternal gospel. The Christian revelation which came to light first in one Life—its master interpretation and incarnation—has since been going forward in a continuous and unbroken manifestation of Christ through many lives and through many groups and through the spiritual achievements of all those who have lived by Him. Christianity is, thus, the revelation of God through personal life—God humanly revealed. St. Paul and the writer of the Fourth Gospel were the first to reach this profound insight into its fuller meaning, though it is plainly suggested in some of the sayings of Jesus and in the Pentecostal experiences of the first Christians. It is the very heart of the Pauline and the Johannine Christianity. Important as is the backward look to Jesus in both these writers, the central emphasis is unmistakably upon the inward experience of the invisible, spiritual Christ. This is the expectation in the Fourth Gospel: Greater things than these shall ye do when the Spirit comes upon you. This is the mystery, the secret of the gospel, St. Paul says, Christ in you."

D. H. F.

## CONFERENCE ON SPREADING THE GOSPEL.

A conference of a few of those specially interested in the more earnest spread of the Gospel in our home communities was held at Arch Street on the first and second of Ninth Month, and was felt to have been a favored occasion. The need of a fresh anointing for such service was greatly felt and was in some measure realized, as in solemn stillness we gathered to wait upon God, and earnest supplications were offered for guidance amid an outpouring of His power.

In the deliberations which followed, a definition of the word "Evangelism" was several times considered, as expressing the thought of the spreading of the Gospel: one speaker took it in a wide sense, of any means of telling the glad tidings of salvation through our Lord Jesus Christ, *e.g.*, not merely by what one called "revival meetings," but in meetings held according to Friends' principles, as well as in personal conversation, and in connection with patient educational methods. Another speaker defined evangelism in two ways: (1) the building up of the membership of the Church; (2) the outreach to the world far and near; a third defined it simply as "to seek and to save that which is lost." We need to teach and preach our Saviour a great deal more than we do. We need what someone has called "a fresher of grace," an experience that will surely come if men fulfil the conditions. We need a renewal of firm belief in the Bible. Evangelism implies going forth from our usual places of worship and declaring the simple Gospel in such sort as to pierce the heart of unbelievers and bring them into the faith of Christ; the methods may and must vary; just as the faces of individuals differ from each other, so also souls may differ, and may require differences of approach and method. But an inspired testimony to the power of Christ to save must be the heart of it all; and to this end a baptism and filling by the Holy Spirit is essential. There is need also to be kept by the power of Christ so as in no way to be a stumbling stone to others; we should carefully watch our actions among others, working out our own salvation with fear and trembling. By His Spirit

### "THE LAURENTIANS."\*

"There are those who travel carefully, with forethought and porters, with guide-books and account-books and insurance papers. They proceed from place to place without fatigue, are prudent as to companions and long-sighted in regard to their three meals a day, their eight hours' sleep. . . . Where the hotels are not starred they do not go.

"I have no quarrel with such, being myself not the first to eschew comfort; but they, I am afraid, will be thrown into a simmer of exasperation by this book. For it is a record of things that should not be allowed to happen to the accurate tourist. It is an account, as truthful as I can remember and as frank as I dare say, of a roving commission tendered by me to myself over a country lying just beyond my imagination.

" . . . Within these self-set borders I was to be free—free to roam or raminate, to fly or float or foot it as I choose, to parley with natives or meditate about them in cautious silence. This book is the echo of that meditation."

These few sentences from the opening chapter of "The Laurentians" are sufficient to whet the appetite of any reader to follow the author through his roamings and his meditations. The book invites the camper to experience for himself the delights of living out-of-doors in this section of Canada, while for the quiet reader by the fireside the meditations are full of humor and of a keen appreciation of the real values of life.

E. B. J.

\*"The Laurentians, The Hills of the Habitant." By T. Morris Longstreth. Illustrated with photographs and maps. (The Century Co., New York, 1922.)

also we must come to radiate some of the winsomeness of Christ, and so win others to Him.

Our friend George G. Williams alluded to his own conversion at Westtown when about fifteen years old, under the ministry of Samuel Emlen, and how as a young man he endeavored to do Christian service among the street boys of Philadelphia; at that time a lasting "passion for souls" was given him. He reviewed the extraordinary efforts of the early Friends in spreading the Gospel, how George Fox "thundered against sin," calling for a genuine repentance, and declaring that "Christ died for all, and was a propitiation for all," and was an all-sufficient Saviour to regenerate all; for three years he and two other ministers held an average of twenty meetings a week in London, until 10,000 adherents were gathered there. This means nearly three meetings a day for three years. Bristol Meeting started from a meeting in an open field where five hundred "sought the Lord" through the powerful work of the Holy Spirit. There is a great need to-day for a revival of this out-reaching spirit of the early Friends. There is a luke-warmness among us to-day, and therefore a need of prayer to awaken Christians to their need. "If God is real to Christians, why is it that they keep Him out of all their conversations?"

The lack of this inspired and effectual out-reaching spirit of evangelism in Philadelphia Yearly Meeting has been a distinct loss for many years, another speaker claimed, leading to the drifting away of many of our young people, and a failure to enlarge our borders. Since the ministry of Joseph John Gurney, who derived his inspiration indirectly from the revival under John Wesley, our Yearly Meeting has been very evangelical in doctrine, but very unevangelical in methods. This seems due to the endeavor to keep a middle course between the Hicksite and the evangelistic separatists. But the doctrine of the early Friends differed a good deal from the evangelicalism of Wesley; he started with a dark picture of sin, man fallen—total depravity; the early Friends began

rather with Light—the assurance that every soul has the ability and opportunity to receive the Light of Christ. Each has its place. Again there are two types of religious experience, one requiring strong appeal, a challenge for decision, a “right-about-face” break with a sinful past; the other gentler, more gradual, like the dawn growing into the full light of day; this latter type of person is apt to be repelled, sometimes driven back from the faith, by the evangelistic appeal for decision. It is this latter type that our Yearly Meeting has ministered to; it is the former type that evangelism has in mind. But a full Christian service should include *both*. Evangelistic meetings could be held according to our principles if one having the gift of an evangelist, as in the primitive Christian Church (Eph. iv: 11), received an unmistakable call to that work.

Our Friend, Max I. Reich, said: Give us the *man*, and the problem will be solved. The Holy Spirit will lead aright as to the method which should be used. To reach the masses, much co-operation is required; as Wesley said, “All at it, and always at it,” and again, “Brethren, get set on fire, and the people will come to see you burn.” Max I. Reich gave some of his personal experiences years ago as an evangelist among the lumber camps in Canada and Michigan—also in Kansas and Indian Territory, then in England, Wales and Scotland. These illustrated the variety of method found useful under the Spirit’s leading. People may be brought into the Divine presence in silent worship even in a street meeting. There is such a thing as Quaker evangelism. But Friends must learn to co-operate, to work in groups, as when “Peter stood up *with the eleven*.” Give us eleven spirit-filled men, and the whole Church back of them, and we can show you Pentecostal days.

The sessions of the Conference closed with a beautiful fellowship of silent and vocal prayer.

ALFRED C. GARRETT.

### BITS OF EXPERIENCE.

SELECTIONS FROM LETTERS FROM ESTHER M. WHITSON.

(Continued from page 184.)

CHÂLONS, Third Month 30, 1922.

I arrived here in a cold French rain. And yet trees and grass showed signs of Spring; they say it was like summer a week ago. I heard a song sparrow but he sounded cold. This hospital is on the opposite side of the town from the new one. It is surrounded by a wall and inside are the big old houses, cold, barn-looking; one group, the insane home, the other the maternity house where we work. A little way off are the rough barracks where we live, which were built by our boys in 1918.

I was ushered into my barrack cold as Greenland with the windows open. There is one room here which is the nurses’ living-room. It contains a long table, an awful piano, a big cupboard, a sewing machine, a small cot with three legs, a shelf of odd books and a stove—a welcome stove! Of course there are enough chairs to go around. This is home to me already. Conditions are crude, partly because so much has been moved to the other place.

The babies are perfect; the mothers *not* so perfect. The maids who wait on us are imperfect. I am to go to work in the maternity right away. I am just delighted. I am going to like French food. About twelve o’clock a French woman puts twelve plates on the bare table, twelve knives and twelve spoons and twelve blue glasses by the plates. At 12.15 a bell rings and twelve jolly girls come in to eat. A huge dish of scrambled egg on toast, another of mashed potato and another of creamed peas are the center of service. Crusty bread is devoured hungrily. A dessert of jam and chickory coffee ends lunch. Breakfast is coffee and bread and butter. Everybody is rough and ready and helps herself and waits on table.

Janet Speakman, the girl from Swarthmore, gave me a warm welcome. She had her afternoon off so she took me through the town showing me the good shops and over to the new hospital where Melvin Cawl met us and showed us all over

it. Really it is indescribable, beautiful beyond my expectations, and home-like. A wall around it—very Frenchy. Trees and bushes in the yard, a tennis court laid out, play-room for the children and a beautiful nurses’ home.

Melvin has even designed the fresco and French borders and had artists come from Paris to work out color schemes in the patients’ rooms. The nursery and children’s wards have fire-places and nursery rhymes and cows and cats and pictures all around the walls. It is far nicer than I ever expected. The views are perfect from all sides.

We went from the hospital down the canal and across the street to take tea with a French lady whom Janet had met. Two other French ladies were there. Of the three the hostess spoke very good English. She was a delightful hostess and kept us all laughing, using both tongues, but we all understood all the time. They are school-teachers and we have arranged to exchange English for French whenever we can get together. They are all friends of Mademoiselle Merle, the Directress of the hospital. I enjoyed it so much. I am sure I’ll learn French. I am to have a French girl over me in my work, so I shall have to learn.

They have tea here every p. m. The nurses are excused from duty long enough to run in a few at a time. It is new but nice and I am going to like everything.

Châlons is very old, very quaint, and not so large as I expected. It has many shops, a few ruins from bomb shells, a very old cathedral, a time-worn town hall, deep green moss-bordered canals moving under quaint bridges, donkey carts led over cobble-stone pavements by women with little children, and mud, mud, mud, and water. It is a garrison town. We live across the street from the wall of the French army-barracks. There are blue boys everywhere. They look weary, shiftless and tired of life. They are in the army only because they get paid. If they were not in the army they would be out of a job. Their life is monotonous. They get tired of the drill and marching.

*Fourth Month 20th.*—The grandest, happiest thing has happened since I came to France. I received a letter from home! When this wonderful letter came, one of the girls brought it over to my barrack at three p. m. She knew I would be awake. Yes, mother, only here eighteen days and—night duty over the whole place! It’s not bad at all, only I do not sleep much. Honestly, I was so cold in bed today with everything possible over me that I felt like getting up and burning the barrack just to see a warm fire. Last week was pleasant and spring-like. There are lots of pretty gardens, but the houses look cold and not home-like. No, we do not scrub floors. French maids do all that kind of work. Nursing here is much the same as in America, only French methods and few accommodations (in the old hospital). My! how these women love their babies! I never saw such passion as they have for their little ones.

On my day off recently, Mlle. Merle loaned me her wheel, which I rode to Lapine, a small town about six miles from here. I visited the old cathedral, which dates back to 800 or 900 A. D. It actually totters with carvings and moss and spires. The interior was cold, dim, Catholic. It was early in the morning, so I investigated to my heart’s content all the shrines and candles and the old, mouldy well where some innocent sinners were baptized, odd statues of the imaginary Mary, and the little stalls where the boards are worn with kneepoints. I rode about the queer little town then rode all the way home in the rain. After I had changed my clothes the sun came out and laughed at me.

(To be continued.)

Not gold, but only men, can make  
A people great and strong;  
Men who, for truth and honor’s sake,  
Stand fast and suffer long.  
Brave men, who work while others sleep,  
Who dare while others fly;  
They build a nation’s pillars deep,  
And fly them to the sky.

—RALPH WALDO EMERSON.

## A MESSAGE TO THE FRIENDS' BIBLE ASSOCIATION OF PHILADELPHIA.

The following letter was read at a recent meeting of the Friends' Bible Association. It has been the practice of the Association to make an annual donation in money to Minnie P. Bowles to be used in the purchase of Bibles and Testaments, the books to be given as gifts as her judgment prompts. The Association is glad to share the letter with the readers of THE FRIEND.—EDS.]

30 KORAN MACHI, MITA,  
SHIBA, TOKYO, Fifth Month 5, 1922.

DEAR FRIEND:—

I regret that my letter sent thee from Zushi when I was away at the seashore with my husband last year, seems never to have reached thee. Do forgive this seeming oversight. We do greatly value the yearly grant from the Philadelphia Bible Committee. This fund always being here enables us often to give a Bible where otherwise it would be an opportunity lost. At the Christmas time we got one hundred small Testaments. Most of those we gave to children in the Bible School. Whenever a young man or a young woman is going far away, some one who has become a Christian while in our midst receives one as a "memory gift." We find nothing more highly prized than a "Bible." Since we have this fund we can give better ones than we could without it. Each year since The Friends' Girls' School has had graduates we have given each graduate a Bible—a good, well-bound one—a whole Bible. The past four years Bibles have doubled in price, also the number of graduates from our school has greatly increased so that for the past three years we have *not* been able to give the graduates the *whole* Bible but *only* the New Testament, well bound and on good paper. This year there were twenty-eight graduates, so we knew at 3.10 yen each for New Testaments we could not take the amount out of this Bible Credit, so we had to get the Friends' Memory Gifts for the first time out of a special or really The General Fund, and by special request. Most of our girls become Christians and all prize the Bible and the teaching they have had. Last year's class, sixteen girls, had their Gifts from this fund. Last year and this Edith Sharpless' young kindergarten graduates, eight each year, also received their first small, well-bound New Testaments in the same way. In the First Month P.-P. W. Ziemann, who is the pastor of the Union English Church Service in Tokyo, and his wife, had gone out one evening to attend a Mission Committee. They returned home at ten P. M., finding their new home a pile of ashes. The servants were there and had saved a few articles from the kitchen and dining-room, but every book he possessed had been burned. He had twelve Bibles, all were gone. I went down and got two American Revised, good print Bibles for them.

Renzo Sanada is one of our valued members. In 1916 he was sent to Paris as one of the secretaries in the Japanese Embassies there. He was there, and also attended three hundred and fifty important National or International Conferences on the European Continent during his time of difficult service, while there for six years. He attended the Washington Conference throughout and at the end of the Third Month returned to Japan. He was at our meeting for worship on Fourth Month 23rd. Since his return to Tokyo he has been living in the Imperial Hotel. On the twenty-third that hotel burned. He lost everything he had—not even a hat did he have left. He had returned to the hotel and was writing letters. He had in his side pocket a New Testament which we had given him in 1916 as he was leaving. While writing he had taken it out of his pocket and placed it beside him. It was burned. The fire started in the basement by a workman dropping a cigarette stub so he was obliged hurriedly to escape as the floors were giving way before he knew the hotel was afire. Afterward he told me he highly prized that little New Testament, as he had carried it and used it daily the whole six years. We are trying to get another just like it to replace the lost one. When he was here this week we gave him an English New Testament, a small Japanese one, a small whole

Bible in Japanese, and a large print newly revised Japanese New Testament for desk study. These all came from the fund you send. Last week Taniaki Hara, now an old man, a life-long worker for ex-convicts, a strong Christian man, who has led hundreds of criminals to Christ and to better lives in every way called here. He said, "When Dr. Whitney was living he used each year to give me one hundred of the cheapest bound Japanese New Testaments; I do not know where he got them, but they were a great help to me in my work and each year through this means some became Christians. I came to see if possibly I might get this help from the Friends since Dr. Whitney is gone." So we have had sent to him from this fund the one hundred copies at 10 sen a copy. They are really the cheapest they handle.

George Braithwaite is this year the one worker from abroad who is working with the reliable staff of about ten Japanese men in the American Bible Society here. Notwithstanding all of the many European philologies and other unsettling books that have been poured into Japan the past year, as well as former years, the Bible is the leader in sales.

We hope this fund can be continued and assure thy committee that every sen of it is an investment for Eternity. We have many Bible Classes with women and students in our home and in other homes. The Bibles for our class and group work are also out of this credit. Our new meeting-house is just building. When it is finished we shall need a new supply—so we are hoping your committee may be able to continue this excellent work.

Very sincerely thy friend,  
MINNIE P. BOWLES.

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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### HELP UPHOLD THE STANDARD!

Few religious organizations have been afforded such an opportunity for the effective expression and advancement of their ideals as lies open to the Society of Friends to-day through the work of the American Friends' Service Committee.

The article by Robert W. Dunn, published below, gives a graphic instance of the kind of results which the work is producing: "Mile after mile of flat river-bottom land—*plowed!*" When one realizes that this land lies in the famine zone of Russia, that it means not only emergency famine relief, but permanent agricultural reconstruction, and that it was plowed by Friends' workers, one is thrilled with a vision of the possibilities which lie in Friends' service work.

By serving as a "good Samaritan" to thousands upon thousands who are stricken in body and soul, it is not only administering relief, but is demonstrating that there are those for whom service and love are realities, and so is stimulating new faith in the ideals which the present international situation so often tends to crush out.

But the Service Committee can realize these great opportunities only in proportion as the Society of Friends realizes *its* opportunity by continuing to render whole-hearted support to the service work. That work was begun in response to a great emergency. Great emergencies still call for its help. But so far as concerns the Society of Friends itself, the work can no longer be regarded as of simply an emergency character. It has become one of the Society's permanent concerns.

Every Friends' meeting should have its local service committee, and should be working in the cause as a part of its regular religious activities. The many communities which have served so splendidly in the past, are urged to continue their support this winter with renewed zeal. Many other

communities have taken comparatively little share in the work thus far, and it is hoped that they will now realize the opportunity which it opens to them, and will enter wholeheartedly into it.

Last year the Society of Friends in America contributed approximately \$250,000 to the work. This served as a base upon which the Service Committee was able to raise total contributions valuing more than \$4,700,000. This year, with Russia facing a new famine crisis, the committee hopes to obtain and distribute relief having an even greater total value, and it depends upon Friends to continue their support upon as large a scale as heretofore. Will not every Friend give, and every Friends' community raise, at least as much for the service work this year as last?

If Jesus were among us to-day, and were seeking means to carry healing and cheer to the destitute and the suffering, what Friends' meeting would not make every effort and sacrifice in order that His mission might be fulfilled? Every Friends' meeting can help to carry on that mission by supporting its share of this work which was inspired by His ideals, and which it is attempted to carry on in His spirit.

#### FROM A CAR WINDOW.

If you happen to be a passenger on a Moscow-Tashkent express, and if you happen to be awake when your train is clicking off the distance between Totksoye and Sorochinskoye on the single-track line between Samara and Orenberg, you will see something that will make you certain that you are not in the famine area. You will simply not understand it, especially if you have heard of the appalling casualties among horses this last year in Buzuluk County.

This is what you will see. Mile after mile of flat river bottom-land—*plowed*. A broad black strip along the railroad. It begins just beyond the 250-acre millet field where they are now cutting and threshing the clean native millet—millet for which land was turned by Quaker tractors early last summer—and it stretches up the gentle slope toward the horizon and farther than the eye can follow. But you will be able to get the sweep of it from the window of your wagon for it runs parallel with the track for a distance of two or three miles.

This black *plowed* land is neither the work of God nor of thrifty peasants. Neither must it be taken as an index of the amount of land plowed in these parts. It is entirely abnormal. It is not a miracle, but it would not be there but for one fact—the presence of the Quaker tractors. It is their work. It is the land they have plowed for the fall seeding. It is the biggest single accomplishment and certainly the most visible evidence of the presence of the Friends' Mission in Sorochinskoye.

Two carloads of seed rye have arrived from the Gubernia Agricultural Department in Samara. The harrows and seeders, also pulled by the four Fordsons, are already at work. The process of plowing and seeding farther and farther west along the line will continue as long as the fall sowing season lasts till the end of Ninth Month. With the 1750 poods of rye available for the sowing it will be possible, at five poods to the small dessiatine, to sow 350 dessiatines or some 500 acres this fall. Then there will be several hundred acres left over for the spring sowing of wheat.

And the products from these long furrows, the grains from this vast stretch of black, where will they go? By agreement with the Soviet Government the Quakers will distribute all the returns, after amounts for repayment of seed grain is taken out, to those peasants who will still be in need and in actual danger of starvation next summer—1923.

That date should make you pause and consider a little. It should make you realize that there is still actually, though of course not as acutely or dramatically as last summer, a famine in Buzuluk County and that it will still have its effects in the summer of 1923.

When you see that belt of black earth you must realize that this is the one and only large belt of black plowed earth in the whole of Buzuluk County or in the whole of the vast province of Samara. It is the work of a foreign relief agency

that is vitally interested in building up agricultural production in Russia and in helping the peasant to construct a civilization that is peaceful and productive and worth living in. . . . And next summer riding along the same line the traveler will be amazed at the sight of an almost endless sea of gold—the ripening rye.

ROBERT W. DUNN.

SHIPMENTS received during week ending Tenth Month 14, 1922—97 boxes and packages received; 1 anonymous.

Contributions received during week ending Tenth Month 16, 1922—\$9,394.36.

#### FRIENDLY NEWS NOTES.

RANCOGAS EDITION OF THE JOURNAL OF JOHN WOOLMAN.—The Macmillan Company has now in the press a complete edition of the Journal and Essays of John Woolman, prepared by Amelia Mott Gummere from original sources, at the request of the Friends' Historical Society of Philadelphia. It will form the latest volume in the Pennsbury Series, issued by Friends' Book Store at 304 Arch Street, Philadelphia. Unavoidable delays prevented its appearance for the bi-centennial of John Woolman's birth in 1920. In this interval, however, very important material has come to light, and it is cause for congratulation, rather than regret, that its publication has not been hurried.

The text has been supplied by the two early manuscripts and the English Journal now at Swarthmore College, together with the complete folio prepared by Woolman for the printer, and owned by the Historical Society of Pennsylvania. All the writings so far as known are included, together with an unpublished Essay on Human Relations. Meeting and court records have furnished rich returns, and wills, deeds, surveys and other legal papers, all drawn by John Woolman, have come to light.

The old myths of Woolman's illiteracy and poverty are effectually dispelled, and an attempt has been made to place John Woolman in the setting of his contemporary life, and to show from the facts which research has disclosed, why he has been recognized by eminent writers as an important factor in the very interesting social development of the eighteenth century.

Full justice is done John Woolman's work in the anti-slavery cause, but the present world conditions render the proper interpretation of his social reform work particularly timely. For this reason J. G. Whittier's introduction to the late editions, which deals chiefly with the abolition question so vital at the period of its publication, has been discarded in favor of an extended biographical sketch of the author's personal life, setting forth the outstanding facts heretofore unknown.

An appendix contains copies of early deeds and wills of John Woolman's ancestors, and his own trust deed to Stephen Comfort, as well as biographical notes on the persons mentioned in it. These, together with a very full bibliography will, it is hoped, furnish the student of John Woolman with material for a social study of the first importance.

The thirty-three illustrations in this volume of 625 pages are preceded for frontispiece by a portrait of John Woolman from a memory-sketch by a contemporary.

We hope in next issue of THE FRIEND to publish a review of the book by Rayner W. Kelsey.

WE have already given a full report of the late Yearly Meeting held at Barnesville, Ohio. A young Friend, member of the meeting, has written us within the past few days her impression of the Meeting and we venture to give the following from her letter:—

"The presence and exercises of many visiting Friends was a precious evidence of the abiding and forgiving love of our Heavenly Father. But we were reminded in our first session that we could receive no profit from the labors of these messengers, unless we were willing to *bear and accept*. Emphasis

was placed upon the meaning and value of prayer; the absolute sufficiency of Christ for our every need; the abundant life which He promised and will give; His atoning sacrifice whereby our sins may be forgiven; the Inner Light or Spirit of God which dwells in our hearts to guide us in all things if we will but hear and heed; and, lest we judge another, the parable of the talents was revived and we were reminded that none of us could hope for more than to be 'faithful in a few things.' These were perhaps the outstanding messages brought to us by our ministering Friends, but the secret, silent exercises of other visiting Friends were as full of God's love and as fruitful for our good as the spoken words.

"If only empty vessels could be filled, this must mean that very many of our members went to Yearly Meeting with empty hearts, but they came away filled to overflowing. At each session we were granted a fresh, full visitation of the Father's love, an answer to the prayers of many hearts. A precious sense of fellowship brought us very close together as we were daily fed with the manna which God alone can give."

[HAVING requested copies of the Minutes liberating our Friends of Germantown Meeting for service abroad we are glad to give these minutes in full.—Eds.]

To those who are interested in the message of our Friends:—  
Greetings:

Our beloved fellow members, Alfred C. Garrett and his wife, Eleanor E. Garrett, have informed us that they are drawn by the Divine Love to visit Germany, Austria and Poland and, if way should open, other countries, to meet with those who have been drawn to the Society of Friends and also with all who are seeking the way of Truth and its application in our present life.

Our Meeting fully sympathizes with the plans and purposes of our Friends, and although we shall miss their fellowship in service at home, we rejoice to send them forth as our representatives, trusting that their gifts, so valuable to us, may be blessed to all with whom they meet.

We bespeak for them the co-operation of all who love the Lord Jesus Christ in sincerity, and remain

Your Friends.

Signed on behalf of Germantown Monthly Meeting of Friends:

THOMAS WISTAR, } Clerks.  
MARION H. EMLEN, }

ARTHUR EMLEN BROWN, Correspondent.

Tenth Month 12, 1922.

To those who are interested in the message of our Friends:

Greetings:

Agnes L. Tierney, a beloved member and minister of Germantown Monthly Meeting of Friends, Philadelphia, has felt that it would be right for her to visit the people of Germany and Austria and, if way should open, other countries.

Her mind turns especially to the "Friends of the Friends," but also to all who are truly interested in the simple Gospel of Jesus Christ, and her desire is to offer to all such the Quaker interpretation of Christ's message to the world to-day.

We believe that Agnes L. Tierney is drawn to this work by the constraining love of Christ, and we earnestly desire that

her ministry may be one of reconciliation between man and man, nation and nation, and, above all, between men and the Divine Father. We bespeak for her the kindly help of all to whom this letter may come.

In love your friends,

Signed as previous Minute.

A FRIEND recently absent from home tells us that he found those with whom he was thrown eager to possess for themselves Part 1 of the New London Book of Discipline. In the *London Times* of a few weeks ago Maurice Hewlett alluded to the book in this wise: "It is nothing less than a stream of testimony to the root of Quakerism, an anthology of its religious conversation from the seventeenth century onwards. It is closed only by the cover, for the stream is still flowing, and apparently with a strong tide."

A NEW and rather spectacular way of advertising appeared a month or so ago in a prominent English daily paper.

One full page of the paper was paid for and the message it contained was a brief statement to the effect that the undersigned were committed to the belief that "war is treason to the spiritual unity of mankind." The signers included at least one member of the Church of England, five Unitarian ministers, four Friends and enough others to swell the total to twenty.

It seems unlikely that Americans can be outdone in any thing of this nature, especially when the invitation was given for all who shared like feelings to make a similar public commitment.

A NEWSPAPER correspondent writes of Friends: Their solemn conviction is that one humble, reverent, inspired man—with God—makes a majority. Not by their own might, but through their inward light, have they proven a world-force. It is not they, but the truth that is in them that they expect will set the world free of useless, insensate misery and wrong.

May the prediction be proved true.

#### NOTICES.

The Bible Association of Friends in America will hold its Annual Meeting at Friends' Meeting-house, Twelfth Street, below Market, on Fourth-day, Eleventh Month 1st, at four o'clock. Friends generally are invited to be present and to take part in the proceedings.

WALTER P. HUTTON,  
Secretary.

PHILADELPHIA QUARTERLY MEETING of Friends will be held in due course at Arch Street Meeting-house on Seventh-day, Eleventh Month 4, 1922, at one o'clock. Lunch will be served at noon. Members are requested to remember this appointment. A cordial invitation is extended to Friends generally to attend.

GEORGE VAUX, JR., } Clerks.  
LYDIA C. SHARPLESS, }

The Meeting of Ministers and Elders will be held on Sixth-day, Eleventh Month 3rd, at 2.30 P. M.

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A few suggested titles are given. Please consult us for fuller list.

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St. Paul the Hero, R. M. Jones	1.00	John Woolman's Journal, A. M. Gummere	5.00
Hebrew Heroes, R. M. Jones	1.50	Christian Life, Faith and Thought, being Part	70
The Time of Her Life, Maude Robinson	1.00	One London Discipline	.80
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A RELIGIOUS AND LITERARY JOURNAL.

VOL. 96.

FIFTH-DAY, ELEVENTH MONTH 2, 1922.

No. 18.

THE FRIEND.

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## ROOTS.

When I came back to Haverford this fall the morning-glory vines had grown out of all bounds. Not only had they climbed to the second-story of the house, but they had sprawled over everything else that grew. I cut out a huge bunch of them and threw them in a heap. For several days the blossoms opened and shut, morning and evening, seeming not to know what had happened to them or their roots. It set me to thinking about the Christian life and to asking myself whether I was rooted in the ground, or in the air. This question may apply to other things, one's health, business, etc.

We know that there are two ways, in practice, of deriving the inspiration necessary for our lives. One is to enjoy the stimulus of our relation to good men and women about us. Our society holds us up. By the favor of a goodly fellowship which teaches and lends impelling force to our lives we are able to live pretty happily. The other way is to go more deeply and individually to that of God within us, or wherever one is in the habit of locating Him in the universe. Would we be at a loss to tell oftentimes which of these ways we are using more?

It is surprising how long the effect of a spiritual fellowship can be felt even after the connection has been broken by any form of removal. Angels, seen and unseen, bear us up on their hands lest we dash our feet against the stones.

Of course both of the ways of maintaining spiritual vigor are ultimately one. They go back to the Divine source. One is more immediate and direct than the other. It is our privilege to know how direct our relationship to God and His goodness is. We use the indirect method far more than we realize. Just as plants derive nourishment from the air and the soil so we ought to be nourished by both. It is surely intended by Providence that we should enjoy every spiritual good.

There is a rough hero in Bible story who illustrates this very well. Poor, shaggy, blundering Samson, after terrific adventures, was cut off by his strength and didn't realize it. (Judges xvi: 20) He said: "I will go out as at other times, and

shake myself free. But he knew not that Jehovah was departed from him." The connection was broken and he was like a common man. How we clench our hands as we watch him, for we have been let into the secret and sympathize as he goes out to meet the issues of life and death.

What does my inner, real life and character feed upon? What are my standards and ideas and where do I get them from? A merely practical religion in the hand-to-mouth, every day sense may stop suddenly short. We must have a guarantee of its source. Let us look up the fountain of our faith. It may do well enough for a household to send around the corner to the store to buy emergency provisions occasionally. Food comes packed in glass and tin for such needs. Such provision meets many practical questions, but no one really supposes that it will ever be quite as satisfactory as original supplies of meat, vegetables, and fruit prepared by experienced hands.

Practical, ready-made, so-called up-to-date religion needs to be scrutinized earnestly. The power that maintains the spirit life is not first practical, but deeper in its source. It is in a profound sense "woe unto us when all men speak well of us" if by that one means that we have merely hit it off well with current, practical expectation. Religion has always looked askance at popular favor. Our roots must be in the Divine soil if we are to be living plants bearing the Divine fruit.

Why do so many practical men and women in all lands give deferential heed to some old, blundering, impractical saint? Is it because of superstition—not altogether. Ask them and perhaps they will say, "My mother was a Christian," or, it will be because of a sainted father, or other strong spiritual influence in the life. We have seen something analogous to this in other religions. Certain dervishes and sacred persons are little better than simpletons in their own right, but the mighty forces which they symbolize to the world are revered. There is an ineradicable sense that the fountains of life are deeper than our practical concerns and methods. They are not to be drawn upon in the usual way. The electorate, majorities even, may not control them. By contrast with them, spiritual choice of shrine, or seat may seem almost whimsical. It is as the wind, blowing where it listeth. Yet Jesus Christ made the Kingdom of God easy of entrance to those who are downright concerned to enter now.

So let us beware if we find it difficult to understand the call of God to our spirits, but easy to please people and win prominence among men. Let us beware if we have a knack of standing always under the drip of praise and prizes in everyday life; if Little Jack Horner is our patron saint, and if some present idea of efficiency satisfies us. Are we rooted in the soil or in the air? How long is it since we had a first-hand conviction that the Eternal was calling to our soul for obedience and service?

Let us stand still in the silence of some unhurried moment and ask in utter submission of our straggled selves that

God our Heavenly Father have mercy upon us and show us the way to Himself. There is nothing of equal importance with this. It is the fundamental privilege and necessity. It is the beginning and the end of Christianity. Jesus is the way, the truth, and the life, to what and for what? To the Father.

The children of the Spirit are a chosen race, a holy nation. Unfortunately they do not always and infallibly know each other, nor have the structural equipment to make much of the fact when they do. But—that will all clear and there shall be one fold and one shepherd.

Your need and mine is to go deeper than all the bustling

activity of surface concerns and make sure in our consciousness that we are spiritual beings joined with a spiritual universe. If we do not do this our courage, our strength, and our reason for being at all will some day seem to stop suddenly short and we shall not know how or where to go. Groping like the shorn Samson in the presence of his foes, existence will seem but a mocking. Oh, let us practice the seeking for God. This is the one reality from which we derive our own reality. This will steady the soul. This will make faith possible and life real.

ELIHU GRANT.

HAVERTOWN, Pa.

## Limitation in Amusements.

(Continued from page 196.)

### SUITABLE AMUSEMENTS FOR CHRISTIAN GENTLEFOLK.

In the days when hawks and hounds were for gentleness to wile the time away, the poor falconer was forced to lodge in the cold barn lest the smoke injure the hawk's sight. Since the nobility of those old days were descended from mountain hunters who had stolen both land and liberty from the valley farmers, their sport shows a characteristic heartlessness. Thus, also, our own amusements are the test of us in that they show our true character by what we do when we have nothing to do. Consequently, just as George Fox had gentle manners without any training because of his Christian philosophy, so the true nobility of to-day will amuse itself as becomes Christian gentleness.

If tradition does not err, Christ seems to have enjoyed Himself in ways which are still the wisest. He read and memorized the words of prophets and poets. We know, because He so often quoted them. He did beautiful handwork. His ox-yokes were famous for polish and fit. He loved solitary walks in woods and mountains and walks with a friend or two in the fields. He enjoyed dinners with interesting people no matter what place in society they held. He took part in community celebrations.

As He suggests when contrasting His ways with those of John, amusements are as much a matter of taste as of morality or religion. There are persons who think certain forms of dancing, card-playing, and even drinking are not evil; yet the sensuality associated with the first, the gambling with the second, and the drug habit formed by the last so disgust others that they can take no delight in any one of the three. "If meat makes my brother to offend, I will eat no meat while the world standeth" to a person of fine sensibility means "I have no appetite for meat."

Parents, who must both check low instincts in their children and stimulate the higher ones, need to be very wise in the delicate handling of the fragile threads of early choice that bind us to the best in life. The little girl of eight may be so led to enjoy good fabrics and needlework and color that she becomes an artist and a good dressmaker at sixteen; or, without a love for artistry, she grows up an animal dressed in fine bought feathers. A boy of nine can be so engrossed with handling wood or raising sheep that, at eighteen, he is a skilled artisan or a herder; or, without opportunity to play with real materials, he may become a lounging animal smoking a cigarette.

Wild mob yells at a game, sensual listening to primitive blue chords, sitting for hours with the only activity a machine-made story on a screen, too highly sexualized dancing, lazy reading of poor magazine stories are all merely "letting go." No amount of scolding will prop up Franklin's empty bag.

Like the miraculous pitcher the bag can only fill itself. The hours you spent sitting in the straight-backed "little chair" listening to father and mother talk to company were spent filling "little pitchers." That was the way a baby

Puritan, Quaker or Indian learned the wisdom of his tribe. Fine intellectual conversation is not taught by a paid cheer leader.

The echoes from a great rendering of "It is Enough" from "Elijah" were not allowed to die away before a foolish little man began to talk. "How can he?" lamented a displeased listener. "Because he never heard a note," explained the organist. One must have ears to hear.

An old Chester County farmer who discovered the detective lolling and smoking with his feet on the desk, went out and found his stolen horse himself away down in south Jersey. "But I didn't git it a settin' in a cheer," said he. A Japanese once described our overstuffed American chairs as immoral. Only a factory worker after hours of drudgery is justified in habitually sitting, either at home or at the moving pictures.

All of which brings us to the conclusion that the truest recreation for anyone is another kind of work, except where the life work is machine drudgery. In that case, like Nathan Schaeffer, one can only ask, "Where can we get the wisdom to prepare human beings for life in a silk mill?"

There was a section of the Jersey coast boardwalk this summer where a police raid had screwed down wooden shutters on numberless "baby dolls." One poor foiled gambler attempted a straight sale of his stock, but failed to sell even one. The thousands passing did not want to buy a baby doll. They wished to play a game. A solemn Bible text nearby on a huge billboard did not solve the problem of the wayfarer man any better than the closed shutters or the sale of tinsel.

The Church has but lately taken up the study of people's lives instead of their deaths, and there should great things come of it by and by. There are still many buildings that are great stone tombs with coldly glittering altars and meeting-houses that are retreats for the self-satisfied. On the other hand, there are some that are warm open-house community centres with parties, pictures and picnics for wholesome recreation that fill those who profiteer in amusements outside with the fear of bankruptcy. To transform one of the former kind into one of the latter is a lifetime task worthy of the most adventurous missionary.

As a standard for the choice of wholesome recreation, the by-laws for Christian living given by the Apostle may be modernized thus:—

1. Love one another.
2. Live quietly.
3. Abstain from sensuality.
4. Work with your hands.
5. Attend to your own business.
6. Be self-supporting.
7. Do not grieve for the dead.
8. Be pious on week-days.
9. Be alive and sober.
10. Belong to the daytime.
11. Be respectful to the Church authorities for the sake of the cause.
12. Check the disorderly.
13. Coax loafers to activity.
14. Sustain weak characters.
15. Keep your temper.
16. Seek opportunity for good, never for punishment.
17. Rejoice at all times.
18. Never quench the fire of the spirit; but test revelations, retaining the good and abstaining from the evil.

For instance, certain night amusements may be contrary to 2, 3, 8, 9, 10, 11 and 14. Some daytime sports may violate rules 4, 6, 8, 13 and 15.

Numbers 17 and 18 contain the secret of the most thrilling form of recreation possible. One moment of such revelation of the life more abundant, like the sight of the daffodils to Wordsworth, becomes "the bliss of solitude" for years thereafter.

HELEN E. RHOADS.

To many of us, the Fifth Query has become a sort of landmark, an institution which it would be a sacrilege to disturb or even to consider disturbing. But solid thought will bring us to the conclusion that if it be only an institution, if it is merely a query, to be read in our meetings and answered for its own sake, it should speedily find its place in the limbo of discarded formulas which have served their uses and are dead.

The Society of Friends of to-day has no more place for forms and rituals than had the English church of the seventeenth century against which George Fox and his co-laborers so effectually protested.

With regard to many of the "diversions" with which we have heretofore associated the Query, many of our members undoubtedly feel that it is hopelessly out of harmony with the times. "Behold, I make all things new," saith the Scripture, and there are those whose altogether laudable if sometimes fevered or restless searchings after something better in life than that which is or has been, would find such a "newness" in the expanded horizon of the present age that all old things must necessarily pass away, if for no other reason because they are not new.

But I am not willing to admit that the Fifth Query is ready for the discard. Indeed, I am satisfied that there never was a time when Christian people needed more soberly to consider their order of life with regard to the subjects queried after; and if Christians, generally, then Friends more particularly, for Friends have always placed a special emphasis on the obedience of individuals to the discipline of the Society. Friends, too, have always professed a purpose to keep their membership up to the standard of life which the Society has set.

It is commonplace to say that the question of amusements is merely a question of moderation, a nice balance between the extremes of worldliness on the one hand and of Puritanism on the other. We have all known this from the beginning. Most of our vices are merely the abuses of some virtue. The question is where are we to draw the line between what we are to encourage and what we are to discourage.

The query is directed to "harmful diversions," and I should assume that "theatres, opera and dances" are to be taken as illustrations of the kind of diversions which we are to avoid. The inquiry comes down to our ideas of what are "harmful diversions" and how we are going to define them; are we going to define them at all? What do we understand to be a "diversion" and what is "harmful" diversion? What is the element which distinguishes a "harmful" from an "unharmful" diversion? Probably there is no question on which there is room for a greater difference of view nor one more fundamentally influenced by conditions of life, surroundings, associations, customs, traditions and a host of other more or less accidental considerations, and perhaps above all, by the next whim of individual choice and impression.

"Now who shall arbitrate?  
Ten men love what I hate,  
Shun what I follow, slight what I receive;  
Ten, who in ears and eyes  
Match me: We all surmise,  
They this thing, and I that;  
Whom shall my soul believe?"

In the first place, I think we should clear our thoughts from all prejudices and pre-conceived notions of what is proper. We may be quite sure that some of our members, and especially the younger people whom we seek most to influence, will not

share our prejudices and that they may hold quite different notions as to the proprieties. We should face squarely the question, what we mean by our inquiry and assure ourselves that we are speaking the language of truth and not the language of outworn tradition or of blind prejudice or taboo.

For myself I see no great difficulty in the query as written. Of course it is easy to find fault with the word arrangements which were set up many years ago for a social condition which superficially was quite different from our own.

Anyone can do that, and a judge or lawyer who does the same sort of thing is called a humbug and a "pettifogger." It is perfectly clear that the query, reduced to its lowest terms, inquires if we avoid harmful diversions. Do we? Let everyone answer from his own conscience and there will be little need of closer definition.

I doubt that specific definition of objectionable or unobjectionable amusements would be possible or desirable, but I think there may be a few underlying principles which will be found of general application and which will almost surely exclude most of those amusements or diversions Friends feel ought to be avoided. Naturally we do not all know, and especially our younger Friends do not all know, what are the objections to certain specific diversions, and for this reason the principles will often be difficult of application. In these cases it is the duty of those in authority, or those with a concern in the matter, to see that right information and sound instruction are provided.

I would suggest the following five general considerations:—

1. *Considerations of the effect on the individual.* The first question should be, "Will I be re-created by that which I propose to do?" Will the proposed diversion or amusement really build up or tear down that strong manhood and womanhood which we seek to cultivate? I exclude all considerations of physical health, for I assume that no one will defend as proper any diversion which saps the vitality of the body. The inquiry is toward that higher life which speaks in character and spiritual values, and anything which tends against that higher life ought to be excluded. In this category I place all amusements which involve harm or risk of harm to others; those which would involve cruelty or suffering to dumb animals or which have in them anything with which we would not want to be known to associate. Not because of the harm to such other individual, but because of the reflex upon the soul of the participant, which itself must bear a part of any harm that has been done. I would include in the same category all diversions involving intense passion and great excitement,

"That leave a heart high, sorrowful and cloyed,  
A burning forehead and a parching tongue."

2. *Considerations of our associates in the diversion.* If the diversion is otherwise proper, yet if those who participate in it with us are in danger of being thus misled to their hurt, we should avoid it. I am thinking, for instance, of card playing, however innocently, with someone who thereby might be led into card gambling. I am thinking also of our invitation to others to join us in the attendance of theatres or movies or the like. Even though the way be clear for us it may not be so for our guest, and we may embarrass him on the one hand or harm him on the other. We should all be particularly careful in this regard in the case of children visiting in our homes. It is, too, a very serious consideration with regard to dancing, and especially to modern dancing. Young people and especially young women have little appreciation of the effect which an evening of dancing, with appealing music and attractive company, may have upon their partners. Dancing may be harmless and no doubt is enjoyable, but it is also fraught with grave dangers to those who participate in it and can never be to edification.

3. *Considerations of those who entertain us.* The thought here is toward the great class of professional entertainers; toward theatres, the opera, movies and professional games of all kinds. Whatever exceptions there may be, it is a matter of common knowledge that professional entertainers whether

they be professional ball players, professional singers, ballet dancers, actors, or any others, are unable to maintain a high moral standard of life. The profession of the theatre, the opera and the moving picture is maintained at the cost of the moral fabric of the actors and actresses who participate in them. Every performance which we witness and toward which we contribute our small or large entrance fee is produced by men and women, who, by reason of the profession which they follow and which we are paying them our money to help them to follow, are forced into and kept in an immoral, if not an immoral life, which in the case of very many of them results in their utter ruin. Can we afford to be partners in such a business? Can we afford to be "diverted" by young women (often very young), and by men whose spiritual lives are thus sacrificed for our pleasures? Nero is said to have burned Christians for his entertainment, and all men have called him a cruel monster; yet would it not be better to destroy lives for a pastime than to connive at the destruction of souls? Long ago we discarded "cock-fighting" and "bull-baiting," because they were barbarous and cruel. Are we any better if we sit in a splendid theatre and witness the most exquisite masterpiece of histrionic art while the character of the actor is lowered or the soul of a chorus girl is put in jeopardy? I think not.

4. *Considerations of the occasion.* We should consider the times and seasons as well as the places of our diversions. Of course we shall exclude all excesses. As society is constituted Friends should avoid a public or ostentatious show of their diversions, and probably what would be quite proper in one place should be avoided in another. They should always avoid even harmless games in places where their presence would be misunderstood or misconstrued. A very harmless diversion would be objectionable if it were enjoyed in places habitually frequented by low men and women.

5. *Consideration of the public good.* Perhaps this should be placed as the first consideration of all, for we should do nothing to make harder the way of our fellow-men. The constant thought of every man and woman should be for the people among whom they live and with whom they associate. They should not only be willing to do all within their power for the help of the public, they should also be doubly willing

to abstain from anything which would tend to the public harm. The noble declaration of St. Paul should be our watchword; "I will eat no flesh while the world standeth, lest I make my brother to offend."

My own conscience may be clear on occasion to attend theatres and movies and to play "Sunday golf and base-ball," for I may think I shall do it with restraint with good reason and in moderation, but a right consideration of the public good will restrain me from doing that which I would not have the general public do without good reason and without restraint. If my diversion in moderation causes another to stumble and fall by doing the same thing to excess, I should clearly abstain entirely. Friends should not hesitate to consider themselves as if they were examples, held up for the public to follow.

In the protest against harmful diversion Friends should be careful not to exclude diversions simply because they are diversions, for within proper limitations, diversions and amusements are good for us all. Indeed, it may be fairly questioned whether many Friends have not detracted from their usefulness by an over-anxiety not to offend. I have even asked myself whether we should not somewhere in the Queries or Advices ask if Friends are careful to provide themselves and their children with adequate and proper diversions. Probably if we could solve the question of what are proper amusements and diversions for our young people, and provide them, we should have less concern for the improper ones. But it is always easier to be dissatisfied with what is before us than to find a substitute that answers our requirements and meets all of our objections.

After all, the appeal must be to the conscience of the inquirer. He must gain the facts and ask counsel from those whose judgment he respects and he must seek the guidance of our Father in Heaven in the silence of prayer. Yet, after all, the decision must be his own. But the responsibility, great though it may seem, is the glorious privilege of manhood and womanhood. It is that which makes us men and women and Christians and separates us, by an infinite gulf, from the "developed brute," and wherever the question is close, there is the sure and time-honored maxim for our guidance, "To doubt, is to refuse."

C. WILFRED CONARD.

(To be concluded.)

## In the Far East.

William C. Allen.

AROUND SINGAPORE.

We had a beautiful voyage of six days across the ofttime cantankerous China Sea. Strangely enough, day by day, as we approached the Equator, the heat became less intense. The sweet sea air of the tropics swept through our little cabin. There were nine cabin passengers on the ship, three of them being women, and two of these had been born within thirty miles of each other on the other side of the world, near Philadelphia, whilst the parents of the third lived fifty miles distant from that city. We had never met before—here was a coincidence. The approach to Singapore is very beautiful, and the harbor is alive with ships of all descriptions from every country. We reached the wharf on a little launch, sitting in the sunshine which registered 148 degrees temperature, whilst the hot air from the small engine-room helped to further disconcert us, as it blew across the heaps of luggage on which we were compelled to sit.

Singapore is a polyglot city. Here the East and the West come into closer contact than at any other place on earth. At every turn are crowds of Mohammedans with their fezzes, Arabs, various brands of Indians, Chinese, Japanese, Malays and Europeans of many languages. A few Americans reside in Singapore. Here at the southeast corner of Asia many of the great commercial transactions between the Orient and the Occident are consummated. The Esplanade close to the

water-front exhibits every phase of life, from the great hotels where money is lavishly expended by the rich, to the crowded, dirty quarters where Malays and Chinese crowd each other with their curious customs and wares. For miles under the trees or in the shadow of the houses squat the natives. They cluster about the booths or out-door restaurants, crying their wares and eating their strange dishes and foods. The business portion of Singapore consists of narrow, twisted streets with arcades to protect the European business people from the Equatorial sun—for our genial old friend, the Equator, is only seven miles away. Through these crowded thoroughfares pour half-naked coolies, pulling endless lines of rickshaws, and at times hastily evading the motor cars that work their way from one corner to another. The rickshaws are broad enough to accommodate two persons. The native portions of the city reek with dirt, garlic and people. Shining brown life is the most picturesque part of this great city of the East. Innumerable boats, covered with bamboo mats to ward off the fierce sun rays, propelled by men with heavy poles or oars twenty feet long, are guided through a maze of, craft up and down the narrow stream.

But Singapore is in some respects better than Hongkong. The lot of the women appears to be far easier and happier in spite of the great transfer of commodities that is constantly taking place. This may be partially offset by the brutal

behavior—the cuffs and violent physical punishment, sometimes observed—in the treatment of inferiors by these who are above them, either Europeans or Asiatics.

Here, as in so many ports in the Orient, we witnessed the sometimes disreputable conduct of some of the white people. Many of the young men drink a great deal—not a few of the women smoke and drink. To an onlooker it would appear as if the more money some of these people have and the better their social position, the faster are their lives. At Singapore we stayed at the Raffles Hotel, the leading hostelry of the city. The first night we were there was the occasion of a week-end dance, and during the hour preceding dinner small groups, English principally, sat at the little tables in the great verandah, taking glass after glass of wine, both men and women smoking cigarettes. By the time they went into dinner about nine o'clock not a few of them were already foolish from intoxicants. The dance concluded toward three o'clock of the Sabbath morning, and during its progress four fights occurred. Church workers throughout the Orient have frequently informed me, as I have observed for myself, that the people of European stock, Americans included—mostly young men—seldom attend worship. What can the yellow races who bitterly resent the sting of white commercial and military dominance, think of the representatives from our "Christian" lands, when they behave in this manner?

I have met with some young Americans engaged in business in the Far East who keep clean—for instance, every man connected with the Standard Oil Company we have met with abstains from alcoholic beverages. Their lively wives, so far as I have seen, do not smoke. The Y. M. C. A. workers from England and America, are, of course, a credit to the countries from which they come.

On the sea front of Singapore is the playground for Europeans and Eurasians, but social contact between these two classes does not exist. The grounds are divided for the use of each. Thus it may appear very evident that a European papa may play tennis on his exclusive side of the field whilst his half-caste son, because he has had a native mother, must play on the other side.

In Singapore, I had extremely illuminating conversations with some persons regarding the effects of the Great War. In conversation with a Dutch gentleman he narrated sad details associated with the collapse in business subsequent to the war, the ruin of many men and companies. He exclaimed, "It has not only been around here, but everywhere. You go out to Celebes or New Guinea and there you see the poor natives, millions of them, who are starving. There is no demand for what they produce. They probably have never known that there was a war, yet they suffer because of it." On a subsequent occasion I was talking with another Dutch gentleman, who told some harrowing stories. He emphasized the fact that even the neutral countries, such as Holland, were racked by the passions that developed after the Governments declared war in 1914, and that much family life was broken up because of different members' viewpoint of the strife. He spoke of instance after instance when brothers and cousins joined the colors of different combatants, and fought each other. He told me he had been in the Caribbean Sea in 1914, and in one of the great ports thereof, at the outbreak of war, there were English, German and French ships of war at anchor, adding, "Their commanders gave fine dinners to one another every day, when suddenly the war came, and all immediately put to sea, and in two days were fighting one another." "It was horrible!" This big, red-blooded Dutchman deprecated the actions of Governments in forcing their nationals into human slaughter, but, as a sea captain remarked to me on this trip, "What can we do? How can we help ourselves?"

The missionary work of English and Americans is extensive in Singapore. It was a pleasure to meet with the students of a number of the large schools in that city. We were indebted to the Anglican Bishop of Singapore and Bishop Bickley of the Methodist Church of America for the most sincere hospitality. On these occasions there were opportunities to

discuss questions of ecclesiastical and international importance, and I learned much from these and other brethren in Christ. Kind friends also treated us to drives in the suburbs of Singapore, where the handsome homes and grounds of the foreigners and wealthy Chinese merchants are altogether delightful. After eight days full of Christian fellowship and interest we sailed for incomparable Java.

1922.

### A MEETING IN A QUAKER OUTPOST.

In a corner of the room an English missionary was sitting, and his thoughts were turned to view the meeting in a rather detached way. He tried to look at it through the eyes of English Friends who, without opportunity to travel, are still intensely interested in the development of Quakerism throughout the world. A real Friends' meeting? Yes, it was that. The ministry was spontaneous, and there was liberty. A Syrian Friends' meeting? Certainly: there was only one other English Friend present out of a total of seventy-five, and the only vocal part taken by either was the making of some announcements. A spiritual Friends' meeting? He believed so. The quality of the ministry and the attitude of attention were outward indications of the working of the Spirit whose presence can be known, not proved.

It was rather an unusual day. A special interest had been aroused by the visit of a small company of Girl Guides camping under the pine trees in the neighborhood for the week-end. These in their neat uniforms filled two or three seats in the middle. They are pupils at a school organized by a Protestant Syrian lady in the city of Beyrouth, one of the most cheering and promising of entirely independent efforts for which missionary work is indirectly responsible. It is a good school, progressive—as the existence of a troop of Girl Guides proves, and remarkable in its spirit and tone. It is hard to believe that the slight little lady at the end of the row of big girls is the spring of so much energy and initiative—hard until one sees the character written in her face, and knows of her record as pupil and teacher at a missionary school in Beyrouth.

Two other visitors happened to be present, brothers; the elder an evangelist in Mosul, the younger a theological student. The rest of the company, school-girls and school-boys, a shop-keeper and a carriage driver, a Friend from Philadelphia and a young doctor lately established as an eye-specialist (who is a member of the Society), and a man who was once butler to Lord Kitchener, a pharmacist and a headmaster, a child of three and a great-grandfather of ninety-three, made a wonderful variety of personalities and interests.

After a few words of explanation of Friends' method of worship for the help of the strangers, two visitors first took part, the friend from Mosul in prayer, the student with an address, both showing that the liberty of the meeting had been rightly understood. The young doctor spoke, earnestly dwelling on the fact that it is our sin which crucifies Christ afresh, and illustrating from an incident of his daily clinic. The mission doctor followed with a delightful talk specially addressed to the Girl Guides on the duty of building up character from experience, referring to the difficulties they had met in a totally unexpected storm of rain in the night. Then the headmaster of the High School, a cultivated Syrian gentleman, gave a thoughtful address on the flag of the Guides and the flag of Lebanon (French colors with a green cedar on the middle white), and the Christian meaning of the words Liberty, Equality, Fraternity.

There are generally periods of silence in the meetings; on that day there was practically none. But this seemed all in right guidance. There was so much life that had to express itself in words.

It is a small Church: probably no more than a dozen present were actually members of the Society; but it is alive. Yes, it is alive; and the observer (participator too) in the corner thanked God for another proof of the presence of the Master in the midst of the Quaker Church in Syria.

*A Member of the Syrian Mission.*





write, "though he appeared to us in some things singular, . . . yet I say to thee, that I cannot help thinking it was the way truth led him." Esther Tuke had breadth of mind and greatness of heart.

One wonders whether a sweeter message was ever sent by a wayfarer to loved ones at home than the words of John Woolman, directed from England to his wife in America: "The tender concern which I have many times felt for thee, and for Mary and for John, and even for Betsy, I may not easily express. I have often remembered you with tears; and my desires have been that the Lord, who hath been my helper through many Adversities, may be a Father to you, and that in His love you may be guided Safely along."

Such is the man whose picture is presented to us now in the framework of this bulky volume. The arduous labors of the editor are a great gift to Quaker literature. At last we have a full and authentic edition of John Woolman's writings, and generous additions to the facts of his life. One way to encourage these great ventures in Quaker history is to buy the books once they are published.

After finishing the book the reviewer wanted to read again the words of Joseph Fort Newton, written after a recent visit to John Woolman's grave at York: "Reverently we stood by the grave of that simple man,—daringly radical, but Divinely gentle,—who was the incarnation of the spirit of Christ, and whose life of love and service, of pity and prayer, made him a kind of sad St. Francis of the new world."

RAYNER W. KELSEY.

### TEMPERANCE.

The material for this issue has been furnished by Benjamin F. Whitson.

THE liquor dealer never fails to register, never loses his vote, never hibernates between elections. If a storm falls on election day, the troops of darkness breast it like a rock. They know their candidates and back them, rain or shine.—JOHN G. WOOLEY.

SINCE it has become aware of the fact that it can live only by continuous struggle, Liquor is not going to die without fighting. The day is coming when a complete victory will be won, but until that day, this traffic will practice every conceivable form of strategy for prolonged existence. It will go on selling to the last day even though it must peddle in the gutter at the heels of the law.—GUY HAYLER, in *The International Record*.

"Less than a quarter of a century ago," said Lincoln to his friend, "I predicted that the day would come when there would be neither a slave nor a drunkard in the land. I have lived to see one prediction fulfilled. I hope to live to see the other realized."

"Mr. Lincoln, shall I publish this from you?" said Major Merwin.

"Yes," the President replied, "publish it as wide as the daylight shines."—*Public Ledger*.

In America the sovereign citizen's vote is a thing of large responsibility. It is an obligation, not simply a "privilege," as it is so often called. Whether he likes to do it or not, every elector should vote, endeavoring most earnestly to make his ballot count for God and Home and Native Land.

PROHIBITION has become so popular with the people of Pennsylvania that, though both old party machines are wet, the party voters of each party have named a DRY candidate for Governor, while inconsistently continuing the wet machines in power. The Democrat candidate has been an outspoken enemy of booze ever since the writer has known him. If he is elected Governor no one need fear that he will not be against the liquor traffic. The Republican candidate has issued a personal platform in which he has taken most advanced ground against the liquor traffic, though the Republican party seems

unable to build a platform of any kind. Therefore, so far as these two candidates are personally concerned, the "prohibitionist in principle" has absolutely no ground for choice between them.—B. E. P. PUGH, *Prohibitionist*.

HOW CANDIDATES STAND on Prohibition and law enforcement may be learned from the latest copy of *The American Issue*, the official organ of the Anti-Saloon League. A separate edition is edited at the office of each State Superintendent. The subscription price is fifty cents a year. The Pennsylvania Edition may be gotten from 1026 Stock Exchange Building, Philadelphia. Every family should have a prohibition paper of some kind.

NEW JERSEY is recognized as one of the greatest battle-grounds of the bootlegger's war. Its very geography makes it an inviting field for the operations of law violators. There is no coast line on the American continent better adapted to smuggling than that of Jersey. This State has been a favorable home for the alien and hither has he come in very great numbers.

Governor Edwards is the most outspoken friend of booze to be found in high office in America to-day. On the other hand, Senator Frelinghuysen is an outspoken exponent of Prohibition in the United States Senate.

The New Jersey primaries are over. Senator Frelinghuysen, candidate for renomination after six years of service in the Senate, won over his wet opponent by a vote of more than two to one.

There were five Congressmen who voted dry. They were all renominated. In addition, one wet Congressman was defeated by Chaplain Coon, a Methodist preacher and soldier.

For Governor, the Republicans nominated William M. Runyon, for eight years dry leader in the Legislature.

Jersey is bound to witness one of the hardest battles in the history of that State between now and Eleventh Month 7th. Frelinghuysen and Runyon, bone-dry candidates, are on the Republican ticket. The Republican State Convention went on record unequivocally for the maintenance and enforcement of the Eighteenth Amendment. On the Democratic ticket Governor Edwards is running for the Senate and Judge Silzer for Governor. Both are wet and the Democratic platform declares in favor of the return of wine and beer.

THE PROHIBITION INTERNATIONAL.—At the European Conference of the World Prohibition Federation just concluded in Amsterdam we have seen the Norwegian fraternize with the Britisher, the Swede with the Dane, the Belgian with the German, the Austrian with the Dutch, and so on, and one does not hesitate to say that so long as there are such men working for "the soul of the world," so long will missionary enterprise exist as something real and vital.

In looking around the Council Room in which this European gathering was held, and listening to the debates, one realized how little the world knows of the mind that is behind the Prohibition Movement. The general press may not be slow in labeling such men as fanatics; and the liquor interest doubtless considers it charitable to style them as fools, but the general public accords them a welcome on the public platform and gives attention to their arguments.

That they are fanatics may be true—Lincoln was a fanatic when the slave trade existed, but his statue stands in the heart of London at this hour. That they are fools may be true—Christ was (counted) a fool, but there are few to-day who would not give all they possess to live like Him. Of such men it may well be said, "Age shall not wither nor the years decay," for to them we owe all of human happiness we possess. It is not enough to call a man a fanatic or a fool—the man who is wise asks why?

To-day the voice of the Prohibitionist is heard in Senate and Legislature; in Academy and Council; in University and School; in Hall and Street, and if sometimes it is the voice crying in the wilderness, it does not always fall on deaf ears.

From Norway to Mexico, from New Zealand to Newfoundland, the voice of the Prohibitionist echoes. It is as the sound of many waters. He who once could only speak in the councils of his confederates, now speaks in the Parliaments of the world. Indeed, one may state that *three* European Republics can boast of thoroughgoing abstainers and Prohibitionists as Presidents, while scores of legislators face the issue of Prohibition with a bigness of purpose and a sympathy of understanding that make one have good reason to rejoice in the possibilities of the future.—*International Record*.

STOCKHOLM, SWEDEN, NINTH MONTH 6, 1922.—The Prohibition Referendum returns to hand give 919,579 against Prohibition, and 889,311 in favor, a wet majority of 30,288. The wet majority in Stockholm was about 120,000, showing 90,000 for Prohibition in the rest of Sweden. Stockholm thus defeats Prohibition.

### CHILDREN'S CORNER.

#### THE LITTLE TOWNS.

Great cities are little wonderful;

I love their domes of smoke

And miles and miles of avenues

Crowded full of folk.

And no man looks at mountains

More lovingly than I

When sunset paints them sharp and clear

Upon the western sky.

I love the lilac fringe of foam

Along the summer sea,

And every tossing mile of blue

Is beautiful to me;

I love the quiet havens

Where the white looming sails

Slip softly in at twilight

With casks and costly bales.

But best I love the little towns

With leisure to be wise,

Brooding over many things,

With quiet in their eyes.

The little towns are my best friends,

Most innocent and dear—

Oh, these I have loved best of all

For many a happy year.

Even Time is good to them,

Affable and kind,

Weathering and shaping them

Slowly to his mind,

Ripening their beauty

While the seasons run,

Touching them most tenderly

With rain and wind and sun.

Rome, Paris, London,—

Boston, if you will,—

Have a million lovers

Who will love and praise them still.

I shall praise the little towns

While I am given breath—

Concord Town and Stratford

And little Nazareth.

—ODELL SHEPARD, in *Youth's Companion*.

THE WHITE FEATHER.—A family of Quakers settled in a remote part of Pennsylvania, then exposed to the savage incursions of the Indians. They had not been there long before a party of Indians, panting for blood, started on one of their terrible excursions and passed in the direction of the Quaker's abode. Though disposed at first to assail him and his family

as enemies, they were treated with such open-hearted confidence, and with such cordiality and kindness, as completely disarmed them of their purpose. They came forth, not against such persons, but against their enemies. They thirsted for the blood of those who injured them; but these children of Peace, unarmed and entirely defenceless, met them only with the accents of love and deeds of kindness.

It was not in the heart even of a savage to harm them, and on leaving the Quaker's house the Indians took a white feather and stuck it over the door to designate the place as a sanctuary not to be harmed by their brethren in arms. Nor was it harmed. The war raged all around it; the forest echoed often to the Indians' yell, and many a white man's hearth was drenched in his own blood; but over the Quaker's humble abode gently waved the white feather of peace and beneath it his family slept without harm or fear. *Footprints and Waymarks*, by JOSEPH WALTON.

### BITS OF EXPERIENCE.

#### SELECTIONS FROM LETTERS FROM ESTHER M. WHITSON.

(Continued from page 199.)

#### CHÂLONS SUR MARNE,

Fifth Month 3, 1922.

Four weeks and nine days have passed in the Maison Maternelle. This is a clear, warm, sunny day, the first wholly clear day since I arrived here. Mlle. Merle reminded me at tea that now I am in "sunny" France. I'm sitting in the high grass behind our barracks. It is a big field full of meadow larks, fast being driven out of nesting-places by the sturdy plowman.

When I came "off duty" at two P. M. (on First-day) I rushed across the pleasant city to the new Maison where I was to meet two English girls. We took a grand walk along the canals, crossing bridges till we came to the Marne. This we followed for a couple of miles, coming to the town again at the railroad station. The canals are as green as the grass that borders them. Tiny little daisies and Star of Bethlehem skirt the river. We took a "tram" past the old Cathedral. In the yard was a garden and the most gorgeous pansy-bed I ever saw. Grass-plots separated the pansies from blue masses of Forget-me-nots. I did wish mother could see it.

We saw civilians, pinked in red and yellow, going or coming from "mass." The styles of the really well-to-do people are beautiful—long, full skirts, neatly-fitting waists and drooping, rose-bud hats. But aside from those on "Sunday promenade," the stores are all open. They are building and plowing and hauling. The circus is in full swing. Only the bank is closed, and the Post Office.

*Fifth Month 5th.*—Have been working in the new hospital all day. We move on the thirteenth. The place is beautiful. I wish I could show you the garden with shade trees and benches and a tennis court. And the children's play-room! It is more like a rich man's nursery than a hospital. Really, with Mlle. Merle here and things as they will be, we should not call it a hospital, but a home, a shelter, a big play-house for stray waifs and a resting-place for tired, hard-working mothers. Mlle. Merle hates the name "hospital," because she wants love and loyalty always, rather than "system" and "regulation." So long as she is here, however, we shall not become devoid of system, nor be militarized, neither be extravagant nor penurious, Catholic nor Quaker.

*Fifth Month 13th.*—THE MOVING. This is the fourth time in the experience of Mlle. Merle that the hospital, its occupants and possessions, has been moved on account of war or change of location. Also bear in mind that it is a maternity hospital, involving wee babies and expectant mothers. We were weary the day before the moving from a long day at the new house doing the final everythings. Those who were not at the new place had been packing all day at the old place. Late at night we all packed our own suitcases. Our trunks had gone already. At five o'clock A. M. the heartless night-nurse rang the big bell long and loudly. We jumped

from our brief repose as though not stiff from the day before. It was clear and cool. Thanks for that! We slid into our clothes, then tore our beds to pieces, rolled them up and bound them with ropes and dragged them to the place to be loaded. We drank our coffee without sitting down, and at six o'clock A. M. a camion arrived with two men to load while we carried out the stuff. We emptied the barracks, closed the door and departed forever from the old, wooden shelter erected so suddenly by our Mission boys in 1918, and stripped as suddenly of its homeliness by Mission girls in 1922.

However, the progress of our loading was interrupted by the seventh child of Madame ——. The men were stupid but they understood "Allez Vite." I shall never forget the smile of that poor, suffering woman as, resting on the mattress in the half-loaded van, she leaned her white face against the faithful nurse and waved goodbye to all the anxious aids and workers who stood watching the departure of the *first* camion. I went with the *second* camion carrying expectants and *big* babies. When we arrived, half a dozen men with cameras were at the entrance and shot our pictures. The *third* and last camion brought the bed-ridden mothers and *wee* babies. Mlle. Merle rounded up the remains and departed on her faithful bicycle.

Of course the new baby had its picture taken, too, being the first in the new Maison Maternelle. It had new clothes such as its mother had never seen, as she rested in the sweet, clean ward with the sunshine filling the beautiful chamber. This peasant woman cried softly as I hugged her baby for her and told her how brave she had been. This hospital is about the size of the West Chester Homeopathic. It is all on a level. It is homelike. We have new dishes, a set for each meal. That is the French way—a breakfast set of black and yellow, a dinner set of white, a tea set of yellow and a supper set of white. We drink from tumblers. We have enough chairs for all of us to sit down at once—there are fourteen of us. The way Mlle. Merle carries two languages and all else is wonderful. I shall never forget the day we moved even though I live a century.

*Sixth Month 6th.*—Last First-day was Whitsunday. It struck me funny to have Whitsun's Day a national holiday in France. It is a bank holiday in England also. The big event which always takes place is the Horse Show. At the same time also Paris launches her world of fashion. This town being smaller and more provincial, one would have guessed there would be small array of costumes, but it was gorgeous. Behold! The hospital is separated in the rear by only a flower-garden from the Country Race Track. Well, — and — paid five francs to sit in bleachers, while the rest of us who were "off duty" hung out the windows of the upper floor and saw the whole thing. Of course all the men were military, not a man in civilian clothes. French, Italian, English and even three American uniforms. The women were both cheap and gorgeous. The horses were from the garrison and it was all stunts in jumping and hurdling.

Next thing is a sadder tale, but like the moving, it has left an impression I shall remember. Melvin Cawl left us today for good. For the past four days he has been trying to wind up his work. He has hardly stopped to eat or sleep. The London Committee meets tomorrow and he is having to go by air to be there on time. Day and night our faithful Daniel (a Russian, well known to the Mission at Grange) has helped him plan and pack. We loaded him in with his luggage and he shook hands. He did not look back till he got to the gate when he turned and waved his hat in his last goodbye. If he gets to America, I hope he will eat and rest. We all felt too badly to eat breakfast the morning he left us.

(To be continued.)

"Into the ocean of Thy peace,  
Almighty One, my thoughts would flow;  
Bid their unrestful murmuring cease,  
And Thy great calmness let me know."

—LUCY LABCOM.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### NOTES FROM THE SERVICE FIELD.

IMPARTIAL American investigators have confirmed the reports on the Russian famine situation which the American Friends' Service Committee has been circulating since mid-summer. The Philadelphia *Public Ledger* of Tenth Month 18th, in a special cable despatch from Moscow, summarizes the findings of Graham Taylor and Allen Wardell, of the Commission on Russian Relief of the National Information Bureau. These men went to Russia to conduct an investigation of the Russian famine situation for the benefit of the contributing public in the United States. They now report that the famine during the coming winter will be as bad in some districts as it was last year. They agree with the Friends' workers that relief must be continued through the coming winter and that animals to cultivate the ground must be imported to terminate the vicious circle of famine years.

A SURVEY being carried on under the supervision of the Friends' Mission likewise points to the need for continued relief in Russia. This survey aims to make a complete analysis of the food resources of each family in the Friends' district. The results from three of the volosts (townships) are now completed. In the best of these volosts, 84 per cent. of the population will need to be fed by the end of the year; while in the worst, practically 100 per cent. will depend for their existence upon relief administered by the Friends.

AFTER two joint meetings of the Executive Board and the Finance Committee of the American Friends' Service Committee, the budget for the coming year's work has been decided upon. This budget totals \$4,350,000 in cash and kind, to be used for relief and reconstruction in Russia, Austria and Poland. The enthusiastic support of every Friend is needed to carry forward the progress as planned. In no way can the Society of Friends more effectively express its ideals than in helping to carry on the service of love which this program embodies.

ALL kinds of letters come to the Service Committee office. Here is one just received:—

"Gentlemen:—Yours of September 6th just at hand and in reply will say we have come to the conclusion that helping the Russians only adds to their misery. If they cannot get down to peaceful living when being helped, it may be better to discontinue helping them until they do so. We want to better the needy, but do not favor kindling a fire."

This letter indicates just two things: first, how much more responsibility for loving service of relief lies upon those whose eyes are not blinded by prejudice; and secondly, what a great service Friends can render by counteracting such misunderstandings with their larger knowledge of the field and vision of its needs.

One friend of the Service Committee this week contributes a check for \$2,000 for the European relief work. How many more will give or obtain this amount during the next two weeks?

SOLOMON F. YODER was one of the members of the French Mission who was charged with aiding the families of the German prisoners who were associated with the work in France. During the past summer he has received many letters, calling for relief, from the families of former prisoners.

The Service Committee will be glad to forward to such families any donations made for the purpose.

A RECENT letter from Edith M. Pye (London) gives most encouraging news of the Maternity Hospital at Châlons, France, which was built by the Friends as a permanent memorial of the work of the French Mission. This letter is based upon a report given by Lily Mason, who has just visited the hospital. She reports that the wards are all full; that the patients are so satisfied that many of them make voluntary donations for the upkeep of the hospital; and that the money received from the Prefecture and the patients has, so far, practically covered running expenses. The weekly baby consultations are increasing in number; and home visiting will soon be undertaken in connection with them. The staff includes French, English, American, Peruvian and Alsatian girls. Edith M. Pye concludes: "I believe that great developments for the welfare of infants and children in that part of France, will take place as a direct result of the Friends' gift."

THE American Friends' Service Committee has sustained a great loss in the death of Cecil Cloud, a former member of the Unit in Serbia. He went to Serbia with the first group of workers. His loyalty, ability to work harmoniously with government and local officials, and his keen insight into relief and reconstruction problems, made him of great value to the Unit. Mission members who knew him will miss his boyish face and his man's presence. It is good, however, to think of him as still

"... faring on, as dear  
In the love of there as the love of here."

#### THANKS FOR A SHAWL.

"For American Friends' Service Committee. A bit of comfort, I trust, to Russian refugees or others. A shawl brought by my parents from Scotland."

We find this note pinned to a warm grey shawl that comes out of one of the bales from Philadelphia. The Quaker worker in the Gamaleyevka warehouse along the Tashkent railroad, holds up the shawl and remarks: "What a serviceable, lasting thing this will be. What a big all-enveloping piece of cloth."

Just then the Director of the new Children's Patronat No. 91 at Novo Sergeevka steps up and hands us a carefully-drawn list of the clothing needs of his 115 orphaned famine children, for the coming winter. They expect to have beds, real beds, at least one for every two children. That makes 57 plus bed-covers needed. "Do you have any covers suitable for the winter?" the Quaker worker inquires. "Not a thing," answers the Director apologetically.

A few moments later the Director and his assistant are loading on to three deep-bottomed *telegas* piles of clothes. I suppose there must be at least two full bales in the lot. Among the other things they pile on are some bed-covers. The warm, grey Scottish shawl is one of them.

To-morrow night it will be covering the bed of Ivan Petrovitch, an "all-around orphan" and a member of the Children's soviet at the new Patronat in Novo Sergeevka.

These early days of autumn are cool and rainy and the nights are cold. You need bed-covers in Novo Sergeevka these nights. Ivan Petrovitch thanks the American lady who sent him his.

Other little Russian orphans are still waiting for theirs. Has thee a shawl or a warm coat to send them? If so, send it to American Friends' Service Committee—Store Room, Fifteenth and Cherry Streets, Philadelphia, Pa.

R. W. D.

SHIPMENTS received during week ending Tenth Month 21, 1922—116 boxes and packages; 10 anonymous.

Contributions received during week ending Tenth Month 23, 1922—\$8,146.60.

#### FRIENDLY NEWS NOTES.

A BRIGHT, warm afternoon was favorable for the gathering of boys and girls at Arch Street Meeting-house on Tenth Month 28th. At two p. m. from sixty to seventy gathered in the West Room, and after a few words of welcome, all united in reciting the First Psalm.

Richard C. Brown then spoke simply and helpfully on Worship, after which we settled down to a brief silent meeting, in which the spirit of worship was felt.

Then, in the Committee-room, Elizabeth S. Pennell and Mary J. Moon conducted a lively game of Quakerism. Names of people and places of note, known to Friends, lettered upon cards, were held up, and claimed by those who could tell something about them. Those who failed passed to the other side, as in a "spelling bee." The names covered a wide range from "George Fox" and "Mary Fisher" to "Wm. B. Harvey" and "207 Walnut Place." As Mary Fisher seemed quite unknown, Hannah P. Morris was asked to tell her story as Violet Hodgkin has given it in "Silver Slippers." John Pim Carter followed with a lively talk, which held the attention of his audience.

Then the sunshine beckoned, and the delicious apples, given by two kind Friends from Jersey, with trays of candy, were enjoyed, along with soccer in which the fathers almost outran their small sons, and toboggan coasting—while the mothers chatted and watched. One foreign-born mother, with her child, came in from the street, accepted our refreshment, and stayed with us, though she could speak but little of our language, seeming to feel a friendly atmosphere.

So it was "a good time," and though we would have welcomed more children, we hope that to those who came, the dear old Fourth and Arch house and grounds will have gained another happy and helpful association.

F. T. R.

#### NOTICES.

The following cable received by J. Harvey Borton as we go to press Tenth Month 31, 1922:—

FOR THE FRIEND:—

Horrors and massacres at Smyrna, as told by eye witnesses, are appalling. First steamer refugees arrived at Beyrout destitute. Large contributions urgently needed if we are to do some part in relieving heart-rending distress.

OLIVER AND EVANS.

Contributions should be sent direct or through American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia.

BENEZET HOUSE RUMMAGE SALE will be held at Benezet House, 918 Locust Street, on Eleventh Month 6th and 7th, from 2 to 8 p. m. All contributions will be gladly called for at the Friends' Institute, 20 S. Twelfth Street.

ANNA E. LEPPINGCOOT.

All Friends and others interested are invited to hear Harry Silcock, of London, England, Secretary of the Friends' Foreign Missionary Association (successor to Dr. Henry T. Hodgkin), who will speak at the annual meeting of the Foreign Missionary Association of Friends of Philadelphia, at Twelfth Street Meeting-house, on Sixth-day, Eleventh Month 3rd, at 7.45 p. m. Edith F. Sharpless, of Haverford, and Margaret W. Rhoads, of Germantown, who have recently returned from Japan, are expected to speak briefly. A written message from Edith Stratton Platt, of Mukden, China, will be read.

NORTH CAROLINA YEARLY MEETING, held at Woodland, N. C., commences Seventh-day, Eleventh Month 18th, at eleven o'clock. Select Meeting Sixth-day proceeding at 2.30 p. m. For further particulars address Walter J. Brown, George, N. C.

A MEETING for worship is appointed to be held in Friends' Meeting-house, Swede and Pine Streets, Norristown, Pa., on the afternoon of First-day, Eleventh Month 5th, at 3 o'clock. Interested Friends are invited to attend.

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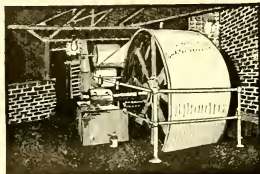
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## UNITY AMID DIVERSITY.

As we survey the outer world we cannot but see that a perfect whole comes not from having all its parts alike, but from the existence of dissimilar parts so related that the entire structure functions properly.

We recall the strong passage in Romans xii, which teaches this same thing, and the application of the figure to the Church. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." This figure is further developed in 1 Corinthians xii: "For the body is not one member but many," etc., the different members being presented as questioning whether they are of the body, because they are not something else than what they are. Their doubts are set aside by the assurance, "But now hath God set the members every one of them in the body, as it hath pleased Him," and each one is to fill his office as best he can, "that there should be no schism in the body."

This harmonious diversity being everywhere recognized in the Divine economy, what lessons it may teach us! The various children in a family or school have different powers and traits allotted them. Trained, regulated though these must be, how vain and wasteful is it to try to reduce them all to the same mould! The individuality of each child is to be respected by others and by himself. "It is not worthwhile for Peter to try to be Paul, nor for Paul to try to be Peter; but rather that Peter shall be the best Peter possible, and Paul the best Paul possible." In words to this effect did Mary Lyon impress upon her pupils at Mt. Holyoke their duty of self-development.

Yet how difficult it is to keep from judging another because he does not act just as we do, because he does not think just as we do! One great liberty we should allow our friends, one great means of keeping the peace with them, is not to trammel them by insisting over-much on their coming up (or down) to our standards. For in the very diversity of views, resulting from diversity of gifts, developed amid endless variations in environment, and leading to services typified by

parts played by the foot, the hand, the ear, the eye, in this diversity, we repeat, *lies the strength of society and its proper functioning, provided "there be no schism in the body."*

But we do have schisms in many bodies: in the body politic, in the body industrial, in the body religious, alas! and perhaps saddest of all, in the body domestic, where there should be that harmony and happiness, which Cowper calls "the only bliss of Paradise that has survived the Fall." These bodies are at times melancholy spectacles of disunion. Wherefore? The unifying power is missing, that great Spirit which would bring all elements into harmony, "baptize" them, to use Paul's expression, "into one body." "Can two walk together except they be agreed?" Not unless there is some force binding them together more strongly than that which tends to sever.

Is it possible, then, for us to live in peace and harmony with those who are on opposite sides of most important moral and religious questions? Questions that we regard as fundamental, having but one right aspect? To be concrete, is it possible for a Catholic and a Protestant so to respect each other's religious persuasions and motives that they can keep "the unity of the Spirit in the bond of peace," when in close intercourse one with another?

To come still nearer home, is it a thing to be imagined that in 1827 our ancestors could have tolerated—yes, more than that—could have exercised kind forbearance and affectionate respect toward those who differed from them on doctrinal matters, and that they could have remained as one body?

To realize a oneness of feeling and of spiritual interests with those of other denominations it is needful that both we and they *shall be baptized by the one Spirit*. Union of organizations alone will not do it. Far from it. But if both sides are prayerful and sincere, striving for the highest good, there is every reason to think that unity of spirit may obtain even while we and they cling conscientiously to some dissenting views. Spiritual unity with our comrades is capable of growth, a growth to which each of us is summoned; and there is no better or surer way to attain it than by having our spirits in accord with the Father of spirits. Then distrust and censure of others will in great measure pass away—and in their place will come understanding, respect and love, bringing nearer the time when "All shall be one." A. S.

"Watch ye, stand fast in the faith, quit you like men, be strong."  
1 Cor. xvi.—13.

"We kneel how weak, we rise how full of power.  
Why therefor should we do ourselves this wrong,  
Or others—that we are not always strong,  
That we are ever overcome with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee?"

"FORBEAR to nurse your grievances, nor let them corrode your soul, they'll die if you forget them."

## Limitation in Amusements.

(Concluded from page 208.)

I wish to touch briefly on three points relating to the question of proper recreation and amusements.

First, I would emphasize the necessity of approaching the matter only with an open mind, and with a sympathetic understanding of the viewpoint of others. It is very easy to be over-critical of the habits and practices of other people,—especially easy for us who are older to view with alarm the apparent frivolities and indulgences of the younger generation. As a matter of fact, I doubt if this apparent change in our young people is much if any greater, relatively, than with most of us in middle life. If we compare our own method of living with that of our parents when at our age, we can hardly fail to see how less rigid we are, less sure of absolute right and wrong, less exacting of ourselves, more lenient in our judgments. We must expect similar changes or even greater in the young. We are all victims of modern conditions, which have arisen, we know not how. The quiet-moving, simple life of a generation ago, mostly in farm-homes, has given place to the complex, surging life of to-day. Invention and discovery have brought an increased convenience of living, but they have also brought a very greatly increased complexity. The war has broken many old moorings, and has given us few new ones. The keener competition of business has brought a certain feverishness into commercial life; the automobile, though giving us a greatly broadened horizon, tends to unsettle our home-life; the character of the Sabbath has changed; even the claims of religion press on us less certainly.

Our young people are conscious of these changing standards of their elders; they find themselves thrown into a complexity of life which is confusing, and which is certainly not of their making. It is little wonder that in their bewilderment and uncertainty they sometimes follow new paths.

The particular kind of amusement on which my mind is most divided is the motion picture. Its possibilities for both good and evil are manifold. I fully recognize its value in education. Edison is only just in his criticism of our educational methods. When he says, "You teach by word; you should teach by eye; you can teach children almost anything by means of moving pictures," we recognize the truth of his position. The motion picture is the culmination of steady progress in methods of graphic representation. The eye catches at a glance far more than an hour of verbal explanation might give. From time immemorial the blackboard or its equivalent has been an indispensable part of the equipment of every school-room. The modern text-book is of necessity rich in illustration. The photographic plate carries the student of geography, history and science far afield. The word-pictures which Dallas Lore Sharp gives us of wild bird-life off the Oregon coast are wonderfully vivid, but they become trebly vivid and lasting through the marvellous slide thrown on the screen. But the pencil-sketch or photographic cut can show us at best only a static activity; the motion picture clothes the shadow of life almost with life itself, and opens up avenues of knowledge which are wholly new. None can deny the value of the motion-picture in the school and college class-room.

I recognize also its very great value in the education and entertainment of the masses. Its inexpensiveness brings it within the reach of the very poor, and affords a cheering and helpful relief to the monotony of their life; when properly used, it becomes a most useful agency for popular education and wholesome entertainment.

Unfortunately, like nearly all great inventions, it becomes a harmful as well as a helpful agency. Too frequently it descends to cheapness and vulgarity. Its promoters are seldom men of high purpose or principle. Their god is the dollar, and they cater only to public demand. Censorship may rule out actual indecency and such scenes as may prove an incentive to crime. But far too many films show life at its cheapest and border on the vulgar and the suggestive. They

open up to our children, brazenly and invitingly, phases of life which are far removed from our Quaker standards. They too frequently make mockery of the purity and sanctity of the home. And I can not believe that our children can attend with any frequency the film-plays of the average movie, and maintain a clean, wholesome, innocent outlook on life. The comic section of the Sunday paper seldom does more than cheapen our appreciation of art and humor, but the movie lowers our standards and values and cheapens our morals.

This criticism does not apply to the better films in the better houses of our large cities, but I believe it does apply to a great many of them, and is almost universally true with the vast majority of motion picture houses in the smaller cities and villages throughout our country.

I think we should all be cautious, young and old, of the influences which draw us away from the possibilities of self-entertainment in our leisure hours. It is a pity to become enslaved to the necessity of "being entertained." There came recently to my attention the case of a father and mother and little boy who had apparently not solved the problem of contented and useful evenings at home. Almost every evening the automobile carried them off to the movie, the theatre or the beach. There seemed little enjoyment for them unless they were "on the go." One evening as the lad was called in from his play to get ready for the inevitable trip, he exclaimed, "Do we have to go away again?"

The quiet enjoyments of home, an interest in the beauties and mysteries of the natural world about us and the wonders of the evening sky above, the zest which comes with hearty outdoor life and work and play, seem to me to bring a joy and satisfaction which is lasting and untarnished and which is always at our hand.

GEORGE L. JONES.

### AMUSEMENTS.

Some subjects, for example, the ministry, are of inexhaustible interest to Friends. Amusements is not one of them. Of it we are in danger of saying and hearing too much. Perhaps if it were taboo for one year in our journals and meetings for discipline we should all be the better for the silence. However, the very fact that we talk so much about it and listen to so much advice on the subject (and perhaps give it) and publish symposia thereon affords good barometric data, as I presume Rufus Jones would say, for determining our spiritual climate. Three sets of persons at least do not have any problem of amusements. Those given over wholly or for the most part to luxurious mental and bodily living never stop to question the propriety of any sort of entertainment. We are not such a body, either as a whole or in any large part. A group of narrowly-guarded persons, like members of a monastery or convent, with a routine completely determined by an external set of rigid rules, would not need to ponder over the whether or not of certain forms of recreation. Again, a group that is setting a prepared people afire by their apostolic fervor, as did the early Christians and Quakers and Methodists, certainly would not spend much time in deciding what they might and might not do. It's the half-way between bodies that are worried. The fact that they are worried means either that they are not worldly enough or not apostolic enough. Regardless of implications, one may remark that our English Friends do not seem to write or talk much about this question. They are about a generation ahead of us in their new career as effective laborers in the vineyard of this world that so desperately needs trained and efficient pruners and diggers, sowers and reapers. The writer is an arrant and confessed Anglophile, and what he says about England may need discounting. But perhaps they are so busy in their various arduous labors that the question of amusements as a serious



topic for debate sinks into the oblivion where it belongs among a group of Christians devoted to alleviating or making themselves ready to alleviate the sufferings of humanity.

I do not care to go into any discussion of various sorts of amusement. It is of course a matter of very great importance, because what a person does in his leisure time both shows what he is and makes him still more that sort of person. But we may find a general view of the whole matter which contains large elements of hope. Our own Yearly Meeting is producing great numbers of young persons who have (comparative) leisure and money and about whom are no effective fences. But there is not yet, though it is growing, an atmosphere or an operating system of thrilling and compelling services, the challenge of which every person must face. I remember, if I may without offence refer to England again, that I was visiting near Birmingham and I was taken in hand by some Friends interested in Adult Schools. This work at that time engaged exhaustingly the services of large numbers of the most vigorous young and older people all over England. We arose at about five in the morning, and after breakfast bicycled away to a seven o'clock meeting of about a dozen workers. After a devotional period we scattered to various early morning schools, and then went to a regular meeting for worship. It was a regular First-day program for most of them week in, week out. Now that was a sort of service that disposed entirely of all problems of amusement.

It is not at all in my mind that we promptly start or revive Adult Schools (I worked in one for two years and it was, in truth, hopeless work, though intensely interesting). We have our philanthropic labors. If they have not yet the range and sweep of interest that may be found elsewhere, time may remedy that. Perhaps new labors that fit the genius of this generation are ready at hand, waiting for volunteers. We must remember that our awakening as a Yearly Meeting to modern fields of service is of comparatively recent date. We are, too, in a position to be somewhat hard of hearing in regard to upsetting demands. Many of us live comfortably on ancestral estates both of land and money, with our friends and relatives at hand. Our horizons are not yet compelled to be world-wide by having a brother or a sister or a life-long kinsman living in South Africa, Australia, India, Madagascar or China. We do not come from migratory pioneer families, with uncles and cousins and nephews and nieces in ten widely scattered States of the Union, none of them rooted for generations on one spot. The process of our education will be slow. But it certainly will be sure. Indeed, the war widened our bounds immensely, and the impetus of those various services will never spend itself, but will increase with the growing years.

Perhaps this will be highly objectionable to some persons who will quote the oft-heard verse about running without being sent. I have just finished reading the last of the Rowntree series on Quaker history. Nothing stands out in my mind so sharply as the fact that human agency was frequently effective in rousing some doubting man or woman to a great service. Cobden came to John Bright when the latter was desolated by the death of his wife and gave him a clear call to the labor to which he devoted much of his life, lifting the burdens from the English laborer. Woolman labored assiduously among Friends, educating them in regard to the incompatibility of a Christian profession and holding slaves. Shall we allow a slave-holder to say: "If the Lord desires me to release my slaves, he is able to make His will known to me without suggestions from thee, John Woolman?" A too great and exclusive insistence on the necessity of purely individual call, itself a sound and fundamental principle, unaccompanied by constant education, especially of the younger element of our Society, may result in a quietism that will be a convenient cloak for timidity and laziness. Consequently, when we are considering the question of amusements and a generation of well-to-do Friends, it seems to me not only legitimate but essential to dwell on the peculiar tasks that seem to await our Society in this generation, holding out to all Friends large opportunities for sacrifice and service.

There is one source of amusement that we do not sufficiently emphasize; this is scholarship, in the sense of a thorough mastery of some definite department of knowledge or human activity. We greatly need all over America more men and women of scholarly habits, not among professional teachers, though they are needed there too, but among active business men. A young man or woman just out of college might well decide to take one field of human endeavor as a special field of study, resolving to know as much about it by the time he is forty as anyone else in the world. In a sense it does not make much difference what he chooses; the discipline of the process, and the by-products of information and broadening interests that will result are rewards in themselves. But there are many topics of interest; it is easy to name some of them off-hand: capital and labor, Negroes in America, women in industry, the country church, the casual laborer. It will take some years of gradual accumulation of knowledge to make a person able to speak with authority on any of these topics. Or if these practical problems of society are unattractive, there is an inexhaustible source of interest and profit in many phases of history, art, literature and science. The discipline is an admirable one. It rounds out the one-sidedness that is apt to result from a too deep absorption in business and physical recreation; it begets a quiet steadiness of temper that enables one to weigh the various concerns that come before us as we grow up into the age of responsibilities.

The question of giving advice to young people on the subject of amusements needs perhaps more thought than we give to it. Not everyone is qualified to give counsel on this difficult subject, in regard to which a wise silence is not seldom the best course to pursue. Anything like a censorious tone or a mere traditional repetition of time-worn verses and admonitions probably does more harm than good. Only a person of known warm sympathies with the feelings and point of view of younger persons had better try this hazardous approach; one who sees much of them, knowing their thoughts and speaking their language. Above all let him have this qualification, let his horizon be broad and his eye on the future of our Society.

On the other hand, we need not be afraid to say what we really feel, out of fear lest we antagonize those who do not see as we do. We need not conceal our belief that it is easy to become so absorbed in pleasant habits of life not themselves intrinsically wrong that the larger spiritual concerns no longer have power to compel our attention. Nor need we to hesitate to state emphatically our belief that certain forms of recreation, by reason of their touching more nearly than others certain complicated responses in human beings, tend to slacken the tension of mental and spiritual activity. Let us go squarely to our young people and, showing them what our Society has done in the past and what it has before it to do, ask their help, and urge them to expect to accomplish great things for the kingdom of God, either under the Quaker banner or some other sign. As for older Friends, they must do everything they can to create an atmosphere out of which dedicated lives may naturally spring. Invite your children to a high, strenuous life, educate them in the needs of the world, bid them prepare for lives of hard, steady application, and forget all about this problem of amusements.

CARROLL T. BROWN.

Methuens, the London publishers, announce in their new autumn catalogue of forthcoming books under the heading of "Comfort and Cheer," A DIARY FOR THE THANKFUL HEARTED, edited by our Friend, Mary Hodgkin, of Darlington. (6s. net).

They state that "The central thought in the quotations from writers past and present, which are here collected and presented in an attractive form for each day of the year, is that of thankfulness—a thankfulness unforced and real, and devoid of sham sentimentality or prompted gaiety. The volume is intended to bring refreshment when life seems difficult."

## REPRESENTATIVE MEETING.

There was a large attendance at the Representative Meeting held Tenth Month 20th, forty-four being present.

At this opening session after the summer recess, the need of Divine guidance and help in the service as representing the Yearly Meeting was weightily and feelingly expressed.

There was full approval of the suggestion of George M. Warner, Clerk, that this meeting should authorize brief minutes of approval and sympathy for our fellow-members, Alfred C. Garrett and Agnes L. Tierney, who have recently left for religious service in European countries.

Report was made on behalf of the committee appointed to propose, if way opened for it, some means by which more time might be secured to conduct the business of the Yearly Meeting, that the Yearly Meeting of Ministers and Elders should, if agreeable to those concerned, hold two sessions on the Seventh-day prior to the opening of the general Yearly Meeting; this would then leave Third-day morning open for another session of the Yearly Meeting which should, for the present at least, allow sufficient time to conduct the business without undue pressure. No other change was contemplated. This plan as outlined was approved by the Meeting and the Secretary was instructed to communicate with the Clerks of Quarterly Meetings of Ministers and Elders. If all the Quarterly Meetings approve of the proposal, it will be expected that the two sessions of the Yearly Meeting of Ministers and Elders will be held on Seventh-day immediately preceding Yearly Meeting of 1923 and annually thereafter.

C. Wilfred Conard on behalf of the joint committee of this body and the Social Order group, reported definite progress in regard to some changes in the eighth Query: it is continued under appointment.

The committee in the Sacco-Vanzetti case reported that in view of late developments, it appeared quite likely that a new trial may yet be granted; the additional evidence in hand seems to be favorable to the defendants.

The Secretary was requested to inform the meeting in regard to developments of the Pennsylvania Church Federation as it affected our Religious Society; he stated that we were asked to send delegates to the annual meeting of the Federation to be held in Harrisburg early in Twelfth Month next; to appoint one of our number as a member of the Executive Council, and to make a very modest contribution to the annual budget; the activity is to some extent an outgrowth of the Inter-Church World movement; it does not advocate cessation of the proper individual functioning of the several Protestant religious organizations participating, but it does urge more co-operative Christian work in the state in joint Church capacity. The matter received weighty consideration; sympathy was expressed with the aims sought, though way did not open at present to do more than appoint delegates to attend the annual meeting above referred to. C. Wilfred Conard, Hannah P. Morris and Wm. B. Harvey were appointed delegates.

Some time was spent in considering in a general way the cases of political or war-time prisoners, seventy-six of whom are still held in Federal penitentiaries, most of them in Leavenworth. Visits had been made to Washington in order to gain fuller information as to the attitude of the Government towards these men. Telegrams in reference to this matter had been received and sent from the Secretary's office. These were read. The difficulties involved are generally known; the time does not seem ripe to urge a general Amnesty Bill before Congress, though it is felt that most of these men should be set at liberty.

Reference was made to the fact of a charter having been granted in the State of Delaware to the Ku Klux Society, its object being to secure financial aid, receive and hold property, etc. Headquarters of the organization is in Georgia. The action was deplored by different members of the meeting, but it was pointed out that the Governor of Delaware could do but little if anything in the premises; in an endeavor to uphold the credit of the State, and perhaps at least to discourage

in the future, a repetition of such an unfortunate granting of alien charters, it was felt right to appoint a committee to prepare, if way opened for it, an address to the Governor of Delaware, to be delivered in person. Harold Evans, Frances T. Rhoads and J. Edgar Rhoads in connection with the Secretary, were appointed for the service.

With the Pennsylvania Legislature soon to meet, the subject of Capital Punishment was brought forcibly to our attention; there was discussion as to the character of a bill which might once more be placed on the calendar; it seemed the consensus of opinion that with the lowered moral tone in the community we could perhaps go no further than favor a bill placing the responsibility as to verdict in capital offences upon jurors, but that we should see to it that we let it be definitely understood that we still maintained our former stand which involves the abolition of Capital Punishment. The committee on Legislation and Public Welfare was asked to see that a Capital Punishment bill was prepared and presented to the approaching Pennsylvania Legislature.

The Charlestown committee presented a report; the suggested appropriations were approved and the Treasurer of the Yearly Meeting was authorized to pay \$75.00 to Somerton Monthly Meeting, Va., \$500 to Salem Monthly Meeting, Ohio, and \$400 to Centre Monthly Meeting, N. C.

A communication had been received urging that uniform loose leaf Minute books should be used by all of our subordinate meetings; the suggestion was for various reasons fully approved though it was felt that no definite ruling should be adopted. The Secretary was requested to communicate with Clerks of the Quarterly Meetings informing of approval by this meeting of the proposition; the loose leaf Minute books used by the Men's and Women's Yearly Meeting and this Meeting are recommended. W. B. H.

## STONY BROOK MEETING.

To residents of Trenton and Princeton, and vicinity, Stony Brook means a delightfully secluded little stream that meanders peacefully between banks skirted by graceful willows, stately elms and maples, and sturdy oaks, and passes close to "the Quaker church"—as it is popularly called. The house, a small, quaint, stone building, is a real landmark in history, for it stands to-day as it did over one hundred and fifty years ago, and bears mute evidence of that epoch-making struggle early in the year 1777—the Battle of Princeton.

As no meeting had been held at Stony Brook for more than a quarter of a century, residents of the neighborhood responded with real enthusiasm to the first appointed meeting, held within the present decade. That the interest manifested at that time was live and genuine, subsequent meetings, including that held on First-day afternoon, Tenth Month 15th last, have proved. It is interesting to note that the house was filled, upstairs as well as down, with a company numbering some two hundred, in response to Arthur Pennell's request for a meeting.

We listened to living messages from Arthur R. Pennell, Edward T. Binns, Wm. S. Yarnall, James M. Moon and Max I. Reich, who reminded us that "we are not our own, for we are bought with a price." Yet, in order to keep our lives so consecrated that we may be fit instruments for service, we must not only become as little children in our Heavenly Father's sight, but we must ever seek to be refreshed by those secret springs from on high, which are ours for the asking. While the periods of silent worship were not long, they were felt to be times of valuable spiritual refreshment.

RUTH KIRKBRIDE.

The *Friend* (London) says: "The moral basis for a Treaty of Peace," issued by the Peace Committee of the Society of Friends in England, has appeared in *extenso* in the Radical Danish daily, *Vejle Amstiderne*, and in two other Radical dailies in Jutland. Our Friend Peter Guldbrandsen has sent the memorandum to some of the other prominent daily papers in Denmark, with a covering letter to their editors.

THE PIONEER.

Long years ago I blazed a trail  
Through lovely woods unknown till then,  
And marked with cairns of splintered shale  
A mountain way for other men;

For other men who came and came:  
They trod the path more plain to see;  
They gave my trail another's name,  
And no one thinks or speaks of me.

Another's name my trail may bear,  
But still I keep, in waste and wood,  
My joy because the trail is there,  
My peace because the trail is good.

—ARTHUR GUTERMAN, in *The Outlook*.

CONFERENCE AT BIRMINGHAM.

At Birmingham Meeting House, Chester County, Penna., on Tenth Month 15th, was held what was termed a "Neighborhood Meeting." It was not a meeting for worship, but resulted from an effort on the part of a Committee of the Monthly Meeting to bring the neighbors together in closer fellowship. As in many rural communities a certain indifference prevails in Birmingham as to attendance at places of worship, while as regards social conditions extremes meet.

This neighborhood had been a stronghold of Friends from early times, the first Friends' meeting being held there in 1690, but as the centuries rolled by, Friends left the farms and their successors left the meeting-house for other places of worship or for none at all. To interest them in the past a historical sketch of Friends in Birmingham was prepared by Dr. Wm. T. Sharpless, with references to Wm. Brinton, the first settler, to Elizabeth Webb, "the first prophet of this church in the wilderness" and to other interesting residents, with description of the early life there.

To show the faith by which our Society stands, Alfred C. Garrett gave as his farewell message before leaving for Germany the next day, a feeling and beautiful address on "Why I Am a Friend," while Anne Biddle Sterling, a native of that locality, and who knew it well as a child, dealt with the subject of the treatment of our colored population, pleading for a better understanding of these wards of the nation, and a better observance of the Golden Rule in our association with them.

Shorter addresses of merit followed, and the meeting closed after a two hours' session with many expressions of interest and appreciation on the part of those present who remained to chat in a friendly way. The audience was composed largely of non-Friends—some Presbyterians, Episcopalians and Catholics. The Race Street Friends were cordially responsive and had helped to get up the company. One member of the Farm Bureau, temporarily in those parts, made haste to reach Alfred Garrett after the meeting to engage his interest in a son in Germany in the army of occupation.

It has not been without much effort that this audience of one hundred and fifty persons was gathered. Printed notices were sent out, an advertisement in the local paper spread the news, while perhaps most potent of all the persuasive influences, personal visits or appeals were made to some fifty families in the neighborhood, this last under the inspiration of the Young Friends' Committee, who kindly conferred with us on the venture and accompanied us in some of the calls.

We realize that all is not yet done. But perhaps a door has been opened for an appointed meeting for worship at a later date.

A. S.

The paper by Dr. William T. Sharpless, alluded to in the foregoing, has been published in full in the West Chester *Daily Local* for Tenth Month 23rd. He has made a careful search of ancient records and compiled a very interesting history. We would be glad to give it place in THE FRIEND, for we know that many of our subscribers have ties of interest with Birmingham people, past and present, but the paper

is too long to be used in this way. We are, however, tempted to quote the following, taken from the body of the paper, concerning Elizabeth Webb.

[Eds.]

While William Brinton was the first settler in this township (Birmingham) and probably the most influential man in the meeting, the real spiritual head of the meeting, the first prophet of this church in the wilderness, seems to have been Elizabeth Webb. She and her husband Richard came to Philadelphia from England in 1700 and settled in Birmingham in 1704. In 1715 Richard Webb was commissioned by the Governor Justice of the Peace and Judge of the County Court. He died in 1719. Their son was a member of the Provincial Assembly. It was Elizabeth Webb who, in 1721, conveyed to Birmingham Meeting one acre of ground on which the first meeting-house was built. . . . We have one or two glimpses of Elizabeth Webb which reveal her in very attractive colors.

In 1710 she returned to England on a religious visit and while there she made the acquaintance of one Anthony William Boehm, who was chaplain to Prince George of Denmark, the consort of Anne, Queen of England. To this chaplain she wrote a letter giving some details about her life and recounting some of her deep religious trials. This letter with the chaplain's reply has been preserved and published. In this letter she says: "I was baptized and educated in the way of the Church of England, and went to school to a minister thereof, whom I loved and honored greatly; he showed great kindness and tenderness to me. In those days I looked on the ministers to be like angels that brought glad tidings to the children of men. When I was about fourteen years of age I went to live at a knight's house, who kept a chaplain; I observed his conversation, and saw it was vain, and I thought it ought not to be so and was troubled in my mind. . . . And I saw that both priests and people did too generally "forget God" as soon as they came off their knees, or from their devotion. . . . When I was about fifteen years old, it pleased God to send the spirit of grace and supplication into my heart, by which I prayed fervently unto the Lord; there was a Divine breathing in my soul; I had no life in my forms of prayer, except that one which Christ taught His disciples, for which I have always had a reverent esteem. . . . When she was about nineteen years of age, finding her views to conform to what she knew of Friends, she joined with them in membership, but had many trials of faith and deep searchings of heart before she felt that she was established in the Divine favor. She subsequently felt a call to preach the Gospel, which she did to all the meetings of Friends in America and many in England, enduring great hardships in her journeys through this sparsely settled country.

On one of her trips to England she had the company of Thomas Chalkley, a minister of the Gospel and a sea captain whom Whittier speaks of as "gentlest of skippers, rare Sea-Saint." Thomas Chalkley has left this testimony with regard to her: "It was my lot to cross the sea from America to Europe in company with this servant of Jesus and her conversation and deportment had a tendency to draw peoples' minds toward God. Heavenly things it was her practice to speak, read and write, so that her conversation seemed to us to be in heaven whilst she was on earth. I have blessed the Lord that I was acquainted with her, she being like a mother to me in my tender years, not only so to me, but she was indeed a mother in the house of spiritual Israel." . . . According to a tradition the blue bottles or grape hyacinths which in my childhood bloomed in such profusion in the field adjoining this meeting-house were brought here by Elizabeth Webb and have escaped from her garden into the fields nearby. And in the early spring when these modest and beautiful little flowers spread their blue mantle over the field "may they remind us of the gentle and saintly Elizabeth, whose conversation seemed to be in heaven whilst she was on earth."

"To be oneself is oneself to slay."—LBSEN.

## CHILDREN'S CORNER.

TOBIJAH AND THE TUCKER TARHEELS.

MARGARET T. APPEGARTH.

Tobjiah had his hands full. More than full! For this is the story of "when pappy went to fight the war and never come back to the mountings." And without pappy, Tobjiah had the whole family on his hands. Somehow they seemed even more than they actually were, owing to their names: straight out of the Bible these came, for onct upon a time pappy and mammy had had a Bible—indeed they had, but when they made the moving—would you believe it?—that Bible "got losted!" So now that they were so completely out of a Bible it was a great comfort to mammy that parts of it were left securely fastened on her children. There were Tobjiah, Habbakuk, Solomon, Queen-of-Sheba (all in one piece you said her, or just Quee for short!), Bethlehem and Boanerges. For the next-to-the-last baby they had selected Pildash, thinking it would be easier to shout across the hills when he reached the running-away age. Meanwhile they called him Dash, for short.

The children never tired of questioning about this Book they came from.

"How come you ever found us in the Bible?"

Finally, in the secret of the family, they admitted that they had never read the front part of the Book at all,—it took a powerful lot of spelling to read even a page. ("Indeed it must!" gasped the little awe-struck Tuckers.) But way over in the back they had been fortunate enough to find some pages labelled in big letters "Proper Names." And if proper for Bible people, how very, very proper for the little Tuckers! It was the luckiest thing in the world that they had had a name all picked out for the newest baby, for you will remember that when they moved over the hills of North Carolina their Bible "got losted." But the name was firmly fixed in everyone's mind all ready for the baby: the very best name of all, pappy thought, for he had discovered that the oldest man in the world had been called "Methusaleh;" and before he went to war he used to pat his new little Methusaleh Tucker on the head and say: "Now quit your squawling, Thusey; I reckon you'd best save your breath till you gets old like pappy."

Methusaleh, however (who *should* have been a boy, of course, but wasn't), had her own ideas of life, and being quiet was not one of them.

There is something entirely different about Carolina mountain life. Even after you get the rocks out of them they lie, bias-fashion, upon steep hillsides and many a tarheel farmer has been known to tumble out of his own cornfield into a neighbor's! But Tobjiah did not have even that small comfort, as there was no neighbor near enough. "Just rocks and rills and templed hills."

And in the mountains of North Carolina life is especially different, somehow. All the log cabin homes look as if they had fallen by sheer chance into little clearings on the mountain sides.

O that Tucker log cabin! With its rough-hewn logs warped so wide apart that the cat and all her kittens could slip in or out of the chinks by day or night quite easily; and through those cracks *br'r'r'r'r!* how the mountain winds did whistle on chill evenings! But there was the open fire-place where mammy cooked the meals right on the hearth ("spits" and "cranes" and "baking boards")—just such a fire and just such a cabin as the one where Abraham Lincoln used to read and study and ponder years upon years ago. But, ah me, there was this difference between Lincoln and Tucker, for neither Tobjiah, Bakuk, Solomon or Queenofsheba could read or write a single word. Mammy had no book to teach them letters from, for one thing; and what's the good of *reading* anyhow, she probably thought, when there were nine hungry mouths to feed and Tobjiah must hoe and plant, Queenofsheba must be forever going down the hill to fetch a pail of water, while Habbakuk tended pigs, and Boanerges chopped wood, wood, wood! Thusey had the only really

pleasant Tucker occupation, since lying on her back and howling came so very natural to her.

(To be continued.)

## BITS OF EXPERIENCE.

SELECTIONS FROM LETTERS FROM ESTHER M. WHITSON.

(Continued from page 213.)

CHÂLONS SUR MARNE,

Sixth Month 11, 1922.

The other day one of the nameless babies in the Pouponnière died of pneumonia. There was no one to go to the service, so Mlle. Merle asked me if I would get some one else to go with me as representing the hospital. The priest came with three small boys in surplice carrying the cross and holy-water. The blessing was pronounced very rapidly, water was poured over the tiny box, and off we started down the avenue. The procession consisted of, first, the three boys in surplices; second, the fat, square-jawed priest; third, the white frame with the baby-box on it carried by four men in livery; fourth, two nurses in mufti, one a Unitarian and one a Quaker.

We walked on and on and on till we came at last to a little hilltop where we looked down on a field of crosses. Passing a quarter-of-a-mile of them, we came to a tiny grave. The priest babbled some more, sprinkled more water and handed my companion the sprinkler. She, in innocent hypocrisy, sprinkled also. (We learned afterward that we were supposed to cross ourselves with holy-water.) We rather enjoyed the novelty of the parade through the streets, seeing the peasants bare their heads in respect for the dead, but we could not but feel the sadness of it. . . . It was not *our* way at least. After the final phrase was uttered the priest mopped his brow (the temperature was over ninety that day), called "Alex," and started his boys out of the cemetery. We, too, departed, leaving the body with the porters and the gravedigger.

*Sixth Month 23, 1922.*—The most exciting thing since the "inauguration" is a WEDDING in our midst. One of the French nurses fell in love with an army officer about six months ago. We all went to the marriage in the Catholic Church. . . .

Two priests and a bunch of choir boys conducted it. One boy rang a bell to indicate when we were to stand, or kneel, or sit. This made it easier for the unaccustomed Protestant to be at ease.

After about two hours of religious exercises, every one was supposed to rise and pass before the altar of the bride and kiss a highly-polished cross of brass, which was held by the priest. This was an unsanitary performance, and the two pews of Protestant nurses kept their seats in solemn unbelief. The fact is Mlle. Merle had told us not to do it; we should betray unbelief if we did, being members of another sect.

The Reception was held in the evening at l'Hotel de l'Europe. There had been a dinner in the afternoon but we had to be "on duty," so were not present, but in the evening we went. The men were officers in uniform. The women pretty and Frenchy. There were about twenty-five in all, the "middle-class" French I was told, not cheap but far from wealthy. We had music and dancing and games. The music was good, but the dancing was terrible—round and round and round. At ten-thirty we had a course supper. I declined the wines. My! Oh, my! this queer, wet country!

I am glad I do not live in Europe, where the rich are so exclusive and the poor are so wretched. The problem of poverty and luxury is a solemn one, and it is not easy always to know what is right. Hearts are draining blood of hate from the past war while at the same time every mother who bears a son wants him prepared (by military training) for the next one. Life today is a problem, isn't it! We need to think broadly, in order to see through the clouds of differences the dawning of international friendship.

*Sixth Month 18, 1922.*—Home must be pretty. France is pretty, too, in an odd, flat bright-colored way. The other evening I went out for a ride on my "wheel." The evening

light was the same as at home only it reflected pink over churches, army barracks and low, flat fields of scarlet wild poppies. Yellow mustard is plentiful; bluebells are abundant, too. But imagine the scenery as I rode along—fields of green, fields in scarlet; fields in yellow, and next to them masses of blue! It was rather flashy, blowing there in the evening breeze, but it spoke a strange language, and I knew I was far from home.

Today is First-day (the day after the dedication of the hospital). Some English Friends are still with us—T. E. Harvey and wife, Hilda Clark, Edith Pye and others. We, the staff, are about "all in." After supper we gathered together with these splendid people and sat in solemn silence. It was the first *united* husband I had felt since leaving home, and oh, how it seemed to fill an aching void with comfort! T. E. Harvey broke the silence in his low voice, full of feeling, as he knelt in prayer. Edith Pye followed, and one or two others. To me these kindred spirits are most welcome. They bring a great blessing of comfort and assurance. Of course the French girls cannot feel it as we do. A number of the English girls had never been to a Quaker meeting.

THE "INAUGURATION." Well, the day began dull, but the sun came out about nine o'clock. The grass was green, the geraniums were blooming. Over the doorway of the main entrance hung the flag of the French Republic, and on either side of it blew out the Stars and Stripes and the Union Jack. A temporary lattice-work of green vines had been constructed around the posts on which they hung. The yard and gardens were serene. The painters had put the last touches on the clock and the children's play-room at noon. At two o'clock the musicians arrived (forty of them) and took their places under the trees. The people began to fill the yard and garden. There were about five hundred people. I have referred to the English delegates. Who should turn up from America but, first, Robert and Katherine Maris; then Francis Bacon, from Berlin; next, Walter Abel, with his camera and his dusty shoes. We nearly ignored conventionality in the sheer joy of their nationality. Mlle. Merle moved about quite at ease although pulsing with responsibility, I know.

Indoors everything was tidy. There were flowers on the tables and every nurse was at her post. The band played "The Marseillaise" and Mlle. Merle led the way, followed by "the royal family," as we called the group with her—the Prêfêt, the Priest, the Doctors, the Mighty Rich and the English and American delegates. It was a day of days. How we had talked and planned and hoped for that procession! How we had mimicked Mlle. Merle, and how she had joked about leading the patriarchs! A wedding could hardly have been a happier moment for her. She explained to them in French.

When they came to the hall where the Memorial Tablet hung on the wall, Dr. Maris made a short speech about Friendship, and unveiled the Tablet:

MEMORIAL HOSPITAL OF THE MISSION DES AMIS.

Opened June 17, 1922.

DEDICATED TO INTERNATIONAL FRIENDSHIP.

Presented to the people of France

by English and American Friends

and their co-workers

who during the agony of the World War

and the years that followed

Founded and maintained at Châlons

LA MAISON MATERNELLE DE LA MARNE

"And a little child shall lead them."

After the inspecting procession had passed, we followed to hear the speeches. The President of the French Committee made the first address with many cheers from the crowd. The band played the French national anthem. Then T. Edmund Harvey spoke and was the first to make the people *smile*, but as he continued he became grave so that some were in tears, as his quiet voice uttered their native tongue. He spoke without notes and he "takes" with the people. They say he uses beautiful French, but I could not understand all he said. Then

the English anthem was played. As there was no American to follow, a Frenchman spoke, and the "Star Bangled Banner" ended the program. The aids then served all sorts of pastries and cakes. It takes the French to provide dainty pastry. At five P. M. we rushed indoors to our work.

(To be concluded.)

## American Friends' Service Committee

29 South Twelfth Street.

PHILADELPHIA, PA.

Secretaries

SYBIL JANE MOORE  
ANNA B. DUDLEY

WILBUR K. THOMAS, Executive Secretary  
J. AUGUSTUS CADWALLADER  
MARION H. LONGSHORE

Associate Secretaries

WILLIAM B. HARVEY

J. BARNARD WELTON

WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### HELP COUNTERACT THESE RUMORS.

The Service Committee needs the help of all its supporters in counteracting reports that famine conditions no longer exist in Russia.

That famine *does* exist has recently been confirmed from two authoritative sources. Allusion was made to these last week in our "Notes from the Service Field," but it is so important that Friends should possess the facts of the matter that we give below more complete details concerning them.

The first confirmation lies in a survey of the needs of each family in the Friends' district, made by Russian investigators under the supervision of the Mission. A letter from Carl Borders, dated Sorochinskoye, Russia, Ninth Month 23, 1922, gives the following details concerning this investigation:

"We are very much interested to see the results of our survey which was conducted under our own supervision and according to our questionnaire. The questions have been designed to show precisely what food resources will be available in every individual family after a sufficient amount has been left for seeding.

"I have on my desk a summary of the results from the first three *volosts* (townships) completed. Michaelovka Volost is one of the worst off of our area. It has a population of 7,150 and needs rations for 6,084 at once. By the end of the year we should be feeding there 7,022, or practically 100 per cent.

"Grafskaya Volost is one of the better ones. Here is a population of 7,632. Our survey shows 3,085 should be fed at once, and that by the end of the year we should be feeding 6,422, or 84 per cent.

"In Nova Sergeevka, which we regard as one of the best off of our Volosts, the figures are not yet complete, but there are sufficient in hand to show that of the 6,609 population, 2,675, or 42 per cent., should be fed at once. We hope to have the summary for this survey complete for the entire area at a very early date and will well inform you of our results at once."

The second confirmation of the famine emergency was made by trained American investigators entirely independent of Friends. It is outlined in the following despatch which was cabled from Moscow, and which was published in the Philadelphia *Public Ledger*:—

SPECIAL CABLE DESPATCH.

(Copyright, 1922, by Public Ledger Company.)

Moscow, Oct. 17.—Graham Taylor and Allen Wardwell, of the Commission on Russian Relief of the National Information Bureau, who came to Russia to conduct an investigation of the Russian famine situation for the benefit of the contributing public, are returning to the United States with the report that the famine during the coming winter will be as bad in some districts as it was last year.

Allen Wardwell, in an interview with your correspondent, said the splendid work of the American relief organizations will have been in vain unless relief work is continued. The famine area is more limited than last year. It covers the

Tartar, Bashkir and Kirghiz republics and other districts east of the Volga with millions of peasant inhabitants. The famine in those regions, he said, would be more severe than in the winter of 1921-1922 because the population has already eaten all the livestock, dogs and cats.

The commission traveled miles without seeing plowed or planted fields. Men and women were seen here and there pulling plows themselves or wielding hoes and spades.

The members of the commission, who visited Samara, Kazan and Orenburg in the Urals, said that though the optimistic crop reports of the Soviet authorities and various relief organizations might have been justified when the crops first began to appear above ground, there was no question now that the harvest was insufficient for the needs of the population.

There will be no surplus and no grain for export purposes. The population above all needs animals to cultivate the ground and thus terminate the vicious circle of famine years. (The Friends' Mission, as one phase of its work, has already begun importing horses for the above purpose.)

#### FOR CHRISTMAS GIFTS—POLISH FOLK-EMBROIDERY.

Here is a chance to relieve suffering in Poland by means of your holiday shopping! The Service Committee has just received a fresh consignment of embroideries made by Polish refugees. These goods, which consist mainly of runners, pillow-covers, and square table-covers, possess the simple beauty of folk-embroidery. They make gifts or personal possessions of high value, while the funds received from their sale will be used to aid the Polish refugee women during the hard winter which is before them.

These embroideries are on exhibition at 20 S. Twelfth Street, Philadelphia, Pa. Interested persons who are unable to come to Philadelphia will be sent samples for selection upon request to the Secretary of Women's Work, Care of American Friends' Service Committee, at the above address.

The Service Committee also has for sale copies of two Christmas postcards containing reproductions of drawings by Viennese children.

#### SHIPPING HERE AND THERE.

Last winter the American papers harped on the demoralization of Russian shipping and the interference with relief work arising therefrom. There was at times delay in the expedition of goods in Russia; but that this was only to be expected, is indicated by the fact that there was, and still is, similar delay in America. Almost two months have been lost as a result of lack of cars due to the railway shop strike; while a considerable amount of flour has been damaged by being shipped in cars that were out of condition. Now a dockmen's strike may still further delay shipments which the Service Committee is trying to get off to Russia for the winter. Word from the field says that there is now no congestion on the Russian railroads and urges that relief shipments be made at once, before the winter snows make transportation more difficult.

SHIPMENTS received during week ending Tenth Month 28, 1922—76 boxes and packages; 3 anonymous.

Contributions received during week ending Tenth Month 30, 1922—\$2,906.79.

**THE CHURCH AND INDUSTRY.**—The *Chicago Daily News* in a recent editorial on "The Church and Industry," said: "The church, which must stand at all times on the side of righteousness and justice if it is to fulfil its mission, should make a constant appeal for the exercise of the spirit of good-will which inspires fair dealing. The 50,000,000 church goers of America have only to hear and heed the appeal in order that the industrial evils of the time may disappear. If the church is able to inspire its adherents with the desire for 'peace to men of good-will' its opportunity to take a leading part in putting an end to industrial strife lies at hand."

#### FRIENDLY NEWS NOTES.

**WESTTOWN SCHOOL NOTES.**—Master Thomas has recently spent a month in visiting in the Middle West. He was a fraternal delegate to the Five Years' Meeting, held at Richmond, Indiana, and from there attended Ohio Yearly Meeting at Barnesville. He then spent some time in visiting West-town communities and families in Indiana and Ohio. Such visits are very helpful in making a closer contact between the School and distant alumni, and in bringing to them a more intimate knowledge of what is going on at Westtown.

Ample quarters are now provided in Industrial Hall for the Agricultural Department. The teaching of Agriculture has of recent years been carried on in the Botany room, but the adjoining room, formerly used by the Home Economics classes, has also been taken over, and both are remodelled, and furnished with modern equipment. The old "sled-room" in the basement is also being put in shape as a work-shop, to be supplied with forges and other iron-working equipment for use by students in the Agriculture and Manual Training classes.

The work in Home Economics is now being carried on in Room 16 in the main building, pending the erection of the new Home Economics building, recently authorized by the General Committee. Work on this building has just been begun. The location chosen is on the western slope of the girls' lawn, about midway between the gateway and the girls' porch, north of the tennis courts.

The Lake House is very frequently in use by groups of people from outside the School, especially over the week-ends. Recent gatherings there have been some representatives of the Young Friends' Movement, a group from this vicinity and the West Chester neighborhood who have spent winters at St. Petersburg, Fla.; and the League of Women Voters of Chester and Delaware Counties.

Samuel H. Brown, Edith M. Cook and Caroline L. Nicholson are carrying on advanced work at the University of Pennsylvania, mostly on Seventh-days.

The following class officers have been chosen: Seniors—President, George P. Lippincott, Jr.; Vice President, Mary E. Harold; Secretary, Edith D. Lippincott; Treasurer, James C. Roberts. First Class—President, Ingram H. Richardson; Secretary, Ruth Biddle; Treasurer, Edith Satterthwaite.

G. L. J.

**BARNESVILLE SCHOOL NOTES.**—Barnesville Boarding School opened the twenty-sixth of Ninth Month with an enrollment of eighty-three children, forty-five of whom are girls and thirty-eight are boys. This is about the same number as a year ago. We have the usual number from Ohio and Indiana, some from Iowa, two from North Carolina, one each from Alabama, Massachusetts, Maryland and Canada. There have been some slight changes in the faculty since last year, William O. Foster leaving and Chester Emmons who has recently been attending Penn College taking his place in charge of Boys' Dormitory. Tacy E. Smith, a former Earlham student, takes the place of Elva Hodgson, who was married during the summer to Albert Maxwell of Plainfield, Indiana.

The year is starting out with the usual school activities. Two literary societies which have been in existence for a number of years have been organized and the usual games are being played on the playground. We are starting this year a course in Home Economics which we hope will prove of great advantage to our girls. Along with Manual Training for the boys it will add to the efficiency of the course.

Nutting and roaming around over these beautiful Belmont County hills gives much enjoyment to Boarding School life. An evening camp supper with games in the moonlight also has been an enjoyable experience of the opening weeks and we are looking forward to many pleasant days ahead.

Lectures by Paul Jones, Secretary of the Fellowship of Reconciliation, and by a returned worker from Russia are promised us in the near future.

J. W. H.

LAST winter a conference of Ministers, Elders and Overseers of the Yearly Meeting was held at the Arch Street Meeting-house. The program on that occasion was somewhat too long to allow a reasonable time for discussion of the important topics that were presented, with this exception the meeting was felt to have been a very helpful one, the chief regret being that it had to be limited to the meeting officers as just enumerated.

Those who were chiefly responsible for that conference felt at the time that a duty rested upon them to give a like privilege to our membership at large, and with this in view the suggestion found favor that probably the wisest course would be to divide the Yearly Meeting geographically into three groups.

We are glad therefore to be able to announce that under the care of Frances Tatum Rhoads, George L. Jones, Rachel A. Carter and Samuel L. Jones such a meeting is already planned, to embrace the three Country Quarterly Meetings in Pennsylvania, Concord, Caln and Western. The Conference will be held at Media Meeting-house on Eleventh Month 25th, from five to nine p. m. The following program has been arranged:

A cordial invitation is hereby extended to a Conference embracing the membership of Concord, Caln and Western Quarterly Meetings, to be held at Media Meeting-house on Eleventh Month 25th, from five to nine p. m.

#### AFTERNOON SESSION, 5 to 6.30

Subject—The Religious Training of Our Children

Introduced by Frances Tatum Rhoads

Rebecca Nicholson Taylor.

Followed by group discussion.

GROUP I—Religious Training in the Home

Leader—Mary B. Elkinton

GROUP II—Opportunities of Our Bible Classes and Day Schools,

Leader—Walter W. Haviland,

GROUP III—Keeping Young People at College in Touch with the Home Meeting,

Leader—Richard C. Brown.

Adjourn 6.30 to 7.45—Box supper with coffee and cocoa provided.

#### EVENING SESSION 7.45 to 9.00

Subject—The Ministry

Introduced by George L. Jones,  
Rayner W. Kelsey,  
Robert H. Maris.

Followed by general discussion.

THE following letter from Leslie P. Hill, should interest scores of our readers who have a very warm place in their hearts for Cheyney Normal School:

"I am writing at my first opportunity as requested to say that we have had a very promising opening with a record attendance of 105 students. We have turned away scores of students because of our inability to give them accommodations. We have here only students of standard high school status, or of actual normal school grade. It seems that we are bringing our student body up to a better quality of preparation year by year. What we need here now most urgently is physical equipment, dormitories, class rooms, laboratories, gymnasium, training school, homes for teachers, a new dining hall and kitchen. All of these extensive improvements suggested here go together, and we are obliged to approach the next session of the legislature with a liberal building program requiring a substantial sum of money. We feel that the work we are doing here is so important that the law makers of Pennsylvania will not fail to put our program through.

We are very happy in having the full confidence of Dr., Finegan and the whole Department of Public Instruction as far as we have had contact with that department. We are happier still in the broad, liberal attitude which that department takes in our work. Cheyney is to be given the same

recognition in every way that is accorded to the other thirteen normal schools in Pennsylvania.

"We are fortunate this year in making a start towards the improvement of our program by the addition of work in Latin and French. Katherine Robinson, a Wellesley graduate in the romance languages, has come to teach these subjects along with some English. We also strengthened our Natural Sciences here by calling to us Henry Hudson Phillip, a graduate of the University of London.

"The third important factor in our development here this year is the coming of the Home for Destitute Colored Children, which is to be conducted by a Board of Managers chosen from the Society of Friends. This Board has bought the adjacent Edkin farm, and are now erecting a fine stone building which will accommodate fifty little boys. These boys will attend our training school, and afford for our student teachers much more desirable experience than they have had in handling average class groups, and in all the problems of discipline.

"I sincerely trust that the members of the Richard Humphreys Foundation will continue to visit us here, and to help us as they have always helped by their presence, kindly counsel, and considerate interest.

L. P. H.

THE Friends' Esperanto Society of Great Britain owes its origin to a small conference of Friends held at the Guest House, Bewdley, nearly a year ago. A second conference has just been held, and it is claimed that the International Language has made quite an advancement during the year.

"PATHWAY TO GOD," is Alexander C. Purdy's new book which is soon to be off the press. His book, "The Way of Christ," has been widely used. Alexander Purdy is known personally to many of our readers and as the author of numerous periodical articles he is widely known.

FROM the office of the American Friends' Service Committee comes the news of the marriage at Warsaw, Eighth Month 23, of Grace Hoff, one of our workers in Poland, to Wladyslaw Skosaczewski. An exchange remarks, We would term this, if not an unmentionable, at least an unpronounceable venture in international good-will.

THESE figures are significant. Haverford College has an enrollment of 212; Earlham, Indiana, 458; Guilford, North Carolina, 188; Wilmington, Ohio, 245; Penn. Oskaloosa, Iowa, the Freshmen Class, 107; Friends' University, Wichita, Kansas, the Freshmen Class, 135; Nebraska College, Central City, Nebraska, total enrollment, 100; Pacific College, Newberg, Oregon, 57, also an Academic and Commercial Department; Whittier, California, 195 enrolled.

Haverford College has enrolled 212 students. It reports a high grade of scholarship in the student body and an excellent tone and feeling among the fellows. The resident students in the Graduate School number six and come from Maine (1), North Carolina (3), Iowa (2). It is hoped that Robert L. Simkin—a Haverfordian of 1903—will be able to spend part of his year's leave of absence as a member of the Graduate School.

The College has received 3000 volumes for the Library from the family of John E. Matzke, Professor in Leland Stanford University. Two of his sons recently graduated from Haverford. The College library now numbers over 90,000 volumes.

To succeed Walter S. Hinchman in the English Department, Austin K. Gray of Cambridge University, England, has been appointed for the year.

It is expected that the Matriculate Catalogue of Haverford College, which will be a solid volume of about eight hundred pages, will be available for distribution within two months. It will cost two dollars and will be of interest to all Haverfordians.

THE statement has appeared in print that there is a prospect of a visitation of young English Friends to America next summer. We hope there may be more than rumor in this.

EDWARD THOMAS, of New York City, formerly of Haverford College, has written for an engineering magazine an article that is attracting attention—"Compulsory Publication of Labor Turnovers." The essay has been printed in tract form for a more general circulation.

At their next general conference it is probable that the Methodists will face a demand for a change in their articles of religion. The founders of Methodism sought to make their labors perpetual by inserting a clause in the constitution providing that the general conference should not have power to alter the articles of religion nor to adopt any new standard of doctrine out of harmony with the old. One of their ministers says: "Some of the articles are an inheritance from the early church fathers, and we presume to say are not held by scholars of the present day. Some of the statements do not convey a thinkable idea, and certainly their authors do not claim to have been inspired."

It is difficult for a twentieth century Methodist to measure his ideas by the same measuring rule used more than a century and a half ago, where other than matters essentially fundamental are involved. If true of Methodists it is true also of others.

#### NOTICES.

FRANCIS J. MCCONNELL, Methodist bishop, will address a meeting under the auspices of the Social Order Extension Committee on the evening of Sixth-day, Eleventh Month 24th, at eight o'clock, at Friends' Select School, North Sixteenth Street. His subject will be "Christianity and Industry."

REQUEST is hereby made to any one knowing of Friends residing in Detroit, Mich., to send names and addresses of such to L. Osgar Moon, 2574 Second Boulevard, so that they may be invited to our meetings.

FRIENDS' Monthly Meetings of Salem, New Jersey, will celebrate the one hundred and fiftieth anniversary of the East Broadway Meeting House, Eleventh Month 11, 1922. Morning session, 10 A. M.—"Local History of Early Friends," and other exercises. Lunch served at noon. Afternoon session 2 P. M., at which Rufus M. Jones will speak on "The Need of the Hour." Interested Friends are invited to attend.

NORTH CAROLINA YEARLY MEETING, held at Woodland, N. C., convenes Seventh-day, Eleventh Month 18th, at eleven o'clock. Select Meeting Sixth-day preceding at 2.30 P. M. For further particulars address Walter J. Brown, George, N. C.

A MEETING under the care of Abington Monthly Meeting is appointed to be held at Wilgus Hall, Hatboro, on First-day afternoon, [Eleventh Month 12th, at three o'clock. A cordial invitation is extended to any interested in attending.

An invitation is extended by the Council of Westtown Mothers to attend a meeting to be held at Twelfth Street Meeting House, Philadelphia, at 7.30 P. M., Eleventh Month 16, 1922. Address—"The Occupation of Our Leisure Time," by William J. Reagan, Principal Woodland School.

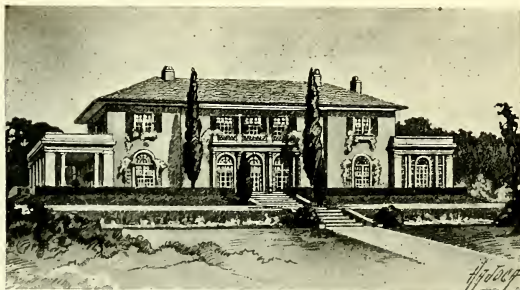
ELIZABETH SAVERY ROBERTS,  
Secretary and Treasurer.

MARRIED.—Tenth Month 21, 1922, at Fourth and Arch Streets Meeting House, Philadelphia, BENJAMIN L. STRATTON, of Philadelphia, and ELIZABETH MAY FORD, of Chester, Pa.

—, Tenth Month 28, 1922, at Friends' Meeting House, Moorestown, N. J., CHARLES A. COLLINS and HELEN P. COOPER, both of Moorestown.

DIED.—At her home in Woodland, N. C., Eighth Month 4, 1922, SARAH J. COPELAND, SR., in her eighty-second year; a member and Elder of Rich Square Monthly Meeting of Friends.

—, at her home, Bryn Mawr, Pa., Tenth Month 10, 1922, CATHARINE WISTAR MORRIS, daughter of the late Levi and Naomi Morris, in her eighty-third year; a member of Haverford Monthly Meeting.



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# THE FRIEND.

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## THE YOUNG FRIENDS' NUMBER.

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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

ALICE TRIMBLE  
*Editor*

and

ELIZABETH T. RHOADS      RUTH KIRKBRIDE  
HOWARD W. ELKINTON      MARRIOTT C. MORRIS, JR.

MIRIAM G. BROWN

*Associates*

"Oh God, our Father, whose best gift is friendship and who alone canst give the power to be a friend, fill our hearts with the cleansing passion of Christ's love; and help us so to show the spirit of His friendship in self-forgetful love for our friends that they may find it easier to believe in Him."

### FRIENDSHIP.

Friendship is never manufactured. It comes, like the sweet miracle of love. Which is to say that it comes in every known way, like a lightning flash, or like a slow, unnoticed growth. Knowing this, perhaps, we accept our friendships too much as a matter of course, forgetting that they demand the finest stuff that is in us. We rise to the emergencies of friendship, to the sudden needs of our friends; but in the daily grind we lose something of the beauty and the glory.

On my Friends' calendar I read a scrap about loyalty being the cement that fills in the cracks. We admit that there are cracks to be filled in, we being human and self-seeking, jealous even of our dear and much used friends when we know them to be more lovely or happier than we. We need to live our loyalty then and at scores of other times. We need to practice the loyalty that is in us. For loyalty is an ingredient that must exist in all friendships from the greatest to the casual. It not only fills in the cracks, it is the very essence of friend-

ship, a deep-lying thing which sets friendship forever apart from acquaintance. It is very like that love which is "never selfish, never resentful, never glad when others go wrong, always slow to expose, always eager to believe the best, always hopeful, always patient." And like that love it is enduring and makes possible the enduring structure of that great gift we call friendship.

E. T. R.

### AN ADDITIONAL THOUGHT.

In a short article under the heading "Home Again" which appeared on these pages a couple of months ago, the need of properly supporting our home meetings was emphasized. The absolute truth of this need and responsibility is too evident to dwell upon, and it is certainly something we all need to think over.

But like most good things, it may be carried too far by over-zealous or unthinking individuals. Not that there is any danger of over-supporting our own meetings,—for that is not likely to ever exist,—but there is a danger of becoming too much wrapped up in ourselves and in our own particular methods of worship, if we allow them to claim our attention to the exclusion of everything else. Looking at it from the other side, and perhaps also from a rather selfish angle, may we not consider whether a true understanding of our neighbors' methods would not be of tremendous advantage in helping us to perfect our own?

The early Quakers stood for toleration. We need something stronger than mere passive toleration; we need aggressive understanding if we are not to be a small group living in a self-satisfied manner,—“to ourselves,” if not “for ourselves.” In theory we may not mean to live thus; actually and honestly, how much do we really know of the Christian work our neighbors of other denominations are doing,—to what extent are we working with them? Are we content to stand for negative principles and be accepted as advocates of a somewhat aloof method of daily Christian service?

It is a danger we may all have to face, and there is but one solution. A true appreciation of the efforts of others will put us in the proper frame of mind to attack our own problems, and will aid us in working with others toward the realization of our common purposes in Christian living.

M. C. M., Jr.

"For the love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.  
But we make his love more narrow  
By false limits of our own,  
And we magnify his strictness  
With a zeal he will not own."

## What We Strive For.

R. Barclay Moon.

Calls for service are heard on every hand. We see people suffering at home and abroad both in body and soul. We long to help if we only could, we say. To most of us the opportunity does not come to do the great things in the world. Circumstances seem to hem us in, and for one reason or another we can not do the things we would like to do. But just here is the danger point, because we can not do the things we would like, we are apt to do nothing at all. This is the mistake made by the man with the one talent. He was not condemned because he had only one talent, but because he did not use what he had. Let us be sure that we do not make the same error that he did. "And unto one he gave five talents, to another two, to another one; to each according to his several ability." Let us not waste time envying the man who has more talents than we have, but let us make sure that we are making good use of the one talent that has been given to us.

The trouble with the man who had the one talent was that he did not have the desire for service. You remember the saying, "One man can lead a horse to water, but ten can not make him drink." You can pull and push a horse up to the watering trough and force his head into the water, but if the

horse is not thirsty you can not make him drink. You have to make the horse want to drink—create a desire. There is an easy way whereby a small boy can make the horse drink, where the ten men fail. Just give the horse a handful of salt half an hour before taking him to water! All that is needed is to create the desire. And the same is true in our religious life. What is needed is to have created within us a desire to do God's will. One man can lead a person to Christ, but ten can not make him accept Jesus as his Saviour. The passing of good laws in themselves will not make men righteous. Such laws are a help, but righteousness cometh not from without, but from within. We must have created within us a desire.

And what is this desire? What is it we really want? Not an easy goal. Not a Woolworth's five-and-ten-cent-store kind of religion. Paul has found the goal that we should all strive for, when he says, "It is no longer I that live; but Christ liveth in me." We may say that we can not attain to such a standard, and many of us will not. But think how the world would be changed if every one of us earnestly sought each day so to live as to say, "It is no longer I that live; but Christ liveth in me."

## "Where There's a Will There's a Way."

Faith Borton.

The proverb is an old one, familiar to us all, but I dare say very few of us have ever thought of applying it to the Young Friends' Committee of Philadelphia Yearly Meeting. For one thing, we have taken calmly for granted the idea that the organization would run without our help. We had an Executive Secretary and her secretary at the office. Everything was satisfactorily attended to by them. The rest of us, therefore, need not bother. So, I think, many of us have reasoned, and poorly. We forgot that the Committee was ours, to be used as we desired, not to be "run" by one, or a handful of persons in the Twelfth Street office. The officers for whom we voted last spring are our representatives, and would like to hear what we want. Let us change our old-time attitude, then, of "letting so and so do it" into one, articulate and forceful which shall say to those representatives, "This is my desire. We must work together to bring it to pass."

As we think of the Young Friends' Committee, a large and somewhat vague grouping comes to mind. Let us make the picture more definite before we go on. One part of it is found in the most prominent centre for Young Friends, Westtown. In that School alone are enough people to make a strong group of themselves but there are many more. At Haverford, for instance, we find quite a large group of Young Friends living in the very place where Friendly tradition has grown for generations. Besides these two places, there are other schools and colleges near by where our members are gathered. Then, too, we must not forget the large number who are near enough to Philadelphia to join in our work and fun at the office once or many times a year. When this group is marshalled before us we find a body of some eleven hundred, a sizable one, indeed! What might we not accomplish with a united "will!"

We all have some idea about what Young Friends should be. As one member of the group I should like to offer a few suggestions as basis of discussion, at any rate, of our united purpose.

In the first place, Friends, in these days of international thinking and doing we can no longer afford to be provincial. In the business world the barriers of race and nation, creed and country have been broken down. We must see to it

that those barriers no longer exist anywhere for us. We need the fire and freshness of experience which Young Friends from Germany can give us, we need the cultural touch and keenness of thought that the Orient can bring us. We need the depth of understanding which the youth of England, tried in the fire of long years of war, can give us. There are many ways to get these contacts and I shall suggest only a few. One is by keeping in touch with our members who have found service in fields "across seas," sharing in their life as much as possible. Another is by visiting, when the opportunity offers, Young Friends in foreign lands. Another is by conferring with these people when it is possible. A friend of mine, living in England, wrote me a short time ago, "Jordans was a fine experience, but it needs repeating." I agree, and hope for the near future.

The foreign students in this country have a great deal to give us. I know of no more soul-satisfying joy than entertaining some of these students in one's home. If you've never tried it, don't let another Thanksgiving or Christmas vacation go by without knowing the joy of it for yourself. Mary Moon can tell you how to get in touch with some of these fine young men and women. Sharing simply and sincerely what we have to offer them is a bit of international service any one of us can do.

The best way of all to make international contacts is by sending some one as our representative to a foreign country. For this reason, I hope we shall find it in our hearts (and pocketbooks) to consider well the possibility of a "visitor helper" being sent out by us for a year to Japan, Germany or Poland. Such a person could carry to young people abroad the message of good-will we can not take ourselves, he could live a life-of-service in the community, returning to enlighten us on thought and feeling in the country to which he went. I can think of no finer way for Friends to broaden their own horizons, or to serve another country.

To keep a representative like this on any field requires money. We all hate to collect it, and generally begrudge giving our donation when the unlucky collector comes our way. My one suggestion in regard to finances is that we have a kinder attitude towards the fund and the collectors who

are doing a job we all despise. It's astonishing how much easier it makes the drive if there are a lot of "cheerful givers." If we think the Young Friends' Committee is worthwhile, it's worth supporting, not only spiritually, but financially.

One division of our organization has not been given enough work to do. The Chairman of the Editorial Committee may not agree with me. If she does not, however, she will pardon my saying that I think there should be more for her Committee, at least, to do. This would be accomplished if our *Young Friends' Number* ran a "Correspondence Column," to which letters were sent from any or all of us. I should very much enjoy hearing in that way from people of my own age who are at work on something that interests them. A column like this would give us a chance to "air our views" on just such topics as that of the "visitor-helper" referred to above, the Amistic Day parade, or any piece of work that Young Friends anywhere find interesting. Why not have Esther Whitson tell about the Châlons Hospital, or Wistar Wood his work in China? Esther Rhoads could tell us a lot about Japanese young people and Cleaver Thomas of his work in Poland. I'd really like to hear about it. It seems to me the possibilities of a correspondence column alone are great enough to threaten the existence of anything else in the *Young Friends' Number*.

Not only our older Friends are working for peace. We have some Young Friends who are giving Friends' peace principles their careful thought and loyal support. At the present time, indeed, two of our number are constantly being visited with inquiries concerning their belief in placable settlement of disputes. The reason for this is that in a Mt. Holyoke College class-room they maintained that war was unnecessary and useless as a means of settling disputes. Those girls ought to be made to feel that Young Friends are back of them *en masse*. They are our out-posts, and deserve our thanks.

So also does a group of Young Friends at Mt. Holly and another at Trenton who, at the time of the fairs there, handed out peace literature to those who wanted them. The Trenton Friends gave out an average of one thousand a day for five days. These same people stayed long hours in the booths answering questions about peace and peaceable means for settling disputes. Why not have some of these activities given wider publicity in our *Young Friends' Number*?

If supporting any or all of these propositions seems an impossibility to you, allow me to offer one final one. You will receive at various times through the year an invitation to come to Twelfth Street just to meet with others for a "social" hour. The larger the group, the greater the chance of everyone having a good time. My idea for this year is that everyone who can, should come to these meetings with a feeling that he or she is responsible for the success of the party. Let's wear cards that say something like this, "My name is so and so. What is thine? and let's be sociable." Then nobody can feel "left out," for we'll all be "in" and trying to give "the other fellow" a pleasant time. I'm sure, if we go in this spirit the social hours will seem far too few. Let's try it and see!

A most gratifying number of people voted for officers last spring, but the officers find it difficult to carry out the wishes of people who do not express them. Let's then, above all, be openly co-operating with those who work on the committees, giving cheerfully any suggestions or criticisms we may have. With the co-operation of the large group we can make Young Friends a strong, vital organization. If you agree with me, give your help when and where it may be needed; if you don't, tell us why in the next *Young Friends' Number* and start that "Correspondence Column."

#### LIFE.

"Life is a gift to be used every day,  
Not to be smothered and hidden away,  
It isn't to be stored in the chest  
Where you gather your keepsakes and treasure your best;  
It isn't a joy to be sipped now and then  
And promptly put back in a dark place again."

#### A DOOR TO A WIDER COMRADESHIP.

There are many young Friends who have had the enlarging experience of a year or more in service overseas, but it happens that I am now the only one returned to Philadelphia from such a service in the Far East. It has occurred to me to wonder how many of you know that you are represented by at least nine young Philadelphia Friends in China and Japan. These people are professors, teachers and Quaker ambassadors. Whatever their calling in life, they are trying to practice it in such a way as to reveal to the new generation a totally new plan and philosophy of life—the simple yet supremely difficult way of Christ. I say a "new generation" advisedly, for this generation in the Far East is wonderfully new. I saw yesterday the announcement of a speech on the topic, "Is the Youth of America Really Young?" We think we are immensely different from our parents; but the contrast fades by comparison with the boldness of a Chinese boy in a Y. M. C. A. or a Japanese girl in college. In the Orient we are really

"Standing on the top of golden hours,  
[With] human nature seeming born again."

In Japan there are thousands of college boys and hundreds of college girls reading all the German philosophy, all the English economics and sociology they can get hold of. It was no uncommon thing to see a student on the street-car perusing a treatise on Marx or a collection of social statistics in English. Last winter there were almost riots in the parks of Tokyo, when the Diet was considering the Manhood Suffrage Bill. Girls whose mothers never spoke to a young man except their relatives, are going out on picnics or to dances with their friends. It is a new age.

In China the moment is even more thrilling. The best men and women of China are full of perplexity and doubt as they try to wrest from the corrupt military governors the leadership of a people too ignorant to exercise the franchise they possess. There is a chance not only to educate the leaders of a decade hence, but to influence and strengthen those of the present.

It is a humbling thing to see how the youth of the Orient turn to us of America for enlightenment—and often too an enlightenment to us when they point out the fallacies and weaknesses of our pet theory, or still worse, our daily practice! The Orient is like a field that has lain fallow time out of mind, till the oldest inhabitant cannot remember when it was plowed. And now the plowing has started, and because it is a very great field, from which one-fourth of all people must live, there are a great many plowmen. Some plow crooked, some grow weary, some break their plows on the stones, and with some the team runs away. It has been a great experience to help guide even one or two plowmen for a short while.

But where are our nine young Friends? They are hard at it, out in the field. But when a visitor comes from home you may be sure they take time off to talk with him and show him. If he will stay a year or so they put him to work. The opportunities of a one-year worker are different from those which come to one of longer experience. But they are rich to make him a link of good-will and comradeship between East and West. One who has made friends with some young people of the Orient, and understood a little of their history, their affections and loyalties, their home life and their social ideals, cannot fail to have a larger outlook and a wider sympathy than ever before. And by just so much will he add to the spiritual power of his meeting at home. By just so much will he be stronger in his efforts to bring in the Society of Christ. For he will always have in mind, not only the welfare of his own country, but the good also of that other country that was once for a time his home. And so in simple friendship the foundation is laid for the friendship of the nations.

MARGARET W. RHOADS.

HUMILITY is the first sign of a healthy spiritual state.—  
GEIKIE.

## SEVERAL FIRST IMPRESSIONS OF JAPAN.

MARGARET S. JAMES.

Yokohama and Tokyo are no longer mere dots on a map, but real places to me now.

After landing from the good ship *China* my first sensation was riding in a comfortable rubber-tired kuruma (jinricksha) over smooth streets. I always imagined one slid from side to side and bounced about quite a bit, but this was a very different sensation. As I glided happily along I was much impressed by the agility and grace of the Japanese people, especially the way the women and children bowed and bent about with babies strapped to their backs and geta on their feet. The men seemed able to carry impossible burdens compared to their size.

A little later when I went to the station to take the train, the clatter, clatter of the geta drowned out all possible conversation, and the rate at which the people navigated in these stilted foot gear was quite astounding. But my greatest thrill came a few days later when I was spending a week at Karuizawa with the Binfords—namely, my first ride upon a motorcycle.

One morning about eleven o'clock Gurney and Elizabeth Binford and myself started for Myogi in the Binfords' new Harley-Davison motor car! Aside from two sweaters, our well-filled picnic basket was the only piece of baggage we carried. Several times as we packed the food, we laughed at the large size of the basket intended to hold only three persons' dinners and suppers, but as the last articles, six nice, fresh ears of corn, were tucked carefully in, the lid only just closed, so the size of the basket was no longer a joke.

We sped down the road and soon reached the first of the sharp mountain curves. As we wound rather slowly down the mountain, choice views appeared on every side,—distant mountain peaks and beautiful cloud effects, narrow ravines with rushing streams bordered with pretty wild flowers, great groves of pine and cryptomeria trees, and sometimes one lone pine standing like a sentinel near a mountain pass. When we were nearly half way down the mountain we stopped and ate our lunch in a cool spot by the roadside. The railroad which runs through these mountain passes through twenty-six tunnels, and occasionally we spied a train just entering or leaving one of them. As we neared the bottom of the mountain, the road became wider and soon we were traveling along the main streets (the one and only) of several little villages.

Finally we reached Myogi and Elizabeth Binford and I dismounted and climbed the steps leading up to the old monastery, while Gurney Binford began looking over his machine. Now I began to realize why the Binfords wanted me to get my first impressions from "old Japan" before I settled into the great cosmopolitan city of Tokyo. Here is Japan of four hundred years ago! Here it is still, to the one who makes the effort to find it. Not a tourist haunt, but a place of Japanese pilgrims. It all belongs plainly to lovers of real beauty—the wonderful dry stone walls, forty feet high, hewn by hand and fitted into the most graceful curves imaginable; the curving stone bridge, moss covered, and the stone lanterns of various shapes; and then the monastery with that exquisitely curved roof—all situated in God's greatest temple, a grove of great cryptomeria trees, tall and stately, God's witness for no doubt a thousand years. The sunlight shining through and the shadows on the moss-covered steps were particularly beautiful that day. It was quite a climb up the one hundred and ten steps to the very top, but well worth the effort when one could gaze on the magnificent view of the valley below.

In about half an hour's time, Elizabeth Binford and I wandered back to the motorcycle, as we had agreed to start back promptly at 3.30 in order to reach home before dark that evening. We were soon all three ready-set for going, but Harley-Davison did not move. After repeated attempts to start him, he still refused to even make encouraging signs

of moving. Soon a crowd of interested spectators had gathered around us—men, women and children, numbering at least forty. After two hours of pushing the pedal and intermittently examining the whole anatomy of Harley, we finally prevailed upon Gurney Binford to drink some coffee from our thermos bottle and eat some crackers and cheese in which we all shared, after which our spirits were quite revived. A little later it was decided to push the motorcycle to the top of a hill not far distant and see if a slope would encourage his internals to get to going. This also failed, but landed Harley in front of a tea house where Elizabeth Binford had known the mother and her two daughters for eleven years. They are an old Mito family. They served us luscious Japanese pears and urged us to spend the night with them. A man was unloading cotton here from an automobile. After another hour's work and the coaxing of two men, the machine still remained quiet and exerted no power to move. So at last the man driving the auto consented to tow us to the nearest town. As the beautiful full moon was rising and the country was full of the twilight shadows and the evening calm, we rode on in state, Elizabeth Binford and I standing one on either side of the running board of the car and hanging on to the top, meanwhile acting as signal men between the driver of the car and the steerer of the motorcycle.

When we reached the town, which seemed all too soon to me, we stopped in front of a hotel and prepared to disentangle ourselves from the auto. Our arrival soon caused a crowd to gather, and before the rope was untied and the auto had departed, we were surrounded by a group of people. Foreigners were not so unusual in this place as in many country towns, I was told, but I thought I must be somewhat of a curiosity, as twice I felt little fingers feeling my skin to see if I was like a human being, I suppose.

We sent a Japanese telegram from the post office to tell them in Karuizawa that we would not be home that night; and then as soon as the motorcycle was placed in the small yard outside the hotel and carefully covered with its water-proof armor, we proceeded to enter our quarters, first removing our shoes, of course. Our rooms for the night were on the second floor opening into a narrow passage which overlooked a pretty little garden, a sort of open courtyard in the middle of the hotel. Gurney Binford soon appeared with towels and tooth brushes which he had just purchased, and even the luxury of tooth powder, highly scented! Our next performance was to prepare for a bath, and I was introduced for the first time to the customary manner of bathing in a large, oval, wooden tub of hot water in which dear knows how many other persons had already bathed that day. We were supplied with kimonos which served also as sleeping robes. It is great fun discovering just what *are* essentials under such circumstances.

A Japanese hotel has no dining-room, so each one eats in the pleasant privacy of his own room. We squatted around our little low table and enjoyed more contents from our basket with the pleasant addition of hot tea. After the day's excitement it was no hardship to retire early, especially as we could still gaze at the beautiful moonlight flooding our rooms. Perhaps I am too good a sleeper normally to pass judgment on the comfort of a Japanese bed. However, I hereby testify that I slept soundly all night on the thin mattress on the floor and the little head rest for a pillow, and further I rose feeling really rested.

You would never guess what we had for breakfast—six good ears of corn, nicely roasted in the hotel kitchen. They came from that wonderful picnic basket of which I have spoken. Of course we properly began by first eating a sour pickled plum and drinking tea à la Japonaise.

Soon after our breakfast Gurney Binford discovered why it was the motorcycle had refused to go, and when its trouble was remedied (by removing the over-abundance of oil in the crank case), we started homeward. The delightful ride up the mountain in the early morning was a most fitting ending to this most thrilling experience.

## Bedford Deane.

Though known personally to very few to whom these words shall come, there are some of our readers who met Bedford Deane when in England at the All Friends' Conference, others have been told of his earnest endeavor to carry forward the tasks set by the Young Friends' Movement, and there are still others to whom he was only a name, but who will be saddened to learn of his death last month; all who read what follows should feel the appeal of his short life and should have their own faith in the all-sufficiency of Divine Grace quickened within them.

One who knew him well writes: "Young men and women who knew him in college will fight better and pray better because of his friendship." . . . "He was one of those people, though himself but a youth of twenty-two, whose presence creates an atmosphere of confidence and moral support. He moved and spoke as if he was sure that the Eternal was with him."

*The Friend* (London) gives the following brief notice:—

The news of the death of Bedford Deane, after ten weeks' illness, did not come as a surprise to those who knew of his illness, but to a very large number of people in the Society, in the Student Christian Movement, and elsewhere, it brings a deep sense of loss. Illness had prevented his attending the Young Friends' Conference at Manchester, and although he afterwards recovered, he was taken ill again. His heart, already affected, was unable to bear the continued strain, and developed malignant endocarditis, from which he died Eighth Month 13th. After the funeral at Leigh-on-Sea Cemetery on the 17th, a Friends' meeting was held at Crowstone Congregational Chapel at Westcliff, the minister, A. D. Belden, who was a great friend of Bedford Deane's, allowing the premises to be used just as Friends desired. About two hundred were present at this meeting, when the thought of Bedford Deane's loving spirit presented a claim on all to take up the work he had so well begun. "To know Bedford was to love him," said someone in the meeting—"henceforth to love him will be to know him."

A Neave Brayshaw has written the following brief appreciation:—

"It is not quite four years since I came to know Bedford Deane. In the summer of 1918 he left Bootham School, and a few weeks later he and two or three others stayed a short time in Scarborough, where we understood that together we were entering into a wonderful friendship.

"That autumn he entered University College, London, as a medical student, a career to which he had looked forward from his childhood days. It was his hope to go out as a teacher in the West China University, and he soon began to form friendships with Oriental students in England.

"About a month after the beginning of his student life he reached the age of eighteen and it was necessary for him, a day or two after his birthday, to go before the tribunal, seeking exemption from compulsory military service. This he could have had for the asking if he had been willing to join the Officers' Training Corps, but being unwilling to do so his plea was rejected. He lodged an appeal, but within the fortnight the Armistice was declared and the matter was at an end. Before the close of the year a terrible attack of influenza from which he barely escaped with his life, left his heart weak, although of this there was little outward sign.

"It was in connection with the work of Young Friends that I knew him most closely. Many of us will always remember his help when we went out in a visitation group, or met in counsel to take thought for our work. We think of his prayer and his messages in meetings for worship and perhaps especially in the more retired devotional meetings. We remember his enthusiasm for the right delivery of the Quaker message, his clear perception of issues, undeflected by sentimentality or the expression of merely pretty thoughts, his

wonderful capacity for friendship and understanding, his wise counsel enforced by his humor and his persuasive personality. And, convinced that such a life cannot pass out as if it had not been but that somewhere it remains in the care and in the service of the God of love, we think less of our loss, and more of the enrichment of our lives by reason of his friendship."

You will recall, as already mentioned, that he was unfit, through illness, to attend at Manchester the Conference of Young Friends. In place of his presence he wrote a letter, the final message, as it proved to be, that he was permitted to send.

There is a ring of hope and of strength in this Epistle and coupled with the knowledge that it comes as the farewell call to the great body of Young Friends, the world over, from one who had been most prominent in the Young Friends' Movement, we want to give copious extracts from it. He wrote:—

It may be questioned whether it is useful to go back two hundred and sixty years and dig into our history. But the characteristic of a movement is that it is not to be understood apart from its history. It is a stream of life, and we must know the springs which form its source, just as we must have some consciousness of the great ocean into which we hope and believe it is flowing. Quakerism is a faith which is most vigorous when and where those who embrace it are conscious of this sense of historical continuity with those who have gone before. For the history of the Society of Friends is not a dead thing. He who will, may know loving comradeship with Fox and Penn, with Naylor and Parnell and Penington and many another, he will feel the same rich life flowing through himself as enriched the lives of such rough country folk as Luke Cock and Peter Gardner, and filled their lives with power. We shall know that it is not a matter of indifference whether we go forward blazing further the track they started. It is almost as if we had known them truly in life, and had depended on their leadership. And then we lost them, and we looked around and could see no one else but ourselves to step into their shoes. And as we hesitated and wondered how we could help with our little lives, it is as if we knew they trusted us and were looking to us to cast aside all that is holding us back and give ourselves freely and fully in the service for which so many of them gave their lives.

In another sense, too, Quakerism is not to be understood apart from its witness in individual human lives. As we see what the message meant to these, we shall find its meaning for ourselves. We shall know what the message really is. Already we have found something which played a large part in their lives—the fellowship of those on a common service. This is the first condition of our work, that we should not be afraid or ashamed to know God together, so that His presence is with us continually in all our concerns. Religion cannot be a natural part of our lives unless God is our common friend.

We have a great word-picture of the fellowship of those early days in Francis Howgill's testimony:—

"The Kingdom of Heaven did gather us, and catch us all, as in a net, and His heavenly power at one time drew many hundreds to land, that we came to know a place to stand in and what to wait in, and the Lord appeared daily to us, to our astonishment, amazement, and great admiration, in so much that we often said one unto another, with great joy of heart, 'What? Is the Kingdom of God come to be with men? And will He take up his tabernacle among the sons of men, as he did of old? And what? Shall we, that were reckoned as the outcasts of Israel, have this honor of glory communicated amongst us, which were but men of small parts, and of little abilities in respect of many others, as amongst men?'"

You will remember how in the "Beginnings of Quakerism," William Charles Braithwaite tells us that Howgill went on to say that their hearts were knit to one another and to the

Lord in fervent love, not by any external covenant or form, but in the covenant of life with God, and they met together in the unity of the Spirit, treading down all contentions about religion or its practices. The more they found opportunity for waiting together, the more were they strengthened in their hope and faith, and holy resolutions were kindled to serve the Lord and declare his message by word and life.

This joy many of us know already, and many more will find it during these days. Once we have known life on this level, once we have reached through the barriers of shyness, of convention, and have made contact with one another in the common first-hand knowledge of God, we have found a richness in life which makes all life else poor and unreal.

#### BEDFORD DEANE'S LAST MESSAGE TO THE YOUNG FRIENDS' CONFERENCE AT MANCHESTER, ENGLAND, 1922.

There is another tendency in the Movement to-day. We are conscious that we have been losing sight of Jesus. In our reaction from evangelicalism, and from an interpretation of his life which did violence to our moral sense, it has been easy to overlook the uniqueness of his life and the moral supremacy of his character. Whatever we may think about his humanity or divinity, the fact remains that no one else has perfectly manifested God's love in human relationships. More than that, we need his comradeship as much as we need the comradeship of each other. We cannot do without him in our lives, for he is our leader, and he is living with us now.

The service to which we are called makes an urgent and personal demand of us. It is not enough to share the social life of the Movement, and to jog along being generally decent to everyone. We need in the privacy of our individual lives to make the resolve to take our place in the stream of life, asking God to take our whole life and use it for his service. We cannot play at being Quakers. If this sense of historical continuity is a real thing, then at least we cannot give less than life service where our fathers gave their lives.

The need of the world is great. Wherever we turn, to Ireland, Germany, Russia, the need for healing forces is overwhelming in its urgency. Often our own lives are not easy; the Meeting to which we belong is dull, maybe; our Young Friends' Group is not strong; we are misunderstood. There are innumerable difficulties, and a need so great as almost to crush us. But we are met here in fellowship so that we may look above and beyond all these things and reach out to the power and life which will carry us through every obstacle. We, in our Movement, are standing for a life which will send us forth in this generation, Children of the Light. As we are sincere, we shall be able to help. Criticism will be disarmed as our lives show that we "have been with Jesus."

NINTH MONTH.

#### BITS OF EXPERIENCE.

SELECTIONS FROM LETTERS FROM ESTHER M. WHITSON.

(Concluded from page 223.)

CHÂLONS SUR MARNE,

Seventh Month 11th.

Really, I have something to write about. I have had a half-day off and a bit of adventure. I had talked of riding to Ste. Menehold, and Mlle. Merle suggested that I go one way on my "wheel" and return on the train. It was a glorious day,—cool but sunny. I carried a bicycle-map, but was not sure of the road. So the first thing I did was to find myself on the road to Bar le Duc; but I kept on a bit hoping to turn to the left and strike a short cut to Lépine. My short cut led into a pine woods on a hill-top, and a view of great distress! for as I gazed across the fields of poppies I spied the spires of Lépine on the opposite hill and *no road across*. So I walked and rode my silly "wheel" back to Châlons again and took the high-road to Lépine. By this time I had wasted one whole hour by my own stupidity.

At Lépine the sign was very clear,—33 kilometers to Ste. Menehold. I was extremely thirsty, so leaving the wheel

under a tree, I went into the cathedral. No one there! I made a bee-line for the sacred-well water. Holy or not, faith-healing or not, I drank. On the road again, I coasted down the hill. A kilometer is less than a mile, so the mile-posts did not seem far apart. The ride was charming because the views were pretty. I never saw such wild flowers—purple flowers, white flowers and countless scarlet poppies. A stretch of pine woods—lonely, lovely and very fragrant—and at the foot of a hill, a few houses.

On the next hill a heavy army truck passed me. My word! Look at it! Why, it's a U. S. army truck! No one but an American boy ever wore his hair like that! and his shirt blowing out on his back! I wanted to say, Hello! but "plugged" away. He stopped for water on the hill and as I passed I glanced at him. No, perhaps it was only another chattering Frenchman! but when U. S. A. passed me again he slowed down and asked in French, "Are you going to Ste. Menehold?" I answered in French, "Yes." In French he replied, "Will you ride?" In French I answered, "If you do not mind taking my bicycle?" He jumped down and loaded the wheel into the rear. I was tired and took the high seat with him. It was jolly good to have a lift! I asked in French, "What is this?" pointing to the U. S. A. In English he answered, "That means United States of America." In English I replied, "Oh! does it?" In English he replied, "I am from Chicago. Where are you from?" I tried to imagine that this was Barclay (brother) on an old Liberty truck and the times he must have gone along these same hard French roads.

The lad beside me was not half bad for company; said he had been in France since 1917, was discharged from the army here and does not want to go home, now that the States are "dry." He said he was with some seventy-five U. S. soldiers out beyond the huge cemetery. (Romaine.) He stopped in Ste. Menehold, but told me if I wanted to go further he would gladly take me. I remembered that in Les Islettes lived nurse Evans, an English woman—a Friend—who had been at the "Inauguration" (the opening of the new hospital at Châlons) I remembered, too, that Clermont was only a little way beyond, so I concluded to make the best of my opportunity by going to Clermont en Argonne and go back on the train.

And so I, even I, stood on the same shell-shot hill and looked upon the same valley where B. had so often passed—the place that the Mission people saw daily. Yes, the peasant people were living still in the portable houses made by the Unit workers. But now brave attempts are being made to rebuild. A hospital had been built, new rows of barracks, a hotel-café sort of place, but all around were the remains of the underground homes. Attempts were being made to rebuild the little chapel. Americans can never know what these people suffered. It was good to see happy children at play, but it was saddening to witness the pathos of the few quiet old folks. I thought of Ruth and Ray Hoffman and wondered if this was the very place where there was once a Quaker meeting (at which their marriage was solemnized).

I asked how far it is to Grange le Compte. First, however, I went to the station to see if there was a later train for Châlons. The man sized me up as English and told me there would be a train one hour later (than the one contemplated) and made clear the time of its departure on his red fingers. It was a pleasant ride to Grange, although I had to ask the way once or twice. I knew there would be no Americans there, so I stopped at a house where a *méchant chien* (savage dog) roared at me and a rosy French mother silenced him. "Where is Grange le Comte?" "This is it," she answered, "and yonder houses beyond the barnyard." I looked. Yes, there was the old railroad siding, now only a stony roadbed. The lady seemed socially inclined, and I asked her if she had lived here long. She said, "Yes, I was here when all the good English and Americans were. I remember Balderston and nurse Holmes." Said she was "bid and strong and helped the men work." She showed me a shanty which had been a shelter for some of our fellows but is now a pig-pen. I thought of "Old Jerry" (the Automobile on car-wheels for service on the



railroad) as the noise of a tractor plowing the rough soil attracted my attention.

As I rode back to Clermont I had to bump myself to keep believing that it was I, seeing these places. Being weary, I went to the station in good time and asked for a ticket to Châlons. The man looked at me! Why, that train had gone, the next would be six o'clock next morning. I raved the best I could in French and the man knew he had told me wrong. He tried to console me by saying there was an English family in Clermont who would give me a room for the night. Never! I *must* get home that night. Mlle. Merle would never forgive me! I found the barracks of P. W. I did not know him, but I knew he had an auto. He remembered B. He talked very slowly; he was very sorry, but he could not possibly do anything for me, his auto was being repaired.

It was eight o'clock p. m. All telephone and telegraph service was closed for the day. I *would* get home that night! so started down the hill towards Les Islettes, praying that a camion would pass me. I would ask! But nothing passed me. I asked a kiddie where nurse Evans lived, and she showed me the house. But the lady was out. I calculated fast just then. There was still a bare chance of some vehicle passing if I stayed on the high road, so I went back and stopped on a bridge and waited. As I sat thinking, a veil and grey dress came speeding down the road and nurse Evans found me. "Now these go over there, my dear, and lie down on the grass till I come back," she said. "I have another call to make and then we will go home."

And so I came to Nurse Evans' two-room château, and to the best cup of tea! Forever and henceforth I am sold to English tea! She was all sympathy and cheer and hospitality. She knew the Missionites, past, present and to come. She called me at four a. m. I dressed and drank her delicious coffee and departed deeply grateful. The train took two hours—stopping and backing and waiting—before it reached Châlons. Mlle. Merle stood at the door to receive me like a prodigal. I told my story. She was not angry. She only said, "I guess you know I did not sleep last night."

THE Young Friends' Committee met at Westtown during the week-end of Tenth Month 14th and 15th. Two large questions occupied us. The most important was the question of a possible Visitor Helper in Japan. Such a person is not only of much use in the field but when he or she returns after a year of service a stronger link is welded between those at home and those who are still away.

The other question under discussion was the work of the committee for the coming year. There has been some rearrangement of the sub-committees—the International Committee succeeding to and enlarging the work of the Mission Committee, and the Extension Committee following the Field Committee.

We appreciated the presence and helpful interest of the Westtown members of the Young Friends' Committee.

The next meeting of the Committee will be on Sixth-day, Twelfth Month 1st.

END OF THE YOUNG FRIENDS' NUMBER.

## En Route to Germany.

[Most of our readers know through former issues of THE FRIEND or otherwise of the sailing of our friends Alfred, Eleanor and Philip Garrett and Agnes L. Tierney. A few days since the following letter addressed to THE FRIEND and "intended for all their friends" was received. We gladly give it place the first opportunity.—Eds.]

S. S. *Resolute*,  
Tenth Month 24, 1922.

DEAR FRIENDS:—

We are expecting to reach Plymouth at six to-morrow morning. The day is fine and we are on even keel after several days of rather severe forward pitching which laid low numbers of our fellow passengers. Our little party seems to take to the sea very kindly.

This is the most luxuriously fitted up boat we have ever voyaged on. If it wasn't for the jar and motion we should think we were in a New York or Philadelphia first-class hotel. The season of the year makes it possible to enjoy these comforts at very reasonable rates. Only eighty-six first cabin passengers and still fewer in second cabin. We feel almost as though we had a private yacht. We are told that half the original first cabin list withdrew on account of the enforcement of the prohibition law. It is a relief not to be surrounded by flowing bowls and imbibing bipeds, although we probably all present the appearance of evil with our glasses of lemonade or ginger ale.

Amy Winslow and Gretta Smith, two fine young Friends from Indianapolis, are en route to relief work in Vienna.

Young Harriman, the President of this steamship line, with his wife, is on board. He is very youthful in appearance—scarcely thirty I should think, with a refined, sensitive face. A slight stoop and a withdrawing air gives one the impression that he shrinks from the notice he attracts everywhere. Their names do not appear on the passenger list.

The second day out we were enlivened by the appearance of a flock of land birds that had evidently been swept out to sea by a storm. They were so exhausted that they had lost all sense of fear. Fancy a hermit thrush hopping along the rail and onto our steamer chairs and a dozen little golden crowned

kinglets, the most exquisite and smallest of our birds except the humming bird, nesting in our hands for a little warmth and rest. There were also juncos, a white-throated sparrow and another that we thought a field sparrow. The sailors and passengers caught numbers of the birds and put them in the conservatory. Two little kinglets met in a gardenia tree in the rotunda and such a rapturous reunion as it was. They billed and twittered and cuddled up to each other all the evening. But alas! the kinglets couldn't be fed for they must have insects and when morning came five lonely little inanimate forms were laid out on a conservatory shelf. The scene was so affecting to Alfred Garrett that he wrote a story about them. At least twenty-five other birds are still alive, including the hermit thrush, a phalarope which fell exhausted on the deck the next evening, and a stormy petrel which seemed paralyzed for a time. If they are set free in England what will become of the poor lonely hermit with no mate or companions?—a hermit indeed! Will the English robins and larks be kind to their American cousins?

Most of the names on the passenger list are foreign so our interesting relations began at once. From Germantown, however, are the Klauders, wife and daughter of Charles Z. Klauder, the architect, very charming and interesting people. We soon made the acquaintance of Madame Bimislana Lamprecht-de Petchenko, a Russian lady whose first husband, the famous scientist Boris de Petchenko, was killed by the Russian revolutionists in 1918. She afterwards married a German manufacturer named Lamprecht, who was educated in Warsaw and loves the Russian people. Madame is now living in Berlin and has been so moved by the sufferings of the Russian refugees of whom there are 500,000 starving in Berlin that she has been to America to enlist sympathy for the children, of whom there are 50,000, mostly without homes or food or opportunity for education. She obtained Secretary Hoover's interest and sympathy and has formed a strong committee in New York. She now returns to Berlin to get statistics and particulars to send back to Hoover and to her committee.

One evening as Madame Petchenko, the Klauders, the Krempps (an Alsatian with an extraordinarily beautiful

American wife) and we four were gathered about a table in the "Winter Garden," Madame proposed that we should form ourselves into an auxiliary committee to present her cause on shipboard. We did this, and subject to the Captain's approval, arranged for an entertainment to bring the passengers together. The Captain proved to be most sympathetic. He arranged a meeting between young Harriman and Madame. She looked upon this as a direct intervention of Providence, for she had tried in vain to see him in New York. He entered most heartily into her proposals and assured her he would gladly serve on her New York committee.

With all-inclusive and cordial intention we asked if the second cabin passengers could be invited to our entertainment. The Captain said that he could not give permission, but that he would ask President Harriman. It was heartily given, so personal invitations were issued to them and also to those in first cabin and some of their talent invited to contribute to the program. We are much grieved that our first essay in democracy should have resulted in a revolution! Our motives were impugned, condescension for the low purpose of money-getting was suspected, and excited and angry German gutturals filled some of the native Americans with wonder and alarm. Attempts at peace-making seemed at first successful, but secondary revolutions occurred which resulted in a group of them failing to live up to their agreement and less than a dozen of the passengers appearing on our decks. Among them was a dear old Catholic Padre from Bavaria. He is returning from America where he has been trying to get money for an orphanage near Munich. His self-sacrifice and deeply spiritual nature are apparent to all. To be so sweetened and deepened by contact with suffering is a witness to the keeping power of the Spirit.

Alfred Garrett made the introductory remarks at the entertainment and then Madame Petchenko gave an eloquent and moving address in German which nearly everybody could follow. Without any direct appeal for money \$328 were contributed at once. One man promises to build a school for the children.

On Seventh-day evening as our committee was breaking up, I suggested that we should have a Friends' Meeting the next day as there were to be no regular religious services. It was cordially approved. In the morning Alfred Garrett saw the Chief Steward. He responded very cordially to the idea. I am sorry to say that we didn't have faith enough to post a notice of the meeting, but we spoke to a few about it. We were amused when we went to the "red room" to find the chairs drawn up in rows fronting a table arranged like a pulpit, draped with the American flag and with a Bible lying upon it. Eighteen people gathered in a quiet corner. Among them was Captain Dempfer who is to be an associate of our younger Captain when he takes the *Resolute* around the world starting in First Month.

Alfred Garrett explained clearly the nature of a Friends' meeting. After a time of silence I spoke on the necessity for a spiritual interpretation of the facts of science and a spiritual use of the material resources of the world if life is to become at all endurable for the majority of people; a beautiful prayer was offered by another for recognition of the Divine spark in every human soul and for the abolition of racial and national antagonisms. Alfred Garrett read a few verses from Acts—"He hath made of one blood all peoples, etc." After a considerable period of silence the meeting for worship closed and then Madame Petchenko gave a little account of her work and mission to America. We felt an enveloping atmosphere of understanding, sympathy and devotion in our little meeting and received fresh courage to pursue, though faint.

There is on board a group of cultivated people of German parentage whose home is Milwaukee. I had some pleasant conversation with them last evening. They had kept aloof, but finding we were Quakers they made it easy for me to talk with them. They are going to Berlin to help relieve the distress of their suffering relatives. A young Viennese professor in a college at Charlottenburg had joined their group.

He has found a position in some great heating and lighting firm in New York and is returning to bring his family back with him. He deplors the exodus of the scientists and learned men from Germany, but says they must live. The group was agreed in the belief that the present generation of babies in Germany will not live to grow up. They are born weaklings with no power to appropriate lime for their bones.

The sympathy and god-speed of our friends followed us to the ship. We are deeply grateful for it all and are going forward with greater faith because of it.

Sincerely yours,

AGNES L. TIERNEY.

## CHILDREN'S CORNER.

TOBIJAH AND THE TUCKER TARHEELS.

MARGARET T. APLEGARTH.

(Continued from page 222.)

On a certain afternoon that began like any other afternoon, you are to picture Queenofsheba down by the brook washing the clothes with a vigorous rub-a-dub-dub. Dash splashed around in the brook making a perfect nuisance of himself, stumbling over boulders; and Quee was being rather stern with him, I fear, when suddenly she stopped in the middle of a sentence and stood there with Dash dangling in midair. For an apparition was approaching! "A ghost!" she trembled. "But are there ever haunts afore sundown?" No, of course not; don't be plumb foolish, Queenofsheba, can't you see it's just a white-robed lady on a whitish horse, riding along up the bed of the brook, looking much relieved to see somebody ahead. Even somebody with a small boy dangling in midair at the end of an arm!

Queenofsheba dropped poor Dash, and stared at this Lady From Far Off, longing to run, but rooted to the spot. All the women she had ever seen wore sunbonnets, yet here was a person with something entirely different—covered with "artificials." Queer; but nice! Then the Lady smiled, and Quee felt the stiffening begin to return to her startled knees. "Is there a house nearby?" the stranger asked.

Quee nodded. (Her tongue was still tucked up close against the roof of her mouth from fear!)

"Then could you show me how to get there, for I've lost my way; and maybe your father could direct me."

"Pappy went to fight the war, and he never come back."

"Oh, I'm so sorry! But your mother—is she home?"

"Yep, mammy's around. Fetch your nag this way." So Quee and the Lady went up the hill to the log cabin. And nothing was ever quite the same again for the Tuckers.

For although the Lady had lost her way and had seemed in a hurry to find it again, she gave one glance at that lonely cabin with a hill sitting in its front yard and another hill sitting in its back yard and no neighbors to be seen for miles, then she sat right down in mammy's wobbly splint-seated chair and started in talking with this backwards mother who probably had had no caller in years. Ma Tucker must have been "saving up" for company, for she simply couldn't get talked out—all about how pappy went to war, how Thusey never quit yelling ("Now what makes her, anyhow?")

At supper time the lady turned to little Boanerges and said, "Now tell me, Boanerges, where did such a peaceful little fellow as you ever get that fierce and war-like name?"

"Pappy fetched it out of the Bible," explained a chorus of small Tuckers, "pappy fetched us all out of the Bible!"

"And then the Bible got losted," Boanerges added with gentle regret.

"Oh, what a pity! And haven't you a Bible now?"

"No," sighed Ma Tucker, "but it wouldn't do us no good if we did have one, since nary a Tucker can read now that pa's all gone. I reckon Bo and Dash ain't never even seen a Bible, nor Methusalem, either."

"Well, *that's* soon remedied," cried the Lady From Far

Off. "Wouldn't one of you like to go out to the saddle bag on my horse and bring me the Bible inside?"

Every little Tucker made such a wild dash for the "Bible nag" that they almost took the log cabin along with them as they squeezed pell-mell through the doorway.

"Ah me!" sighed the Lady to herself, wishing she knew some get-rich-quick way to work wonders in that gloomy house that had no books, and indeed, no anything else to speak of; the queerest furniture you ever saw, with Tuckers sitting around on empty kegs for chairs, and one curious bed in the corner—so lumpy that it looked like snow-crowned peaks of the Alps; and not so very snowy, either, when Thusey was always being ordered to quit her wallowing around on top of it. The Lady couldn't help but wonder *where* she herself should sleep that night; one bed would certainly be popular with ten sleepers claiming it!

When the Book was brought the lady smiled and said, "In the place I come from there are lots of other Bibles, so this one I give to you right now. Yes, for *keeps!* If you like, I'll read you stories from it, shall I?"

They "liked!"

As little thirsty plants drink in the rain, they sat around her, afraid to miss a syllable.

(To be concluded.)

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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J. AUGUSTUS CADWALLADER  
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### THE NEW MESSAGE WORK: A SPIRITUAL SERVICE.

"The withdrawal of the Friends from Germany is a source of deep regret to me. We need them. The state churches are as empty as our hearts, and the longing for a new and intensive contact with the World-Father is, in my opinion, universal.

"We cannot do it alone. We lack the traditions which you have, and which we cannot make up in a moment."

Such words as the above—in this case written from Darmstadt, Germany, when Friends were closing their child-feeding there—express the call which has given rise to the Message Work of the American Friends' Service Committee. In several countries where Friends' service has been carried on, groups of seekers, who had previously found no satisfying religious associations have turned to Friends for new hope and inspiration.

Such groups need the service of the Society of Friends just as much as famine sufferers, and a concern has arisen that they should not appeal in vain. English Friends began work through the Friends' Council for International Service in pre-war days, and now have centres in many parts of Europe. To further the American concern, the Service Committee last year appointed a sub-committee which is known as "Message Committee"—its interest being the spiritual message resultant from Friends' service.

The work of the Message Committee in no sense be regarded as sectarian propaganda. It is an attempt, not to proselyte, but to serve; and divides itself into two main phases.

The first consists in visiting those who are interested in the Friends' message, translating and publishing literature explaining Friends' ideals, and co-operating with English Friends in the work of Friends' centres in Europe. Under a concern for such types of service, Alfred C. and Eleanor Garrett and Agnes L. Tierney—all of whom are members of the Fourth and Arch Streets, Philadelphia, Yearly Meeting—have just sailed to spend the winter in Europe. They will make their headquarters in Germany, but will also visit a number of other countries. Other Friends will probably follow them at a later date.

The second division of the work is that of building upon the foundations of international good-will laid by Friends' service abroad. The Message Committee's activities in this respect include encouraging American teachers who are in sympathy with Friends' ideals to accept positions in Europe, and suggesting that professors who spend their sabbatical year abroad, and also American Friends who are students in foreign universities, locate where they can keep in touch with one of the Friends' centres. Furthering international visits is another aim. Under the latter heading the committee is now making itself responsible for a visit to the United States of Pani Maria Rachel Jagmin, a Polish lady who has been active among the "Friends of Friends" in her country.

In order to carry on its work, the Message Committee is appealing for contributions to the extent of \$500, and also for a special fund with which to finance Pani Jagmin's visit.

A Bulletin (No. 53), dealing with the aims of the work, will be sent upon request. The Committee would appreciate it if all Friends going abroad would concern themselves to make as many contacts as possible with this work; while those interested in any of the opportunities for service suggested above are requested to correspond with the Committee through the office of the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa.

### A CHANCE TO SERVE.

A national campaign is just getting under way to raise funds for the Service Committee's annual budget for European relief work, which has this year been set at a total of \$4,350,000. Murray S. Kenworthy, former chief of the unit in Russia, has been speaking almost daily for the last month and will be doing so for two months to come. His engagements stretch all the way from Boston to Chicago; and in each community, committees are being organized to follow up his work with a definite local campaign. Beulah Hurley and Miriam West, who have also just returned from Russia, will likewise undertake speaking tours.

Committees have been organized in several sections in the East and the Middle West. A Boston Committee consists of more than fifty prominent residents under the chairmanship of Dr. Charles W. Eliot, ex-president of Harvard University. The Committee in Baltimore includes the Governor of the state, the Mayor of the city, the Archbishop of the Catholic Church, several prominent representatives of other denominations, the presidents of Johns Hopkins University and Goucher College and three prominent physicians. In Chicago, Jane Addams is a moving spirit of the work. A nucleus of Friends in Indiana is just preparing to organize that state for campaign purposes, and has set out to raise \$100,000 for the service work. In North and South Dakota, the Governors of the states are appointing committees to collect funds that will be distributed through the Service Committee.

The Committee has faith that every Friends' group will do its part in helping to carry out the year's program; for without the active support of Friends none of the work can go forward. Upon request to 20 S. Twelfth Street, Philadelphia, Pa., suggestions will be sent to any community as to definite ways of co-operating in the service. The program outlined for the year is a big one, but the needs in Europe are bigger yet. Biggest of all is the opportunity for service open to the Society of Friends.

### WHERE SOAP AND TOWELS ARE PRECIOUS.

(Extract from the Diary of a Quaker Worker in Russia.)

The wife of the glazier who put in our double windows for the winter was washing her little daughter when a Quaker worker called the other day. She had a tiny bit of soap she had begged from the wife of our carpenter, who receives a little in his Quaker employee's ration. She said it was the first soap she had used for years. The little girl scarcely recognized the precious, almost priceless *mailo*. When she had finished washing the child she told her to put on her clothes. "But why don't you give her a towel?" the Quaker

worker asked. The glazier's nice wife looked a little pained. "We have none," she answered, "not even a little one—they all went to save us from death last winter." The little girl put on her clothes without drying.

Now there comes to us a man who has two towels to sell, the last two in his household. He is over sixty, but he complains as do so many old people in Russia that he is an "all round orphan." He has no money and he wants to sell these two pieces of textiles to get some. He sits down on the cook's bed in the kitchen, takes off his old hat, and waits till Anna Antonovna is less busy over her preparation of a can of baked beans for lunch. The old fellow remarks that it is cold out and that his wife died not long ago. A sad figure is this wretched old chap with his two soiled towels. Nobody wants to buy them. Nobody seems to care very much whether he lives or not. Certainly nobody but the Quakers will ever feed him, if he is fed at all, throughout the coming winter.

R. W. D.

SHIPMENTS received during week ending Eleventh Month 4, 1922—90 boxes and packages received; 1 from Mennonites, 2 for German relief, 6 anonymous.

Contributions received during week ending Eleventh Month 6, 1922—\$10,373.36.

### FRIENDLY NOTES.

ON Tenth Month 12th, the Numismatic and Antiquarian Society of Philadelphia, under the leadership of J. Henry Scattergood, made an historical pilgrimage to Montgomery, Delaware and Chester Counties. Their first stopping-place was at Merion Meeting-house, built in 1695, and the oldest house of worship in Pennsylvania. It is also unique as being the only meeting-house in all the Society built in the form of a Tau Cross or Cross of St. Anthony. The peg which succeeds the peg on which William Penn once hung his hat, the old horse block, the date stone and other features of the house were pointed out to the visiting Antiquarians by Charles E. Hires, who also distributed a handsome booklet, which he had prepared, with views of the meeting-house and grounds, as a souvenir of the visit. Charles F. Jenkins made a short historical address covering the founding of the meeting, and the Welsh Friends who settled in Merion and adjoining townships. After an interesting visit the Antiquarians proceeded to old St. David's Church, General Anthony Wayne's home, and the scene of the Paoli massacre, completing the excursion with lunch at the home of J. Henry Scattergood.

ANY who have an interest in old meeting-houses should not neglect the quaint and maybe forlorn little house in York, Pa. It is in the heart of the city, occupying a quarter of a square of valuable property. It belongs to Baltimore Yearly Meeting, held at Park Square, as do the other small meetings in the neighborhood of York. A correspondent has sent us the following for insertion, which we were unable to publish at the time of its receipt:

Friends recently held services at the Warrington Meeting-house in northern York County, Pennsylvania, to celebrate the two hundredth anniversary of the opening up of a tract of land in that section in which the first religious meetings west of the Susquehanna River were held, and where the Society of Friends was among the first to establish religious meetings.

In 1722 Sir William Heith, who was then Governor of Pennsylvania, obtained consent from the Indians for the survey of 200 acres west of the Susquehanna which he called Newberry, and the first meeting organized was the one of that name. Six miles west of Newberry Meeting, the Warrington Meeting was established. On a twenty-five-acre tract decided to it by John, Thomas and Richard Penn, a log house of worship was erected. This was supplanted by a stone structure—the one in which the anniversary services were held, and which, together with the one at Newberry, are landmarks in the history of Central Pennsylvania.

The anniversary services were attended by scores of people,

among them many descendants of the founders of Newberry and Warrington Meetings. The official records of those meetings in Warrington Quarterly Meeting are kept by Baltimore Yearly Meeting (Hicksite), of which they are a part.

A BOOK we should read is characterized in a recent book notice or review thus:—

The story of Tom Bryan's rapid career from hosiery warehouse to theological college at Bradford, University at Glasgow, Social Settlement in Walworth, mayoralty of Southwark, lectureship at Woodbrooke and first Wardenship of Fircroft is one of the romances of adult education. Herbert G. Wood and Arthur E. Ball have told the story in a little book published recently by George Allen & Unwin. Among Adult School folk especially this absorbing record should win popularity.

THE National Child Welfare Association is preparing a series of panels for use in public schools to commemorate some great pioneers in important public affairs. Four series of portraits have so far been published. Two "Pioneers of Justice" are William Penn (Justice to weak races) and Susan B. Anthony (Justice to women).

AGAIN referring to the new London Book of Discipline, Part 1, about which too much cannot be said, Ernest E. Taylor, of Malton, England, writes: "At two gatherings of Friends I have attended lately the suggestion has been made that individual Friends or Preparative Meetings might incline to present copies of 'Christian Life, Faith and Thought' to those ministers of religion and local preachers likely to appreciate it. It has been suggested that if such gifts were made, this should be done by hand, so that some verbal statement could be made which would at once interest the recipient in the book.

"I venture to communicate this information in the form of a letter, in case those to whom this new book appeals strongly may incline to do something of this kind either themselves or through their meeting."

WE endorse all that *The Friend* [London], has said in the following. We welcome the visits of the *Friends' Fellowship Papers*. It holds a place all its own and we hope American Friends may swell the list of subscribers. The trouble has, of course, been financial, but the signal of distress hoisted two months ago has brought in so many letters of encouragement that those responsible feel that a further effort must be made for continuance. As to the past, there is a small debt, and with regard to the future, if 700 promptly paid subscriptions could be ensured, ends would almost be met. The number recently to hand is strongly international, representing America, Poland, France, Syria and Germany.

THE Prime Minister, at the Victoria Hotel luncheon recently, before his Methodist audience, did well to recall John Wesley's emphatic pronouncement on the criminality of war. These are his words:

"If, then, all nations, Pagan, Mohammedan, and Christian, do in fact make this their last resort, what further proof do we need of the utter degeneracy of all nations from the plainest principles of reason and virtue? Of the absolute want, both of common sense and common humanity, which runs through the whole race of mankind. . . . And surely all our declarations on the strength of human reason and the eminence of our virtues are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded, they have no place; they are a name, and nothing more."

That fine declaration, added Lloyd George, should be inscribed on the walls of the League of Nations, where they can be read forever.

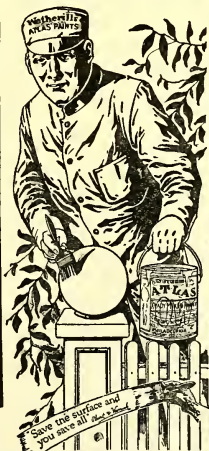
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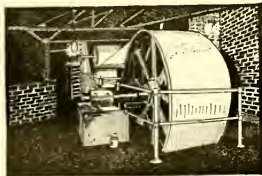
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The Quakers, Their Story and Message, A. Neave Breyshaw	1.00	Courage, T. M. Barrie	.60
Particularly Useful for Study Groups		An inspiring address delivered at St. Andrew's University (1 vol), Fifth Month, 1922	
Hebrew Heroes, R. M. Jones	1.50	Quaker Women, Bradford	1.50
John Woodman's Journal, A. M. Gummers	5.00	We are having increased demand for it	
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## AS OTHERS SEE US.

The question of how far we may give heed to what others say of us, has lately been raised in *The Friend* (London); one writer remarking that he "shudders to hear" complimentary phrases quoted about the Society of Friends, when we must be conscious of our many failures and shortcomings, etc.

Perhaps such expressions will not hurt us so long as we listen to the spirit expressed by the small boy who had just listened to a talk about the work of the American Friends' Service Committee, including some grateful expressions of the German children, who had been having "Quaker feeding."

"How ought such letters to make us feel?" queried the speaker.

"They ought to make us feel that we must *be* as good as these people *think* we are!" promptly answered the eager little boy.

Edward N. Vallandigham has lately written a pleasant book on "Delaware and the Eastern Shore," giving much of interest to the historian, and to the lover of Nature also. It is well illustrated, and presents in both text and picture "Some Aspects of a Peninsula pleasant and well-beloved," as the author says.

The chapter on "Early Churches and Religious Movements" contains this paragraph:—

"The Friends in proportion to their number have exercised a singularly powerful influence on the Peninsula, and they have made the contemptuous term 'Quaker' a title of honor. Their greatest strength was, almost from the first, in and about Wilmington, in which each branch of the Society has a large, plain but seemly meeting-house. Elsewhere in Delaware the sect is weak, but there are little groups of Quakers from end to end of the Peninsula. Perhaps the smallest house of worship in America is the Quaker meeting-house of brick, built at Odessa in 1685, and said to have been a station on the 'underground railroad,' which carried escaped slaves to safety in Canada." (This is now used as a meeting-house by the colored people.) "There is another old Quaker meeting-

house in Talbot, not far from Easton. Wherever the sect is found, its folk stand for what is best in life, private or public.

"The Quakers of the Peninsula have kept the peace through six wars and have tended the sick and wounded in all those conflicts. They have also been a silent example of civil and domestic peace, of thrift, order, cleanliness, to their neighbors, of whatever creed or politics, and their philosophy of life, to which a war-weary world now seeks to give a grudging and qualified assent, shines with quiet light upon the placid face of many a man and woman speaking no longer the 'plain language,' and wearing no longer the badge of drab raiment."

The *American Friend* lately published an interesting article entitled "Down to the Sea in Ships—A Story of Whales and Quakers," by which it appears that an effort has been made to preserve a true history of the business of whaling in a motion picture film. The article states: "If 'tis true the whaling industry made and was made by New Bedford, so is also true the statement that both were made by Quakers. Quaker blood was on many a whale-ship, and many a vessel was owned and officered by leading Quakers. And the annals of the New Bedford of a hundred years ago read like a monthly meeting record."

The author goes on to tell how the revival of interest in whaling has come about, and adds, "Then, too, the Quakers have been before the public so much recently because of their sincere acts of practical Christian love, that interest in any phase of Quakerism is natural."

Some enterprising young men have seized upon this widespread interest, and have expended much thought and time and money in this effort to reproduce the New Bedford of the past. The old whaler *Charles W. Morgan*, manned by a retired captain, who chose his own crew, was sent to the Caribbean Sea, and as whales have become more plentiful of late years, it was not difficult to get some genuine pictures of whaling, as it is shown in action.

The "Quaker Scenes" were made at "the old Apponagansett Meeting-house, half way between Allen's Neck and New Bedford," which was first occupied in 1790. Some people descended from the early Friends who worshipped there took part in the scenes, "which centre around the old-fashioned Quaker wedding."

Did the article end here we might be left with a feeling that precious old things were being handled by those who did not really care for or understand them.

But the writer proceeds, "If you who see the picture feel as I felt as I faced some of those scenes during the camera work, your blood will tingle and your eyes will moisten."

"If we to-day who think we are beyond plain clothes and absolute silence, and must move on with progress and *do something*—work for outward results which we are able to hold in our hands and say, 'We're alive; see what we've done'—if we to-day might only at the same time *be* more genuine in

320  
CIVILS  
COURIER  
P. O. N. O. 2

our spiritual concerns! I do not believe that plain clothes and silence alone produce that, but when you have them all in combination, *there is power.*"

He adds, "I think the head electrician too, knows what I mean. He came to me after the photographing of the silent meeting. His unsolicited remarks were somewhat as follows:

' . . . I have managed electrical equipment for movies all over the world and in every conceivable situation; . . . but I can honestly say I never helped in the filming of any scene that even compared with the profound beauty of that silent meeting.' And his lips quivered as he spoke."

F. T. R.

## The Heart of Quakerism.

(The substance of an address given at Guilford College, North Carolina, nineteenth of Ninth Month, 1922.)

T. Edmund Harvey.

It is not easy to express in words, or even in thoughts, the deepest things of life. There are experiences which our best thoughts can only imperfectly express, and our words fall short of our thoughts. The heart of Quakerism can be described but imperfectly, for it involves an experience which goes beyond words and beyond the thoughts that lie behind words. To understand it we must get in touch with the life behind word and thought of which they are the imperfect and partial expression.

The Master used two ways of teaching men spiritual truths; sometimes it was by sharp, glowing, short sentences, which struck like swords or went home like quivering arrows into the conscience of the hearers; sometimes again it was by embodying His lesson in story form, like the germ within the husk of a seed; men would carry the parable away and not realize until later the life that was in it. As in that day, men to-day need not a worked-out system or philosophy, but rather seed thoughts, that will live and grow with their changing lives.

The greatest teacher of ancient Greece did not claim to impart truth to his disciples; Socrates compared his office to that of a nurse, helping to birth the ideas in his hearers' minds. If we in our day are to help to birth the living thought in the hearts of men, we must find, as each generation must find, a new translation of truth into a language which men can understand. We must not simply be content with the words, or even the thoughts, in which our fathers expressed the truth; for words lose their meaning as the years go by, and thoughts are imperfect and grow old, though the truth behind them remains young. Thus the living heart of Quakerism must find new expression in each succeeding age.

Near the outset of George Fox's public ministry, in the year 1648, occurred a remarkable scene which helps us to realize the message which found expression throughout his life thereafter. He had gone to the great church at Nottingham, and he tells us how he saw the people there "like fallow ground" and the preacher "like a great clod of earth" preaching from the pulpit, words which had no life in them. The preacher had taken as his text 2 Peter i: 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." For once Fox could not wait till the sermon was ended; the truth he saw burned so brightly, so urgent was the message. "The more sure word of prophecy," said the preacher, was the Bible, the book which of all others Fox knew and loved, as but few since his day have done. Leaping up upon his seat in the church, the young man cried: "O no, it is not the Scriptures!" It was, he told them, "the Holy Spirit, by which the holy men of old gave forth the Scriptures." Not the words, not even the thoughts themselves behind them, but the very life from which these thoughts sprang, here was the sure and certain guide. In his own experience George Fox had come to realize that the Divine Spirit that had taught the old prophets was not just speaking to men from far off and from

long ago, but here and now; making the ancient words of the Bible live, and appealing directly to the spirit of each individual. The preacher, with all his learning, was speaking what he knew but at second hand, through the medium of other men's experience. Fox was no scholar, and his explanation of the truth he saw might be imperfect, but his whole soul was aflame with the eternal verity with which he had come into actual contact, the reality of the Divine Presence, here and now, in the midst of human life. The Divine message was bigger even than the Bible. It did not communicate itself alone through the pages of a Sacred book, but came directly to the listening heart of man. Everywhere he saw in men the possibility of this communion, and to this Divine witness present and striving in their hearts he made his constant appeal. "To that of God in you I speak," he would say to his opponents. All his ministry, throughout His strenuous life of toil and hardship, was based on this first-hand experience of the Divine presence and his faith that all might share it who would listen to and follow the leading of the same Divine voice.

George Fox directed his hearers to the light of Christ "which lightens every man coming into the world," the light of Christ within them. In later years men have spoken of this as the doctrine of the Inner Light. Fox and the early Friends, however, were not trying to teach a theological dogma, but to bring men to test for themselves the truth which they shadowed forth by this word-picture of the "universal and saving Light." Sometimes they used other metaphors, and in his later years especially, George Fox was fond of using the beautiful symbol of the Seed of God to describe the Divine presence in human life. In the thought of the Seed, which we find in the Gospel parables, there is conveyed the idea of the new birth of the inner life of the soul, which is like the mysterious change which takes place when the grain is buried in the ground and the outer husks perish and are transformed, while the germ puts out its shoots. It is a metaphor from a life-process, and it conveys, too, the thought of such growth being a function of the spiritual life, just as it is of the natural. As the seed of this new life grew into flower amongst the fellow disciples of George Fox, its expanding life unfolded. It made men realize more fully the implications of Christianity, alike in industrial and in social life. It brought a new spirit into their treatment of human affairs, involving the readjustment of relationships between buyers and sellers, masters and servants. It led to a new vision of the injustice of the established penal system, and in course of time challenged the ancient and deep-rooted institution of slavery. The fellowship of men and women who were brought to share in this experience and in the joy of common worship showed in their relation to each other another aspect of this growing life that held them together. There was no thought at the first of the founding of a new sect; they were all simply "the friends of Truth;" they were naturally the friends of one another; they tried to be friends to all men. Unconsciously they grew into a society, and that society, the Society of Friends.



Quite early in his ministry George Fox was asked to become a captain in the army of the Commonwealth and declined, because he felt that his life was dedicated to a service in which war was no longer possible: he had come under the authority of the Spirit that "takes away the occasion of wars." Little by little the early Quakers came unitedly to the same standpoint. The story of Thomas Lurting, "the fighting Quaker turned peaceable Christian," as his own little book quaintly calls him, illustrates the wonderful way in which this positive ideal of peace grew up naturally and without argument in the lives of these followers of the Light. When a boatswain's mate on one of Blake's man-of-war, Lurting came across two soldiers who had attended some Quaker meetings. When they had gone away, he and one or two fellow sailors gradually came to meet in a quiet spot for worship, absenting themselves from the formal services conducted by the ship's chaplain. They won their way through persecution and hardship to the respect of captain and crew, and were chosen for the most dangerous tasks, as being the most trustworthy men on the ship. Then one day quite suddenly, as he was pointing a gun at a Spanish fort, there came a flash of further insight, as Lurting realized what his action meant. "What would it be," he thought, "if I should kill a man?" He could fight no longer, when he once realized all that it involved. He consulted his friends and fellow worshippers and found that he had not been alone in reaching this conviction, and once more, in spite of danger of death for disobedience, he and his friends were faithful to their conviction. His own simple narrative records how he faced the angry captain, relying only on the unseen Helper who had led him to this new life, how he persevered in after years when carried off repeatedly by the press gang, and how with marvellous courage and wisdom, when the merchantman of which he was mate was captured by Algerine pirates, he was able to recover his vessel and to land his captors, who were now in his power, as freemen in their own country.

The story of Thomas Lurting shows how, in isolation from their fellow believers, a few unlettered men, as they followed faithfully the guidance of the spirit of Christ, came to carry out an ideal of human relationships which is but rarely realized even to-day. Three generations later John Woolman, the humble tailor and farmer of New Jersey, following in apostolic simplicity the same guide, was able to lead the whole Society of Friends of which he was a member, and ultimately a far wider company of men and women, to understand that slavery was incompatible with the very nature of Christianity, and to effect a silent revolution of life which not merely made its abolition inevitable, but pointed the way to the solution of the social and industrial problems with which today our world is burdened. His "plea for the poor" or "A Word of Remembrance and Caution to the Rich," as it is more widely known, sets forth in simple and beautiful language the essential social implications of the Christian faith as perhaps no other writing since his day has done, and as we read the story of his unselfish life, in which he strove increasingly for the attainment of right, socially and personally, and above all to identify himself with the lot of those who suffered hardship and wrong, while he dealt with the wrong-doers themselves as their friend and brother, we feel that his appeal for the way of life which he urged goes far beyond the circumstances of his own age and country. What higher social aim could we frame for ourselves than that of John Woolman? "To turn all that we possess into the channel of universal love becomes the business of our lives!"

(To be concluded.)

#### JOYOUS COURAGE.

I LIKE the man who faces what he must  
With step triumphant and a heart of cheer,  
Who fights the daily battle without fear;  
Sees his hope fail, yet keeps unflinching true  
That God is God; that somehow true and just  
His plans work out for mortals.

#### GEORGE CADBURY.

##### AN APPRECIATION.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

Through the passing away of George Cadbury, at Birmingham, England, the world has lost one of its great men. No one could be in his company for even a short time without becoming aware of his intrinsic greatness, and this grew upon one the more one knew of his character and work.

It is not proposed here to attempt a biographical sketch of George Cadbury, but rather a brief appreciation by one who knew him well and loved him deeply.

Any one trying to describe him would, I think, speak of him first as a great humanitarian. He loved his fellows. He saw the world in terms of men and women and children, as individuals to be known and helped, and if there was one call to which his nature answered more swiftly than another it was to the cry of wronged or suffering children.

Perhaps next should be put his genius for business. He possessed an unerring instinct for the right course and the right moment, and when to this is likened his power of hard toil and concentration, his success in business is not surprising. Combined with his genius for business, or perhaps a part of it, was a power of quick and accurate judgment of character. In this he was rarely at fault.

When wealth came to him he retained his simple tastes, and it would be difficult to find anyone who acted more conscientiously in obedience to the doctrine of stewardship. He gave royally. No one will ever know the extent of his benefactions. They were manifold and far-reaching, not careless or haphazard but the result of careful consideration. Also, their results were watched and reviewed and frequent counsel given to insure application to the best advantage. Extravagance or carelessness in the administration of funds was abhorrent to him.

There was about him a rare thoughtfulness for others. He was quick to discern a need or an embarrassment, and if the person concerned appeared worthy of help he would give it gladly and ungrudgingly, not material help only, but sympathy and understanding advice as well.

Some would describe him as a dreamer, and he certainly dreamed noble dreams for the help of his fellow-men, dreams of a truer application of Christianity, a higher social order, a finer international relationship. But he was much more than a dreamer. He was dowered with the capacity for giving concrete expression to his dreams and in this he was the most practical of men. Once a purpose had been formed nothing was allowed to stand in the way of its realization, difficulties ceased to exist, or existed only to be overcome.

There was about him an extraordinary tenacity of purpose and conviction. It would be almost correct to say that he did not hold but was held by his convictions.

His was a most devout spirit. His whole life and thought were permeated by his faith. In his letters, in conversation, in the midst of business, when meeting some group of visitors interested in social questions, when speaking from a political platform, his faith found expression simply, unostentatiously, as a matter of course.

He was a true Friend, an elder and recorded minister, and few can have done more in recent years for the extension of Quakerism, but he was keenly alive to the shortcomings of the Society and in intimate conversation would often denounce them in no measured terms.

With such gifts it is not surprising that he accomplished much.

To him is mainly due the extraordinary growth of the factory at Bourneville from a small concern to one with world-wide connections employing perhaps 10,000 workers. He was always most careful of the interests of those who worked at the factory and gave much thought and care to schemes for their welfare. Perhaps the enterprise which lay nearest his heart was the founding and extension of the Village and Estate of Bourneville, and the Trust to which he transferred its con-

trol and all his financial interest in it. As is well known this is a Housing and Town Planning experiment to provide good housing conditions for working men. The Estate now consists of over eight hundred acres with three villages. The assets stand at £367,000 and the revenue last year was £12,000. The village has been visited by thousands from all parts of the world and has been a powerful stimulus to Housing and Town Planning reform.

Another very special interest was the Adult School Movement. For fifty years George Cadbury acted as a teacher, and thousands of men passed under his influence during that period. It was largely his experiences in the homes of these men that led to his interest in Housing reform, and when he founded the village of Bourneville, it was of the members of his class that he was specially thinking.

His interest in social and religious work led to the founding of Woodbrooke Settlement, his desire being that those interested in the work of Friends, the Adult School Movement, and other forms of service might there have an opportunity for study, experience and fellowship. Woodbrooke took root and developed, and set an example which led to the establishment by others of kindred institutions until a group of five came into being dealing with preparation for Foreign Mission work, Bible Schools and social service. George Cadbury rejoiced at the union of Christians from many churches to which this led, and when a scheme for federating the institutions was adopted he gave liberally to it. The words, "That they all may be one," was a prayer often upon his lips.

Always interested in politics he used to describe himself as a Radical, and as time went on he became increasingly identified with the Labor Party.

In the interests of fair play and political honesty he entered the newspaper world by the purchase of the *Daily News*. He believed strongly in the influence of the press, and was always most eager that this influence should be thrown on the side of justice, freedom and righteousness at home and abroad.

This is a very imperfect appreciation of a rich and noble character, but perhaps it may serve to give some little idea of its worth. Had George Cadbury been willing to receive them, honors and titles would have been bestowed upon him. He refused, but he lives to-day and will long continue to do so, in the deep love and esteem of all who knew him. Of him it is true in a very special sense, "He rests from his labors and his works do follow him."

JOHN HENRY BARLOW.

ELEVENTH MONTH 14, 1922.

### BOOK REVIEW.

"EUROPEAN DESCRIPTIVE AND THOUGHTFUL VERSE," by MARGARET COPE.

There is always pleasure in coming across literary work which has an intimate touch, that makes one feel that the author is thoroughly familiar with the places described, and also intimate in another sense, revealing the sincere thoughts and emotions of an artistic personality.

The slender volume of poems by Margaret Cope, of Awbury, Germantown, recently published by the John C. Winston Co., is a collection of word pictures of countries well known and loved by the author, with some occasional contemplative verse, as is suggested by the descriptive titles, "Pictures from the Pyrenees;" "Cathedral Reveries;" and "Seven Years After."

Embodied in the work is a prose account of the author's journey from Italy to England after the declaration of war in 1914, which is interesting in itself, and doubly so on account of its historic association.

One would know that these poems, imbued almost every line with a keen sense of the loveliness of the bountiful colors of nature, were written by an artist, accustomed to see the beautiful where many of us would pass it by; and the pictures so drawn bring vivid scenes of the far-off subjects to the mind's eye, as in "The Valley," "Avignon," "Pré St. Didier" and many others.

A different tone pervades those poems written in Switzerland—a horror of and protest against the utter cruelty and seeming needlessness of the war that was then engulfing the world, in contrast with the spirit of peace and restfulness conveyed by the majority of the other poems, and these few composed as the Swiss were mobilizing for defense, will bring back to the reader the sense of astounded incredulity and horror that was everywhere felt when the magnitude of the catastrophe was realized.

Those poems under the heading of "Seven Years After," written in England and Brittany, are full of feeling and very rhythmical—it is perhaps not legitimate to criticize poems in bulk, but these seem to be on a little higher poetic plane than the others. Notably, there is "Ears have they, but they hear not," and "London Chimes," the latter reminding one of some of the musical old London street songs of a couple of centuries ago.

Taken all in all these poems are well worth reading, and owing, too, with many a pretty picture and thoughtful phrase, and many of them expressing the author's deep faith and mystical religion.

Two poems, short, but pregnant with poetic feeling, are quoted in full below.

W. H. H., Jr.

#### A SIMPLE PICTURE.

Sweet patient face! In the Cathedral vast  
Counting thy beads, after thy life of toil!  
Dost thou not hear thy Saviour's voice at last?  
"Thy faith hath made thee whole."

I know not what thy life of toil may be  
On faith confessed! I only see thy face  
Beneath its spotless fluted cap, with eyes upturned,  
Waiting thy Saviour's grace.

#### Bells Chiming.

Go, go in peace, thy soul's release  
Is sure, for thou believest.  
To meek in heart will God impart  
What thou in faith receivest.

Followed by other verses denoting the chiming of the bells, ending with the clock striking the hour of Vespers, "Faith, Hope, Love, Joy, Peace."

#### EVENING—A L'ABBAUE DE ST. JACUT.

Liquid fire, and pearl, and opal,  
Glimmering, shimmering, reaching far  
To the shores across the water  
Where the purple shadows are;  
And the flaming sky above them,  
Stretching wings of gold and gray  
Into heights of pearly azure—  
Far away—ah, far away—  
While the Convent bells are ringing,  
And the little waves are singing  
Round the bay—all round the bay.

BRETAGNE, Ninth Month 30, 1921.

*The Intelligencer* gives the following and every self-respecting religious paper should rejoice that Lansdowne has shown us what some of us should do.

Lansdowne Monthly Meeting has sent a letter to the editors of the leading Philadelphia daily papers protesting against the undue prominence given to unsavory news matter in the reporting of social misdemeanors of persons of this and other States. Such news is not demanded nor desired by the self-respecting and law-abiding readers and is considered by them as undesirable reading for the young and inexperienced members of their families. They urged these editors to use their influence to have their respective papers emphasize not the evil, but the things of good report.

## In the Far East.

William C. Allen.

### BATAVIA.

We were sorry to leave Singapore with all its charm and pleasant hospitality and Christian associations, but were glad to be relieved of one thing when we reached Batavia. We got from under the curse of dealing with money changers. It seems as if every city in the Far East has its own kind of money and, though the traveler may be but a few hours or days in a given locality, he is compelled to exchange his money for that of the last place he visited. It is impossible even with the greatest care to avoid having some little money left over as you go from city to city—you do not come out even. The "shaving" exercised by these local dealers in money is altogether frightful, and much good value disappears in these minor but necessary financial transactions. You exchange one dirty patched-up set of notes for another, and so it goes on indefinitely. "They are robbers!" exclaimed a man the other day, when speaking of the money changers. I do not wonder that they desecrated the temple with their unholly trade in the time of our Lord and that He overturned their tables. In Java we met with stable currency once more.

That reminds me: there is considerable difference in the terms on which we could secure guilders in Java on our letters of credit. Sometimes a Dutch banking institution would offer us 252 guilders for every one hundred dollars of United States money, whereas the International Banking Corporation at the same hour would offer us 258 guilders for a draft of the same amount. It sometimes pays to do a little shopping when purchasing money abroad.

When we reached Java our first great impression was that we had come across a different variety of mosquitoes, to say nothing of an infinite variety of hitherto unknown tongues. Of what use are mosquitoes, anyhow? How unfortunate was that unhappy incident of the Tower of Babel! How often have mosquitoes and linguistic differences induced sulphurous explosions from travelers who are otherwise guileless and desire to do well! Probably God forgives them more than they realize.

Batavia is about three hundred years old and has some 200,000 inhabitants. It lies in the lowlands close to the sea. The old town is one of winding streets, ditch-like waterways, quaint old houses and architecturally carries the appearance of a Dutch city. Here are the wholesale commercial establishments and the great banks. A few modern buildings accommodate some of these big concerns. In other cases the old homes of wealthy residents have been modernized for business purposes. When you go to make a business call it is quite likely that you ascend an antique staircase with a handsome balustrade and back in loft-like rooms discover the offices which you seek.

The new city of Batavia is known as Weltevreden. It is totally different in appearance. It is the fashionable shopping district. Here are the foreign hotels and residences. From its wider thoroughfares radiate the leafy-shaded streets flanked on either side by stone walls and pleasant-looking old houses with pretty gardens and grand old trees. This part of Batavia is not as beautiful as Honolulu or Pasadena, but I like the big generous rooms of these ancient houses with their tiled floors and high ceilings and broad doors permitting an uninterrupted sweep of the tropical breeze through the whole house. How cramped and close and chopped-up seem the California bungalows in comparison. Those nifty Dutchmen knew how to build very comfortable homes near the Equator.

The old and new towns are about three miles apart, and are connected by a long street, in the midst of which is "The River," which in reality looks just like a broad canal in steady

old Holland, but which offers sights never seen in that delightful country. "The River" is a straight but filthy stream enclosed between thick stone walls with steps leading down to the water at intervals. At these openings all day long are seen the Javanese, Malays and Chinese washing themselves or their clothes,—if you can say that they "wash" in such atrocious fluid—adroitly stripping themselves and their children with a fair degree of modesty in the heart and the life of the city. We had a faint apprehension that our own laundering was done under such conditions, but never dared to make an investigation. I do not overlook the comical little tram-trains that operate between Batavia and Weltevreden. They are pulled by square-shaped little engines propelled by compressed steam. The steam is pumped into the boilers at the end of the line, and if it holds out, as it generally does, you reach your destination. If the steam gives out, you are for the moment "gone!"

In Batavia we had our first introduction to a typical Javanese hotel, the Hotel des Indes. The Dutch diet we had from Singapore on the Dutch ship—its heavy food with meats and fried done-overs and little else—were forgotten when we met with the generous supply of fruits and vegetables in this excellent hostelry. All the hotels of Java, if the traveler is going to be comfortable, are very expensive, but are very efficiently conducted. The Hotel des Indes, like others, consisted of a large central building, where were the offices, dining-room and exchange, whilst on three sides about one hundred feet from the central building were the bungalow-like one and two-story buildings where were the rooms for the guests. Our apartments were two large rooms with very high ceilings and great windows and slatted doors opening out to lovely porches on both sides so that the air by day and night could be enjoyed by us. The front porch was furnished as a living-room and there we spent much of our time when attending to indoor work or receiving callers. The building was constructed most substantially. The porches had heavy handsome railings which gave a vastly different aspect to our surroundings from what we would be able to acquire even in America where the construction appears to be so much lighter and less enduring in character. Handsome stained glass screens separated the porches belonging to the different apartments. Our outlook was across the few acres of the park in which the hotel was situated and this included a view of some umbrageous trees within one hundred feet of us, among them two great banyan trees fully thirty feet in diameter near the base, with enormous spread of graceful boughs and darkening foliage. Our comforts here were so generous compared with the trying experience we oftentimes have met with since the war that I am glad to tell about them. Java has some splendid hotels.

In Batavia we obtained our first introduction to the church people and missionaries whom we had come to see. It was the beginning of a delightful experience connected with meeting the brethren of whom I hope to tell more later. One of our interesting visits in Batavia was associated with "Children's Day" at one of the places of worship of the American Methodist Mission. The work there is among the Chinese and, as in Java, they speak the Malay language only, the service was conducted in that tongue. The little folks were in high spirits and behaved very well. All were well-dressed and very clean. There were numerous hymns and once more I heard praises sung in a language that was new to me. The childish voices were soft and beautiful, reminding me somewhat of the Polynesian tongue, but the tunes were familiar. Part of the service consisted of recitations in English and Malay by the children. All did well—particularly one

small girl in a very pretty light pink frock. At one period all were given paper crowns and solemnly filed outside and then in an extraordinarily short time gaily marched back and stood in front of the pulpit where they joined in song. Then we addressed them. I like to tell young people in different countries the grand old story of Him who loved the little children and of the many privileges in many lands that are enjoyed by those who have given their fealty to Jesus Christ.

### CHILDREN'S CORNER.

#### TOBIJAH AND THE TUCKER TARHEELS.

MARGARET T. APPELGARTH.

(Concluded from page 237.)

Nobody understood at all why the Lady should gather the little dumb girl into her arms and onto her knees as she kissed her, crying: "Oh, but Beth has the loveliest name of you all, the very loveliest, for wasn't it in Bethlehem where Christ was born?"

A silence fell. At first she thought this was because the Tuckers were impressed. But when she looked into their faces lighted only by the flickering logs upon the fireplace she saw that their expression said as plain as day: "Well, what of it? We're waiting."

"D-don't you know who *Christ is*?" she stammered.

"Nope!" The little Tuckers shook their heads, and Ma Tucker added: "Taint as if I hadn't always *aimed* to tell 'em lots of things, but I been so took up with work and tiredness. Eight kids is plenty. I reckon they knows who God Almighty is, all right, though."

"Oh, yes," added the Tuckers, God Almighty they knew. He was where you went when you died good. But when they heard the whole story of Bethlehem they agreed it was by far the dearest name of all, and smothering their yawns, they begged eagerly to sit up all night and hear some more—for wasn't this their only chance in a lifetime to catch up with news? But it was far too late already; so Tobijah dragged from underneath the bed another mattress on which all the boys lay down, while the others slept sideways, like sardines, upon the lumpy bed. And because she was the guest, the Lady From Far Off was given the edge nearest the fireplace, furthest from those draughty chinks between the logs.

Next day the lady spent the morning telling the wonders of a school for boys where she longed to have Tobijah come. There he could learn new ways of farming as well as get book-knowledge, and—would they believe it?—but some Christian children from up north had sent money to pay for some boy's schooling one whole year! *some very special boy*, they wrote. And it had dawned on her that *Tobijah* was special! Could they spare him for this chance?

"Such a hub-bub! Solomon was sure that he and 'Bakuk could hoe and plant and harvest. Boanerges also boasted of his powers. Dash volunteered to mind the pigs! So when must Toby start? And how long must Toby stay? And wouldn't it be fine when Toby was a *scholar*! My!

There was no calendar in the cabin, of course, so before she left, the Lady notched the door-jamb with nine nicks. "Each day cross off a nick," she ordered, "and on the ninth morning start for school, Tobijah. I'll be watching for you! Good-bye."

So nothing ever was the same again. For in their endless loneliness she had awakened a new interest. And there was the precious Bible, too! (They kept it wrapped in mammy's patchwork quilt.) Moreover, every morning Tobijah marked off a nick upon the door-jamb till the ninth dawn came. And then solemnly the Tuckers escorted him to the rising of the nearest hill.

"Nary one of you must come farther," he ordered, trying hard to swallow a queer marble in his throat.

Queenofsheba clutched his arm: "Stuff your head jam-full, Toby Tucker! And now I reckon we'd best turn back, for Dash and Thusay have come a right smart piece for babies."

So Tobijah traveled on alone, while the marble in his throat grew boulder-size. And he thought it was a powerful misty morning. But the sun had *never risen* quite so pink or clear; the mist was all in Tobijah's eyes, I fear.

"Hi there!" yelled Queenofsheba from way off, "*Mind— you—care—for—mammy's—shoes!* Save—'em—till—you—gets—there!"

From the far bend of the woods below Tobijah waved obediently. He could not yell on account of the marble that felt like a boulder. But what had struck Quee, anyhow? He hugged the shoes closer under his arm; he reckoned he knew without being told how to be careful of the onliest shoes in the whole Tucker family!

At noon he ate a hunk of bacon and dry bread, then tramped on and on and on till sundown, when he slept in a farmhouse. Dawn saw him off once-more, and toward noon he spotted "it" down in the valley: neat red roofs that covered clean white houses: SCHOOL! Another mile, then he sat down to put on mammy's shoes. They felt too tight! He dusted off his tight homespun breeches and stepping jauntily upon the pebbled driveway, tried to act exactly as if he'd come to school in the valley a dozen times before. But the marble that had spent yesterday in his throat was now bouncing around in his heart, and I don't know what he would have done if his Lady From Far Off had not been *near-to*, watching for him at the window, so that the worst was over before it began. And Tobijah started in school.

### PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

KING GEORGE has again shown his interest in the free churches of Great Britain. When informed of the organization by the Evangelical Free Churches of a movement in support of world peace, he said:

"The king feels it to be pre-eminently the duty of the churches at the present time to declare their faith that the only warfare worth waging is against those evils which have throughout history brought upon the nations the horrors of war.

"His majesty wishes the free churches all success in their high endeavor."

[Signed] STAMFORDHAM.

IN mid-summer the W. C. T. U. of Tuckerton, N. J., were willing to gather a Peace Meeting in the Methodist Church building and invite other denominations. About 100 persons assembled on a very warm night and were addressed by Hannah P. Morris.

As the W. C. T. U. has a Peace Department the members were glad to revive their interest and asked for our literature.

FRANCIS R. TAYLOR spoke Tenth Month 28th, to members of the Women's Club of Reading on Internationalism and World Peace.

On the afternoon of Eleventh Month 14th Harold Evans spoke at the Mercantile Club, Philadelphia, to the Council of Jewish Women on Internationalism and World Peace, and Watson W. Dewees was asked to show our educational Peace slides.

In 1904 the Intercollegiate Peace Association had its inception at Goshen College, following a conference of representatives from Mennonite, Dunkard and Friends' colleges in Ohio and Indiana. During the war the Association did not hold together.

At the Bluffton, Ohio, conference in the Eighth Month so much interest was expressed that the Association has been revived. They are asking the sympathetic support of Philadelphia Friends in their peace work in the colleges.

The Seabury sisters of New Bedford are providing money for oratorical contests. Those interested may be glad to know that the Secretary is Professor Miller of Bluffton College.

## ARMISTICE DAY.

The *Springfield Republican* in its issue of Eleventh Month 23 has an interesting editorial entitled "A Socialist Among the Quakers" with these words:—

"The Quaker contribution to the up-building of well-being throughout the world is gloriously out of proportion to the number of the sect. Having a religion which depends upon the 'inner light'—a type of mysticism—they have translated it into the most practical forms of benevolence."

To many of us looking back upon our splendid inheritance and to the great opportunities which lie before us at the present day, of showing a true spirit of brotherhood and co-operation, it seems as if we have fallen very far short of the splendid tribute paid us in the lines quoted above.

However, it was possible to take a very small part in the peaceful celebration of Armistice Day of the eleventh, joining with the Women's International League, Race Street Friends, and other organizations.

Throughout the city from 12 until 2 o'clock, simultaneous meetings were held at Ninth and Chestnut Streets; Broad and South Streets; Broad and Locust Streets; City Hall courtyard; Broad and Columbia Avenue; Band Stand.

In each place a chairman was in charge and the speakers were sent in automobiles from one meeting to the next.

Among the speakers were Frederick J. Libby, Augustus Cadwallader, Wm. I. Hull, Joseph Morris, Walter Abell, Janet Payne Whitney, Jesse H. Holmes, Ruth Conrow, Wesley Frazier, of Haverford College. American Flags were carried and a banner bearing the words

## ARMISTICE DAY, 1922

The Last War Was Fought to End War  
MAKE PEACE PERMANENT.

There were hundreds of people present at these meetings, and the interest and attention of the men on the streets was encouraging. Now and again you could hear them say, "No, we do not want war," "No, I would not go again." Numbers of the American Legion spoke pleasantly of our un-antagonistic spirit. Much literature was distributed and even they who battled against the noise of street cars and heavy traffic voted that it was well worthwhile.

The central Public Library took our posters for their thirty branches and a list of recommended Peace Books to be posted on their Bulletin Boards. In John Ashhurst, Chief Librarian of the Public Library, we find a very fine spirit of co-operation. He has samples of all our literature in hand and was much

gratified to receive a set of Disarmament posters to file with his thousands of War Posters!

The Y. W. C. A. through its central branch gave us good publicity and the secretary there is interested in Quaker pacifism.

At eight o'clock Strawbridge & Clothier kindly gave Frederick Libby an opportunity to give for ten minutes a talk through their Radio "Can we end war without changing human nature?" As they have a large broadcasting station, this was a much appreciated channel for peace propaganda.

Friends in Bucks County reached twenty-five communities—distributing through the mails large quantities of literature, through newspaper deliveries, at the American Legion parade, and placing upwards of two hundred posters in store windows.

In Moorestown, libraries and public schools were circulated.

In Wilmington again all Friends joined in a public meeting.

Friends' schools of both branches in Philadelphia were sent Commissioner Tigert's Peace Message for the schools and a suggested peace program for secondary schools. The Friends' Colleges and Boarding Schools throughout the country were reached by letters. In Philadelphia the schools in which Good Citizenship classes are held were brought under our committees' work through Maria C. Scattergood's kind aid. In the 22nd ward an interested Friend reached the schools with the Peace message and Oakmont High School through Ruth Conrow had an afternoon peace program.

As THE FRIEND goes to press, reports have reached us of Armistice Day meetings in the Friends' School of Moorestown, and Friends' Select, that Robert Norwood of Overbrook, spoke at Haverford Friends' School, and of a charming Peace Pageant at Westtown.

Haverford College had appropriate exercises. Wm. Dudley Foulke, of Indiana, addressed Swarthmore, and President Park herself spoke to the Bryn Mawr students.

Everywhere we have found the kindest co-operation, all seeming agreed that permanent peace will come in time if we are only faithful in educating the children of this land in truths about other lands, their peoples' ideals, civilization, and in the greatest teaching ever taught on this earth by our Master when He gave us His message!—a message for all time, that all men are brothers.

We have at the present time untold opportunities—only limited by the service and money that Friends are willing to give to this cause.

FLORENCE TRUEBLOOD STEERE.

## A Simple Faith.

[This address was delivered by Senator George Wharton Pepper, Ninth Month 14th, at Monessen, Pa., at a convention of First-day schools and was sent us by a Friend with the request that we publish it.—Eds.]

Sunday Schools teach virtues. Life puts them to the test. Many apt scholars can name the three great theological virtues; but not all of these apt scholars are themselves exponents of Faith, Hope and Love.

To-night I intend to talk briefly about one of these three. I mean Faith. I intend to speak from the point of view of a man in public life. I want to lead you to consider the practical value of Faith as between citizen and citizen, as between group and group and as between nation and nation.

When I speak of practical value I mean just what I say. There is no such thing as a sound theory that will not work. There is no such thing as a virtue that fails to pay large dividends in human happiness. That is what I call "practical."

What do I mean by "Faith?"

I can best answer by relating it to Hope. In this life I cannot see ahead. I do not know what to-morrow will bring forth. I do know what I should like to have happen. My

review of the past satisfies me that my wish may come true and thereupon my wish becomes a hope.

Hope, in other words, is the giving of substance to a wish.

Very well; I have a hope. Suppose I have it so intensely that the thing hoped for becomes a reality to me—that my certainty about the future equals my certainty about the past. When this happens, my hope is suddenly transformed into Faith.

Faith is the giving of substance to things hoped for. Just as a glorified wish is a hope, so intensified hope is Faith.

You remember that St. Paul in the wonderful thirteenth chapter of First Corinthians declares that Love is greater than either Hope or Faith. Why? Because Love is a relation between people, while Hope and Faith are private affairs of my own. Hope and Faith are lonely virtues. Love is a social virtue. As our lives are social lives, Love is the great determining force which should control them. "Faith: Hope: Love: these three. But the greatest of these is Love."

Granted; but Faith is a close second.

If I hope intensely enough that such a thing will happen, you will presently find me acting upon my hope. My conduct

will be in line with my expectation. If the thing is something that I can influence by effort, I shall soon be working to bring it to pass. When we really hoped to join ocean to ocean we discovered that it could be done. We moved the mountains into the sea and made the Panama Canal.

If the thing hoped for is something which I cannot influence by effort, I am driven to exclaim: "Well—God can do it;" and the first thing you know you find me on my knees.

Intensified hope, that is, *Faith*—makes men work and makes men pray.

The hopeless man sticks around and does nothing. The faithless man is always asking, "What's the use?" The hopeful man is always on his toes. The man of faith is a human dynamo in his community.

In the first place, his general attitude toward his fellow-man is one of trust. Observe, I say his "general attitude." I do not mean that it is a good thing to trust the untrustworthy under all circumstances. But I do make two confident assertions: first, that an atmosphere of mutual confidence is the only one in which human happiness can thrive; and, second, that nothing so quickly transforms the untrustworthy as to treat him as one entitled to confidence. Every man who is habitually truthful is a generator of happiness.

Of course, the cynic can make fun of such a philosophy. It is easy to pick out instances in which the other fellow has made you look like a fool. One of O. Henry's most delightful stories tells of two crooks completely disarmed by one who appears to trust them implicitly. They find out too late that the other fellow is only counterfeiting trust in order to get their confidence and then grossly abuse it. But you can afford to let the cynic grin and still keep your faith in your fellow man.

In the second place a group of people characterized by faith is a tremendous power for good. If one group dealing with another will speak out frankly, tell all the facts and run the risk of being deceived by the failure of the other group to do likewise, there is not the slightest doubt that in the long run this policy will abundantly justify itself.

There are plenty of occasions in political life in which you will be told that you cannot afford to speak out, because if you do the other party will either think you are lying or will take advantage of your honesty. Nonsense! In the first place, it is better to be disobedient when telling the truth than to merit disbelief by failing to tell it. In the second place, if you really are truthful, in the end you will be believed; and to make the other fellow believe in you is to render him a great service.

Lately the attention of all of us has been focused upon certain great industrial tragedies—the bituminous strike, the anthracite strike, and the railway strike.

I call these things tragedies because, fundamentally, they are caused by, or prolonged by, lack of confidence. War is, of course, the greatest of tragedies. It is the climax of human distrust. It is the triumph of hate—the antithesis of love. These strikes are industrial wars. The operator group thinks it cannot trust the union. The union group believes it cannot trust the operators. Then comes a dead-lock. In such a situation third party intervention is the normal way out. But here again lack of confidence is manifest. The union will not surrender to any group whatsoever the right to bind it by decisions; it must reserve to itself the right of decision backed by the enormous power of the strike. The operators are reluctant to make any settlement which does not outlaw the strike,—because they fear the power to strike will be abused. Finally, the high-water mark of distrust is reached when it turns out to be impossible for anybody to attempt even mediation between the two groups without being accused or suspected of trying to make political capital out of the discharge of so obvious a duty.

Fellow-men, in the presence of such tragedies as these the proclamation of a Gospel of Faith is surely timely. We must restore confidence between man and man, between group and group, unless America is to become a jangle. The process

may be slow and difficult. It is nothing less than the development of a public opinion so sane and so fair that individuals and groups will feel safe in trusting themselves to it—knowing this, that a public willing to impute good motives and to see the best in every man is a public that cannot do injustice or work an enduring wrong. You and your organization are powerful factors in making public opinion. I call upon you to live by faith; for it is the man of faith who in the last analysis is the just man.

I believe it to be demonstrable that living by faith is the only way to stabilize international conditions. This is not the time or place to enlarge upon this subject. Suffice it to say that the League of Nations is a futile device to keep the world at peace through political action; whereas the way out does not lie along the line of organized coercion but of greater international trust. Most of us do not realize that financial ruin cannot menace one nation without jeopardizing others. Germany has collapsed financially more completely than she collapsed on the battle-field. What will happen if she drags France down with her? What will such a catastrophe mean to Italy? Which of the ten-pins will prove steadfast enough to withstand the shock? I have no suggestions to make in regard to loans and credit, except to say that just as panics may be stopped by a policy of trust between bank and bank, so international chaos may be prevented by a larger measure of faith between nation and nation. And I point out to you that this is one of the ways in which faith justifies itself as a practical virtue; it saves situations which distrust would quickly convert into catastrophes.

Faith, simple Faith, is the thing that I commend to you. Faith in your neighbor. Faith in your public men. Faith in groups whose interest at first seems opposed to your own. Faith in America. Faith in Almighty God.

What more shall I say? For the time would fail me to tell of Gideon and Barak and Samson, and of Jephthah, of David also, and Samuel, and of the prophets.

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

"Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Men and Brethren! America was founded in faith. Americans must live by faith. And you are Americans.

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### THE CALL FROM POLAND.

The following quotation from a recent report of one of the Friends' workers in Holoby, Poland, shows why those who know the extent of the needs in that country are concerned to have the Mission continue work there during the coming winter. The worker writes:

"The industries have shown decidedly during the last two weeks that, after a short time of rather better conditions during the harvesting, the people are beginning to dread the winter.

"One widow in Zajaczowka asked me to 'Please write this week and thank the people who send the money to keep the industries going.' Another tried very hard to persuade me to keep her money towards a horse. I explained that this was impossible, as I could not in any way promise any horses, and suggested that she should put the money on one side herself. 'But,' she said, 'When one is hungry, one just has to buy food for the children if the money is in the house.'"

This woman's final sentence is indicative of the condition

of thousands of Polish peasants. They need food, they need implements for clearing their devastated land, they need horses with which to plow, many of them need even homes to shelter them. The slender means at their command are insufficient to provide for more than a fraction of all these needs. Only as they are aided by their more fortunate brothers in other countries can they survive the hardships which they are now enduring.

In the Vilna district, which the Friends' Mission is entering this winter, there are 40,000 people living in dugouts, trenches and branch shelters. In many of the villages whole families were wiped out last winter by starvation. Into this stricken district, the Friends' Mission plans to bring food for those who are in dire need of it, home industry work by which the women refugees can help to support themselves, horses for plowing, and for hauling timber that will be used in housing reconstruction.

The American Friends' Service Committee has had special difficulty in raising funds for the work in Poland, because of the fact that most of those of Polish descent in America are affiliated with the Roman Catholic Church and are not in sympathy with the inhabitants of Eastern Poland, which was formerly part of Russia, and which comes under the Greek Catholic Church. Others have declined to support the work because of certain policies of the Polish government.

But the peasant sufferers are not responsible for any of these conditions, and they deserve every bit of help which can be sent to them. The very fact that we may disagree with some of the policies of their government is all the more reason why we should endeavor to demonstrate the ideals of service and good-will among them. "Not they that are whole need a physician, but they that are sick." Funds for the work in Poland, contributed now, can render unlimited service in relieving distress and saving life this winter.

#### PENNIES THAT HELPED SAVE LIVES.

Some months ago a little American girl, having heard that Russian children were starving, took her pennies from her bank and gave a dollar to a Quaker relief worker who was just leaving for Russia. She wished it to be used in helping some little Russian girl. The American girl has just received a letter from the Quaker worker, in which he tells how the dollar was used. His letter, in somewhat abridged form, is as follows:—

"DEAR HESTER:

"The dollar which you gave, I put some time ago into the hands of a poor little fatherless Russian girl. At the rate of exchange then current, your dollar brought 4,000,000 roubles, and I can assure you that it did a wonderful lot of good for the little girl and her mother. It was enough to buy 50 pounds of rye flour to make delicious Russian rye bread, or to go a long way in buying warm woolen clothes for the winter. The Russian winters are terribly severe.

"The little girl has given me a note of thanks to you. It was written by her mother; for the girl, although eight years old, cannot read nor write. There has been practically no schooling in Sorochinskoye since the beginning of the famine. I am translating her letter of thanks for you. It is as follows:

"Much respected Miss Hester: I send you great thanks for your kindly help, for which I was very glad. I have gone through the very great famine. I ate various sorts of grass, and bone bread. We collected every bone we could find and pounded and ate it. And now we thank your Mission; it saved us from the famine. Mamma had to care for three children. Two died from starvation; but I somehow was saved.

"ANTONINA IVOROVNA GOVOROVA."

"This little girl Antonina would be glad to hear from you. I myself left America last February for Russia. I saw the famine at its worst, and have helped the Quaker relief workers to distribute some 25,200,000 pounds of food and clothing to the starving. It has been a wonderful work, but the end is

not yet; the famine will be even worse this year if relief is not continued in full measure.

"With sincerest greetings,

"ROBIN LAMPSON."

How many other American children—young or old—have pennies in their banks, and sympathy in their hearts, to send this winter to the children of Russia?

#### ONE MORE USE FOR THE CLOTHING.

In the Totskoye district of the section of Buzuluk Uyezd, covered by the relief operations of the American Friends' Mission, hundreds of bales of clothing are being distributed to peasants who need clothes and can pay nothing for them. This is as it should be. The clothes were sent to Russia chiefly for free distribution. But Nancy Babb has a scheme whereby the clothes are used to great advantage in the industrial work which the Friends are organizing as well as in the equipping of hospitals and Children's Homes in this district.

She is aware of the almost unlimited need for wash-basins, buckets, firewood, plates, bowls, and so on in the institutions of her section. Therefore she has put aside a certain amount of this old clothing to be used in exchanges that will bring her the desired utensils. She knows also the need for bolts of linen and pounds of wool in the embroidery, spinning and weaving industries which the Quakers have organized among the peasants.

So it is something like this. If a peasant who possesses four pounds of wool, six arsheines (fourteen feet) of linen, a bowl, a plate, twenty-five pounds of wood, a good bucket, a large basin, brings any one of these articles to the clothing warehouse of the Quakers, he will receive a man's or a woman's outer coat. Varying quantities of any of the same list of articles will buy him a waist-coat, a pair of shoes, a sweater, a work shirt, a pair of gloves, a sewing-machine needle, a scarf, a hat, and so on.

There are limitations, of course, to what any one family can buy; for the scheme is not meant to be an encouragement to "speculators," but to honest peasants who need clothes and who have something useful to give for them.

R. W. D.

#### A CORRECTION.

We regret an error which crept into our article "A Chance to Serve" last week. It was stated that Dr. Charles W. Eliot was chairman of the Boston committee which is collecting funds for Friends' Service work. Dr. Eliot is a member of the committee, and served as chairman at one of its recent public meetings. The Chairman of the committee itself, however, is Richard C. Cabot, widely known as Professor of Medicine, and as one of Boston's foremost representatives in the medical profession.

SHIPMENTS received during week ending Eleventh Month 11, 1922—41 boxes and packages received; 1 from Mennonites.

Contributions received during week ending Eleventh Month 13, 1922—\$18,988.05.

#### FRIENDLY NEWS NOTES.

PHILADELPHIA QUARTERLY MEETING was held on Seventh-day afternoon, Eleventh Month 4th, after an appreciated social opportunity, fostered by the serving of luncheon. Among the visitors present were John Henry and Mabel Barlow, J. Rowntree Gillett and H. Tregellis Gillett, all of England. They had been fraternal delegates to the recent Five Years' Meeting. We also had with us some members of our own Visitation Committee, including Hannah P. Morris and Max I. Reich.

The impressive theme in the first meeting was to see Jesus as over all; though yet we may not see all things put under Him, yet seeing Him and coming to know Him as the Supreme Power in the world, we can accept much that we do not un-

derstand, and which otherwise would be incomprehensible, and in simple faith hold fast to what may be revealed to us in the assurance that with Him all is well.

The business was proceeded with under a weighty covering, the Divine presence having been implored to meet with us. The session was mostly of a routine character, enlivened, however, by an interesting account given by Esther Morton Smith, of the Committee on Race Relations, of the foundation and growth of the Inter-racial Conferences which have been formed in many of our Southern States, having for their object the securing of exact justice and equal opportunity for all and especially for the Negroes. The counteracting of the malign influence of the growing Ku Klux Klan is another of the objects in view. Many prominent Southern women are taking an active part in these conferences and in the distribution of their literature. Members of our Committee had attended a series of meetings held during the past summer at Blue Ridge, North Carolina, to further this important work.

There is a growing feeling among the members that our Quarterly Meetings have become too formal in character, and that it would be well to devise some means by which more matters of life and importance may be considered in them. The reports of Esther Morton Smith and of her colleague, Sarah J. Kennard, were therefore the more appreciated.

[This brief extract from a letter to Elizabeth W. Garrett of Germantown, though in part repeating what we have already published, will be welcomed by all our readers.—Eds.]

ON BOARD STEAMER *Resolute*,  
of the United American Lines.  
Tenth Month 17, 1922.

This is by far the largest and finest ship I have ever been on—its appointments are marvellous; but as it is not crowded at this time of year, we got everything at reasonable rates. . . . Our deck-chairs and dining-seats were all engaged beforehand and are splendidly placed.

What could be better or more fortunate than every convenience and comfort that we have—it makes me think of the unhappy people we are going to see, and wish we could somehow share the benefits with them; but how little of physical comfort we can bring! It must be more of the comfort of heart and mind that we aim to convey.

Yesterday a young Pole at the Polish Consulate, who said they had no record of the American Friends' Service Committee, and could not admit us to Poland free—when he saw the word "Quaker" on my application, quite altered his attitude. He said the priests and Jews in Poland did not like the Quakers, but all the people liked them, and the boys were "crazy over them"—they taught the boys games and camping.

He had read about the Quakers in the magazines—he asked me what their religion was like; I said it was like [simple] Christianity; that we were called "Friends" and tried to be friends to all men.

He asked if anyone could join the Quakers—I said "yes." "Could Jews join them?" he asked. "Oh, (I replied) they would have to become Christians first; but they could join them."

It was very interesting thus before starting to find how well known the good work of our predecessors has become in far-away Poland, and is reflected back in busy New York. The ship is now just starting to head down the river—we are off! This is to go by pilot.

A. C. GARRETT.

WILLIAM BACON EVANS writes:—

RAS-EL-MIETN, Syria,  
Tenth Month 14, 1922.

At the Three Months' Meeting, held at Ras to-day, the "Joint Epistle" on Peace was read in English and Arabic. A Committee was appointed with power to proceed in the printing in Arabic and distribution of it here, so thou sees

your efforts may bear fruit in distant places. Its spirit was commended. We prosper here.

With good wishes, thy friend,

W. B. E.

ACCORDING to the *Public Ledger* (Philadelphia), "Twelve Quakers are listed among the hundreds who are seeking seats in the next Parliament. Members of the faith are found in only two parties, the Labor and Liberal, seven of them running on the former ticket and five on the latter.

"The Quaker women candidates, two in number, are Lady Barlow, who is contesting as a Liberal the High Peak Derbyshire constituency, and Dr. Ethel Bentham, who is out for one of the London seats as a Laborite."

PHILADELPHIANS as individuals have not been behind others in welcoming to their homes foreign college and university students resident temporarily in our city. The successful experiment made by Baltimore Friends recently along these lines is worthy of imitation.

Through the co-operative effort of the churches in the neighborhood of Johns Hopkins University, Baltimore, Maryland, and the Hopkins Y. M. C. A., a reception for out-of-town Hopkins men was recently held at the Homewood Friends' Meeting House where the idea had started.

Lewis C. Moon, Secretary of the Homewood Meeting, wished the students to know that the Friends' Meeting House with its library is always open to Hopkins men. The ministers representing the various denominations gave short talks, and each one urged the students to join the church of whatever denomination they preferred and participate in its church life. One of the speakers pointed out that American colleges supervise their students' mental but not their moral training, and he thanked those responsible for this meeting for taking an interest in the latter, and told the students that participation in community life, as well as studies, was an important part of their education.

#### NOTICES.

SEARCH THE SCRIPTURES.—Friends are invited to Twelfth Street Meeting-house, on Second-day, Twelfth Month 4th, at 7.15 P.M., by the Bible Association of Friends in America and the First-day School Association.

Program—Bible Study in Our First-day Schools—John T. Emlen; Bible Reading in Our Homes—A Younger Parent; Bible Study for Personal Growth—J. Harvey Borton; Why Study the Bible?—J. Griffith Thomas.

The Peace Committee of Philadelphia is very much pleased to announce that the National Council for the Prevention of War is getting out for Christmas, posters with the picture of Christ of the Andes, and underneath these words:—

"Symbol of Peace between two nations,  
Hope of Peace for All the World."

These posters may be obtained directly from the office in Washington, or from the office of the Peace Committee, 304 Arch Street.

The price of these posters is \$3.00 a hundred. Post cards will be made with the same design and will sell for two for five cents; \$1.50 a hundred.

FLORENCE T. STREER.

MARRIED.—Tenth Month 28, 1922, at Friends' Meeting-house, Twelfth Street near Chestnut, Philadelphia, I. MAURICE STOKES, of Trenton, N. J., and REBECCA E. WICKERSHAM, of West Grove, Pa.

—, Eleventh Month 4, 1922, at Crowell Meeting-house, N. J., DAVID E. COOPER, of Marlton, and ELIZABETH H. WILLS, of Springdale, N. J.

DIED.—On Seventh Month 10, 1922, at Sherwood, N. Y., REBECCA H. OTIS, of Sharon, Mass.; a member of Nantucket Monthly Meeting of Friends.

—, on Eighth Month 31, 1922, at his home at Sherwood, N. Y., STEPHEN G. OTIS; a member of Scipio Monthly Meeting of Friends.

—, on Eleventh Month 9, 1922, at his home, Sturgeon Creek, Manitoba, Canada, BENJAMIN WILLS WOOD, in his eighty-fifth year; a Minister of Winnipeg Monthly Meeting, Manitoba, Canada.



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"THE Light that shines into man's heart is not of man, and must ever be distinguished both from the conscience which it enlightens, and from the natural faculty of reason which, when unsubjected to its holy influences, is, in the things of God, very foolishness."

## NOT TOO DOGMATIC.

I remember reading years ago of Martin Luther's severe attack upon the great Copernicus, but not until within the past fortnight have the exact words come to my notice. Luther said: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. This \_\_\_\_\_ wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still, not the earth."

But why drag to the notice of a twentieth century reader an incident so outworn as this? Simply because, as it seems to me, there is so much idle and worse than idle talk going the rounds of the secular and so-called religious periodicals of to-day that is as false in its teachings as this statement of Martin Luther. Luther we very well know was playing with fire when he called Copernicus to account for his teaching. The one had the broad universe of God spread out before him as the text book he handed to his students, the other the misconstrued and misinterpreted statements of the Bible.

We wonder to-day how two men so desirous of teaching the truth could have held and held so tenaciously to the opposing arguments in this historic case, but they did. Each built up his own school of thought and neither yielded to the ridicule, the threats or the arguments of the other. We are face to face with the same conditions to-day, though the field has shifted and instead of astronomy being the battle-ground between the scientist and the preacher it is biology that has taken its place.

No ground is further from my purpose than to enter upon a tirade concerning the theory of evolution. I have not the

stores of knowledge to draw from, my facts are too hazy and no inclination prompts me to such an attempt. It cannot escape the notice of a thoughtful reader, however, that much is being written to-day in the weekly religious journals attacking this theory, in not a few cases using the weapon of ridicule in the endeavor to establish the desired ends. It is with a feeling of honest concern on the part of very many of our most religiously-minded people that they see this gaining ground among us.

Let us for a moment note the three great steps that have marked the Church's history as related to Infallibility. The Romanists taught and teach an infallible church, the Protestants under Luther and Calvin an infallible Bible; there came a man near the middle of the seventeenth century who made this declaration: "These things (referring to many truths which he felt were wrongly interpreted and falsely expressed by the priests and preachers of his day) I did not see by the help of me, . . . but I saw them in the light of the Lord Jesus Christ, and by His immediate Spirit and power. . . ." He wrote and said much more touching this same profound truth, but it is a safe challenge to offer, that he never recanted one iota of the great statement here made.

George Fox was a diligent reader of the Scriptures, his knowledge of them was broad and his reverence for them profound, but we shall never find the remotest approach to a hint that he exalted them to the place they held in the mind of the Protestant church of his day. I do not believe you will find in the whole catalogue of his writings the remotest hint of Copernicus and things Copernican. Geology had not opened her wonderful store-house and set the preachers the task they attempted and failed in, and as for Darwin and his school of thought, they were in the remote future, undreamed of. But had George Fox met these inquiries, had they been problems of his day, it is difficult to believe that he would have regarded them with any different feeling of concern than he did those violations of astronomical teaching which had so disturbed his fore-runners.

It is a worth-while question to put to yourself—How came the idea of an infallible Bible ever to have gotten the hold on the human mind that it has? There may be two partial explanations for this: one the careless use of the expressions, "The Word and the words of God," which we find crowding the pages of a certain type of church history; the other the declaration we read at the end of Revelation, which many a school boy as well as many a man of mature years has with-out any show of warrant applied to the whole body of the Bible. It is probably not too strong a statement to make that this is the only real evidence ever advanced in support of the infallibility of the Bible.

It has been written by one whose thoughtful presentation of truth has helped many a seeker to a clearer vision:—

"All the writings in the Bible are religious; in them God and His truth are the theme; taken as a whole, they give us more

truth about religion, and better truth, than any other collection of works which has been or can be made. In this sense, therefore, we may call them the book of God, or the word of God. But we have no warrant whatever for saying that God wrote the Book, or that whatever is found in it must be regarded as His utterance. Such an idea is absolutely without foundation, and is indeed irreverent and even blasphemous."

We must not belittle this doctrine of infallibility as something that should be beneath the thought of the twentieth century. I do not know which of the two held the more tenaciously to it, Tom Paine or Charles Spurgeon. One found himself in later life ridiculing it and entertaining the honest thought that he had overthrown what no power will ever overthrow, the other growing, as years advanced, so wedded to the dogma, that George Fox's doctrine pained him, though later, despite the differences in their theology, he became one of Fox's warmest eulogists.

The story of Newton comparing himself with the child gathering pebbles on the seashore is strikingly in place here. The wonderful advances made in the discovery of truth even in a lifetime almost transcend human conception. Yet we must know that this is but finite, which has its limits, while about it and above it is the vast realm of the infinite which only God can measure.

These are the truths we have to deal with when we combat the facts of nature revealed to us through our human intelligence. A popular speaker addressing a large company said not long ago: "The revelations of natural wonders soon to be unfolded to the common gaze will be such as to make the knowledge of the present seem circumscribed by comparison."

One age has read into the Bible narrative a false astronomy; another a geology that will not accord with the records of science and now with a less rancor to be sure than characterized either of the others, our age is confronted with a theory less than a century old that cannot by the rules of the schools be made to tally with the literal rendering of Genesis.

Many a quiet onlooker preserves his soul in perfect calmness for he knows that in due time all truth will be reconciled, for there is but one. He has sympathy with the thought of Tennyson in the lines:—

"There is more faith in honest doubt  
Believe me, than in half your creeds."

He knows that there are truths never intended to be grasped by the intellect, for there are truths that are only spiritually discerned; he has the conviction also that the eye was given for seeing, the ear for hearing and the understanding that man might grasp the truth of God's outward creation. All this knowledge, we know, is progressive, what one generation gains and appropriates becomes the foundation on which the next builds.

The truths of science are established by experiment; we accept them or reject them on the evidence advanced in their support. We come by the truths of history through a different method of search; as a final resort we accept the statements of witnesses, and we may search for these in documents. Religious truth, however, appeals to neither of these methods. It is established by believing it and testing it. It may be miraculous in its nature; we know God taught by miracle, but with Cowper let us learn that sooner or later all who are really taught of God have to believe—

"That all we behold is miracle,  
But seen so duly, all is miracle in vain."

Our day seems to have brought forth an amazing number of what some one has aptly called "amateur theologians." Men whose grasp of scientific facts is far from extensive and who are without the scientific mind and method, yet who honestly believe they are doing God service, in their endeavor to set the youth straight in regard to the statements of Holy Writ.

They cannot be argued down because they accept the one dictum, which is a false one, and they leave the student far more in doubt than they found him.

Surely there is enough infidelity and skepticism abroad, without this band of careless reasoners setting themselves the task which is beyond them. We cannot deny that scientific study has biased many a student and he has turned from his Bible as from something he cannot accept, but we are equally assured that he gains no help from the cautions and pleadings and dogmatic statements of the man of pious intent who applies scientific methods in fields of learning where they should have no place.

But in saying this we have not said our final word. We do not read the Bible as we should. We have the beauty and the importance of this practice impressed upon us by the Church whenever we read the Query on Bible reading, our family life fosters it and our schools make it obligatory, but we fall far short of our ideal and even that ideal is in many cases below what it should be. This is the advice of a Godly man, whose desire to help others in drawing them to a true and a liberal understanding of the foundations of Bible truth has saved many from shipwreck and whose conclusions closely correspond with those of our own Society who in the early days were so definite and clear in their expositions, that I like to class him with them. His advice was: "Read the Book. Consider that here you have the greatest book in the world, the fountain-head of modern literature; remember the past, the souls that have been fed and strengthened on this spiritual food, the deeds that have been done, the lives that have been led, by its inspiration. Hold the Book close, and aim at mastering it. Learn its contents, understand its spirit. Knit it to your life, and shape your life by it. More and more it will convince you that if the dogmas about it are extravagant, they err, not in magnifying it unduly, but only in magnifying it in a mistaken way."

D. H. F.

#### SCIENCE AND RELIGION.

The scientific we shall find inadequate, because by itself the study of nature cannot lead us to the knowledge of a God who answers the questions of the heart and satisfies its craving. Nature shows us law in every nook and cranny of the Universe, but it cannot reveal a God of personal love. Some people think it can, but the real truth is that, like the Roman Catholic in his cult of the Virgin, they read into the goddess or principle they call Nature that which they have unconsciously borrowed from Jesus Christ. To be strictly scientific in the accepted sense of the term, is to be strictly agnostic. Science has its legitimate field and its legitimate methods, although, like the theologian at whom he so often girds, the scientist is not without his prejudices and his narrow dogmatism. He is to be respected when he speaks according to what he knows. His knowledge is at least something more learned by man about God. Unless we are to fall into an ancient fallacy and exclude God from His universe, we must regard every fact of science as a fresh revelation of His creative

activity and power. Nevertheless, scientific knowledge lies on a plane different from that on which the knowledge we seek is to be found. . . . [It] cannot help a man to resist a present temptation or to face death with Christian confidence and hope. Science by itself is, and must always remain, powerless to give us a God who will draw out the tendrils of the human heart towards Himself.

JOHN WILHELM ROWNTREE (1868-1905).

The modern method of enquiry by experiment and inference, by inductive generalization and subsequent verification, has been amazingly fruitful in the better understanding of physical nature. But the very precision of its intellectual processes, and the inevitableness of the garnered results are sometimes urged against it, as tending to cramp or warp the perception of other kinds of truth. It is charged sometimes with leading men to reject or despise other kinds of truth which have not been discovered by the same sort of process, and which can-

not be verified by experiment, weighed in the balance, or analyzed in the test-tube. Doubtless there is some ground for this reflection. In any department of human activity the too-exclusive exercise of any one faculty or set of faculties tends to bring about a one-sided development; and the neglect of any faculty tends to its atrophy. Perhaps the worst that can be said against devotion to the discovery of truth in the physical sciences is that it tends to impose a necessitarian or determinist view of existence. When we find in physics that through all there runs an inescapable relation of cause and effect; that nothing happens except that which follows from antecedent causes; we are apt to conclude—though quite erroneously—that the whole world is ruled by fate, by fixed and determinate necessity, affording no scope for free-will or for the operation of moral forces. Such a view would reduce the universe to a mere mechanism and remove all moral responsibility from man; a view to be sternly repelled.

SILVANUS PHILLIPS THOMPSON (1851-1916).

## The Heart of Quakerism.

(The substance of an address given at Guilford College, North Carolina, nineteenth of Ninth Month, 1922.)

T. Edmund Harvey.

(Concluded from page 243.)

Our thought language is no longer that of George Fox; our problems are in many ways different from those faced by John Woolman. Can we re-express for our own time something of the truths they made so real to the men of their day?

For some of us at least the keyword for the life and thought of today is found in the idea of personality. In the mystery of human personality there is also involved the mystery of God's revelation of himself to man. As we come to discover the Divine worth of human personality, all life takes a deeper meaning; problems international and racial, social and industrial, all are illumined by its light; and that light for us as Christians streams not only through the one tiny eyelet within our own souls, but through the great window of personality of Jesus Christ. Personality is the highest and the most wonderful thing that we know, and the supreme revelation of God comes through it for us in that redeeming life. We need not think of God in human terms, and in human terms we see His self-expression in Christ, reflected in the pages of the Gospel, reflected in the lives and writings of the early disciples, reflected too in some measure in all the lives of his saints, men and women who, despite mistakes and imperfections and countless differences from each other, bear the marks of being members of one family, the family of their Master and Lord, whose outpoured life has touched and transformed them and made them His.

Quakerism does not offer men a philosophy but it is an experimental method by which men and women come to realize together more and more of the meaning of this self-revelation of God, His unique self-revelation in the life and teaching of Jesus, in his sacrifice upon the cross, in his manifestation to men as triumphant over death, and in his presence in the midst of his followers, collectively, as they strive together to do His will, and individually, as they come into touch with the spirit to find assurance of the Divine forgiveness, and power of guidance to go forth to work and to serve their fellows in His name. It is this self-revelation of God in Christ which enables us to hope on, in spite of sin and failure, to believe in the Divine love behind the world's suffering, and in the Divine presence that is beyond death and above it. We believe in a Divine personality, revealed uniquely to men in Jesus Christ, revealed too in His church, not by any fixed forms or institutions, but through the lives of all His true followers, all those who bear His likeness imprinted in their hearts and char-

acters; revealed also in some measure, however dimly, in every human soul, even though the likeness is distorted by ignorance and wrong. There is something within us which responds to the Divine appeal that comes through Jesus Christ and through the lives of His followers. Into the darkest nature penetrates some beam of the Divine light, and it comes there not only as a ray of life but a ray of love, bringing with it the hope of an answering opening of those stubborn shutters of the will which so long have closed the heart to its healing beams. Through the personality of Jesus Christ a constant radiance falls upon our own lives and their problems and upon the lives of our fellow-men. They are seen to be no longer isolated from each other, and linked together not alone by common need and common suffering, or by the common burden of wrongdoing, but by a hope in which all may share, since every heart is open to the same Divine light and capable of a new birth of freedom in response to the Divine quickening.

As the Divine radiance reaches us in a threefold-way, through the personality of Jesus Christ seen in history, in the Bible, in the lives of his followers; through glimpses of truth caught and passed on by hero and prophet, sage and poet, and through the direct message that comes to us as individuals, as we seek the Truth wholeheartedly in thought and act and will, so, too, we have to express in a threefold way the life that has been given to us to share: in the inmost communion of the spirit, where we have intercourse with the unseen Helper: in our relationship to our fellow disciples and our joint worship together; and in our work for and with our fellows in the world without who have not yet come to the same experience.

In this threefold expression of the meaning of the Divine indwelling in the life of man, the Society of Friends, like the great fellowship of the Christian church within which its life consists, has been making since its origin a great experiment in unfolding the implications of the Divine meaning of personality and working them out in daily life. In the individual life, in the life of church fellowship, and in the relations of Christian disciples to human society there must ever be growth, and this is sometimes the still growth of the expanding flower, and sometimes the marvellous adventure of the opening chrysalis or of the bird trying its wings in its first flight. The free fellowship of the Society of Friends and its simple worship affords to both types a special opportunity of development. The basis of silence as the background of worship offers a

training-ground for us to practice the holy experiment of individual communion with God, and gives to the united worship of the church a universal language which needs no learned interpreter. But the Quaker worship is not merely the act of individuals praying together at the same place; it is a united act, in which the worshippers seek to come into fellowship with each other as well as with God, and to meet in His presence as a group of His great family. In that worship all are priests, even though it may not be given to all to speak words of prayer or counsel. This priesthood, in which all fellow-disciples share, knows no distinction of sex or rank; it may be adorned by learning, but it is not conferred by it: its one essential vestment is that of the pure life and dedicated will. The church government of the Society of Friends has been developed on the basis of this universal priesthood and on that of faith in the real presence of the Spirit of Christ among His disciples. For more than two-and-a-half centuries it has thus been possible for men and women, meeting in this spirit, to reach their decisions without taking a single vote, the clerk or moderator who makes the minutes recording what he believes to be the sense of the meeting and submitting his drafts to the meeting for correction and approval before they are adopted. The resultant decision may differ from that which would be arrived at by taking a vote, for a vote may save time but lose everything else that matters. The Quaker method is slower, but it is the way of friendship, the outgrowth of the family spirit.

Similarly, in the relation of the individual member and the fellowship of which he is a part to the wider world without, the Christian ideal of the worth and meaning of human personality must lead to the quickening of conscience with regard to social and industrial evils and in regulating in a brotherly spirit the dealings of race with race and nation with nation. The relationships of friendship which bind to one another the members of a Christian society are a fore-taste of the wider fellowship which must be extended throughout the world, the fellowship which disciples seek when they pray: "Thy kingdom come." The peace which reigns inside any true Christian community is no negative thing, but the outcome of love and mutual trust, finding a place for the life and work of all members. So too, the peace which the Christian must strive for in the world will be no mere negation of war and its evils, but the harmonious and active co-operation of nation with nation, of race with race, of group with group within the nation, in a healthy life of creative energy.

We must have the joint effort, the joint experiment of such a society of friends if this ideal is to be made real to the wider world. But at the back of all we need to have the individual touch with God, without which all religion must fail. The Divine presence at work here and now in our lives is the background of all our hope, as of all that is good in the world and in man.

All life, if we see it aright, is a venture of faith. The great task of upbuilding the City of God, the heavenly commonwealth, upon earth is the Divine adventure to which we are all called. It begins for each in the individual soul. Here the path of prayer is like Jacob's ladder, along which the angels of man's aspiration rise and the angels of God's blessing descend. By the lives and personalities of those who have trod this pathway we may surely judge that it leads to a place where it is good to be, no far off heaven above the clouds, but one very near at hand. For God is here in the midst of his world, in the midst of our lives. His great revelation of Himself in Jesus Christ is no isolated lonely story, enacted far off in a strange land and long ago. The God revealed in Jesus Christ speaks to our hearts still, as we look on the beauty of nature and rejoice in its loveliness and in the life of its children; something answers within us still, as we recall the words of Jesus above the flowers of the field and the birds of the air. We are puzzled by the mystery of life and death, and on a sudden Christ's saying about the sparrows, not one of which falls to the ground without our Father, comes to our mind. We bow before the greater mystery of suffering, we are burdened

by the sense of our own wrongdoing and the world's wrong, and we realize then what it means to us that God reveals Himself to us still through a Christ suffering and dying for men; that wonderful prayer from the cross: "Father, forgive them, for they know not what they do," brings us still the Divine promise of pardon, the revelation of the very heart of God. As we go about our work, the world is no longer a meaningless labyrinth; there are Divine messages written for us in nature, written in the lives of men, and spoken in our own hearts. In the light of Christ's personality we have faith in our fellow-men, we have hope for ourselves. We have not been left in the dark, alone. The very cry of our souls as we seek for truth, for right, for God, is evidence of His presence. The healing light of God which streams into the world through the central personality of Christ, flows too into each human life that will receive it: within reach of us all is the Divine presence; closer than we think, the Divine love. We have still to learn the depth of meaning in the words of the Lord, when He said: "The kingdom of Heaven is within you."

ABINGTON QUARTERLY MEETING gathered at the usual time, 3:30 P. M., Eleventh Month 9, 1922, at Germantown.

More than the usual number of Friends were present at the meeting for worship. We were much favored in hearing from our English Friends, Joseph Rowntree Gillett, and John Henry Barlow.

The business meeting was held as usual in joint session. In the absence of our Clerk, Alfred C. Garrett, Harold Evans was chosen to take his place.

After the calling of the names of the Representatives, reports of the various Committees followed.

A report was read from the Committee on changing the time of holding our Quarterly Meeting. It was decided to hold it at four o'clock instead of three-thirty as heretofore.

Two communications were received from the Select Meeting; first, in regard to holding both sessions of the Meeting for Ministers and Elders of the Yearly Meeting on Seventh-day, thus leaving Third-day morning open for the regular business of the Yearly Meeting.

Second, in regard to holding a joint Conference with Philadelphia Quarterly Meeting on the subject of "The Ministry," if way should open for such a conference.

Esther Morton Smith gave an interesting account of her visit to the South during the summer in the interest of the colored people.

It was our privilege in the evening to hear from our four English Friends of their travels in this country.

E. S. B.

CONCORD QUARTERLY MEETING was held at Media, Pa., on the 13th and 14th inst. The session of Ministers and Elders on the afternoon of the 13th was favored with the company of Joseph Rowntree Gillett, who with his cousin, Dr. Arthur Gillett, has been in attendance at many meetings in the vicinity of Philadelphia the past fortnight. The Meeting confirmed the judgment of Chester Monthly Meeting that a gift in the Ministry had been bestowed upon their member, Roland Evans. The simple method of making this confirmation never seemed more beautiful or impressive to some present than it did on this occasion.

The proposition under consideration that the character of the Meeting of Ministers and Elders be so far changed as to bring the Overseers also into closer official recognition of this meeting was further considered. The conclusion was reached that it would be well for Overseers to meet from time to time with Ministers and Elders, but no plan for an organic union at this time was advanced.

The Quarterly Meeting proper proved to be in some respects a memorable occasion. Several strangers were in attendance, among them J. Rowntree Gillett, and Mary Sibbitt of Wichita, Kansas.

The outstanding message, as at least one reviews the meeting, was the impressive and appealing call to make every prepara-

tion for the testing times of life—the crises, which whether in individual, national or international relations, we shall all have to meet.

Other speakers followed with messages in unity with this and a feeling of true worship possessed the meeting so that the time for closing to not a few could have been postponed.

The business session, convening about 1.45, after lunch, was too much crowded for full satisfaction; the Clerks handled the matters that came before us with dignity and alertness, and by 4.50 were able to announce that all items had received attention. It was decided to hold the session of the Quarterly Meeting of Eleventh Month, 1923, at Westtown School. The subject had received the careful consideration of joint com-

mittees of the Meeting and the School. The most interesting features of the Meeting were two addresses, one by Esther Morton Smith and the other by Anna Cope Evans—both of Germantown Meeting. The former presented in substance the address she gave at Philadelphia and Abington Quarters, the latter, in the interests of the Social Order Committee, stressed the duties of stewardship. As alluded to in the report of another Quarterly Meeting these addresses, full of present-day problems, out-reaching in character rather than introspective and self-centered, seemed to throw out the challenge that our Quarterly Meetings may have a wider service for the membership than has ever characterized them.

D. H. F.

## The League of Nations.

Mary Elkinton Nitobe.

[We have made little comment on the League of Nations in THE FRIEND, but having recently received through one of our "Contributors" a paper written with THE FRIEND in mind, we are glad to give it place. The writer has had exceptional opportunities to gain fair impressions, and what she tells us is but a tithe of the information she could furnish. Her husband, Inazo Nitobe (a member of Baltimore Yearly Meeting) is Secretary of the Japanese delegation and fills a most important place in the Assembly.—Eds.]

Now that the Assembly of the League of Nations has for the third time ended its annual sessions, I must renew my correspondence. There is little time to wield the pen while attending its meetings and the many Commissions which labor with the important subjects on the agenda.

The first Assembly was, naturally, largely devoted to organization and the second to establishing the work of the League of Nations along the channels opening before it. Both were hampered by unlooked-for restrictions—an unhappy fact not yet eliminated or likely to be for some time to come; but this year we have stronger hope. Not only has the third Assembly shown itself on a firmer basis, but the scope of its usefulness has been enlarged and the confidence reposed in the League is unmistakably growing. That this is true, is in great measure due to the quiet and unassuming methods, the exceptional judgment of the Secretary—General Sir Eric Drummond—and to the devoted, able staff he has created in the Secretariat. Both deserve the warmest praise and I am glad to say they have received it, both from the Council and from the Assembly.

As you may know, the Council is the Executive body when the Assembly is not in session; but must make yearly report of its action to the latter, as must the Secretariat of its work. The Assembly comprises fifty-one States-members, and is very jealous of its parliamentary rights. There is a rotation of presidents in the Council and whoever occupies the chair there at the time of the opening of the Assembly becomes temporary president in this body. The election of a president is the first item on the agenda of each annual session, and the vote has no bearing upon the candidates as *individuals*, but only upon the state-membership. Belgium had the vote in 1920 and Monsieur Hymans was the representative chosen. Holland held the honor in 1921 and Monsieur Van Karnebeek was in the chair. The latter you have since known in the United States, and both were very able presidents.

It was thought best that a South American representative should be appointed this year, and the choice fell upon Chili. M. Augustin Edwards had proved his ability as chairman of one of the Commissions (a difficult one) last year and had now the confidence of fellow delegates. He did not fail to confirm their good opinion of his qualifications for this post in the Assembly. There was no unnecessary dallying over the agenda.

It is true that most of the discussion occurs in the Com-

missions and that one usually finds more to interest one there than on the floor of the Assembly. There are six Commissions to which are committed the various items on the agenda. These items are grouped under the following headings:—

I. Legal.

II. Technical Organizations, of which the most important sections are Economics, Finance and Transit and Communications.

III. Disarmament.

IV. Budget of the League, including of course the expenses of the Secretariat.

V. Social and Humanitarian Questions, under which come Health, Opium, Traffic in Women and Children; and to which were referred such urgent and important matters as the Repatriation of Prisoners and, recently, the relief of Refugees in the Near East. In both cases Dr. Nansen was appointed High Commissioner by the Council.

VI. Political—including Mandates and Minorities.

There is also a small Committee appointed to consider the propriety of bringing forward freshly proposed items for the agenda; to decide whether these shall be taken up by the Assembly at a present or a future sitting, if at all, and to which Commission they should be assigned, if consideration is approved.

The delegations are requested to post on the bulletin-board the desire of each and all for representation on any or all of the Commissions, so that there is absolute freedom to take part in the discussion of any question which may concern an individual State. I assure you no delegate need be idle or unheard. Some of the Commissions worked exceedingly hard, and almost superhuman effort was required of the Staff.

Fundamental progress was made in the project for the reduction of armaments, and the next Assembly is looked to as bringing forward a definite and practical plan. All along the experts here have said that Land Disarmament is a problem which must be dealt with and solved by the League of Nations, and the effort was begun in the first Assembly; but it is one of the points at which the League of Nations has been definitely crippled by the non-co-operation of America, in its attempt at reconstruction and not the welfare of mankind.

It is a notable fact, and to some of us a very shameful one, that the United States is the chief culprit in the private manufacture and the non-control of the sale of arms. Sometimes I think Friends must be ignorant of this situation and unaware that the Disarmament Committee of the League of Nations has wrestled with the problem of land disarmament since the autumn of 1920, with its hands tied by the United States. We all rejoice over the achievements of the Washington Conference, but—"Consistency, thou art a jewel!"

Lord Robert Cecil, Dr. Nansen and Professor Gilbert Murray continued to be the leading spirits in the moral force of the Assembly. Lord Robert is always to the fore in ethical and humanitarian questions, and it is he who is most outspoken in

regard to what all feel—the impossibility of any further deferential waiting for the United States to adjust her political hostilities. The League of Nations must go ahead and do the best it can under present limitations, hoping for days of further enlightenment.

Professor Murray's presentation of the report on Intellectual Co-operation was accompanied by one of the most beautiful addresses I have ever heard. He seemed inspired to give us, in his quiet manner and with his exquisite English, a wonderful sermon on conciliation and the true spirit of co-operation. He was rapporteur to the Assembly, for the International Committee on Intellectual Co-operation.

The most stirring events of this Assembly were, first, the Meetings of the Disarmament Commission—in which the British, French and Scandinavian delegates took most active part. Among the last-named, Dr. Lange must be particularly mentioned as a man of ethical ideals and large ability. The crux of the argument lay between Monsieur Jouvenal and Lord Robert, who was finally made rapporteur to the Assembly from this Committee, and who felt a real step forward had been taken in its decisions. Secondly, the prompt action in responding to Dr. Nansen's appeal for help for the refugees in the Near East. Thirdly, the admission of Hungary by unanimous vote, and, fourthly, the laborious efforts of the Council to aid Austria by evolving a financial scheme that it is hoped may enable her to stand upon her own feet once more. The intensity of interest shown by the Assembly and by those who attended its sessions was very striking. All were disappointed that the protocols could not be signed before the Assembly broke up; but the open meeting of the Council was held a few days later and was a memorable occasion. Lord Balfour presented the case, and other members followed, giving the adherence of their countries. He showed, for the first time in our hearing, extreme fatigue. The entire Council was unutterably weary; but one felt alarmed by Balfour's unwonted evidence of his fatigue. They have been under a fearful strain—the men who have devoted themselves to this supreme task, and to the experts of the Secretariat much is due for its achievement.

### BIDDEN TO A FEAST.

Who among us but knows that disinclination to fulfil a dinner engagement, the invitation for which we had accepted gladly? Then the prospect was pleasant. Now the time has come for action and 'tis not so easily done as said. We prefer to remain where we are; to be easy in our old clothes; to drift, instead of squarely facing a new situation; to be ourselves, without disturbing constraints. Our own table is in fact very much to our liking. And so, "Better to bear the ills we have, than fly to others which we know not of."

Ah! but when one has returned from the dinner, rich in a legacy of kindness and new experience, how "worthwhile" it after all was. Even our very clothes and boots retain a "post-nuptial" lustre, and we are glad, truly glad, we went.

So simple a parable scarcely needs paraphrasing. Christ's invitation to COME stands. It is likely we have already accepted. God give us grace to take the further step and help us with the wedding garment.

W. B. EVANS.

### LIFE.

"Life is a gift that the humblest may boast of  
And one that the humblest may well make the most of.  
Get out and live it each hour of the day,  
Wear it and use it as much as you may;  
Don't keep it in niches and corners and grooves,  
You'll find that in service its beauty improves."

—EDGAR A. GUEST.

O, God, in every temple I see people that see Thee, and in every language they praise Thee. (Words of the poet Abdul Fazl, which he wrote at the command of the Emperor Akbar as an inscription for a temple in Kashmir.)

In each man's life there comes a time supreme,  
One day, one night, one morning or one noon,  
One freighted hour, one moment opportune,  
One rift through which sublime fulfillments gleam,  
One space when fate goes tiding with the stream,  
One Once, in balance 'twix Too Late, Too Soon,  
And ready for the passing instant's boon  
To tip in favor the uncertain beam.  
Ah, happy he who, knowing how to wait,  
Knows also how to watch, and work and stand  
On life's broad deck alert, and at the prow  
To seize the passing moment, big with fate,  
From Opportunity's extended hand,  
When the great clock of destiny strikes Now!

### PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

The appeal issued by the two Philadelphia Yearly Meetings to the "Churches of Christ in All Countries" called "Christendom for a Warless World," has been endorsed by London Yearly Meeting, by a number of American Yearly Meetings, and by the Five Years' Meeting.

At the meeting for Sufferings held in London Tenth Month 6th, the Peace Committee reported that in undertaking the distribution of the appeal they "had made an official approach to most of the Churches and religious denominations. They had been greatly helped by the National Free Church Council, which had included 10,000 copies with other communications to their ministers. The appeal had been sent to 362 papers and periodicals and reference to it had appeared in a large number. It had also been sent to a number of prominent writers. It had been inserted in full as an advertisement in the *British Weekly* and the *Challenge*. Three papers published leading articles on it. The *Manchester Guardian* printed the appeal in full. Sympathetic replies had been received from some religious leaders.

"All preparative meetings had been communicated with and supplied with suggestions for following up the distribution. Already forty meetings were known to have taken the matter up. Some 26,000 copies had been distributed so far." (*The Friend*, London.)

Word has also come that English Friends are expecting to finance the printing of 100,000 copies to be distributed throughout England and the Colonies this autumn.

The Philadelphia committee has authorized Alfred C. Garrett and his wife and Agnes L. Tierney to confer with the Council for International Service as to the translation of the appeal and its distribution on the Continent and has written to Carl Heath offering \$500 for this purpose.

In America 20,000 copies have been distributed through the Church Peace Union to a selected list of clergymen of various Christian denominations, and 3000 copies have been sent on request of clergymen and others from our own peace office.

"An account of the letter, with extracts from it, was sent to 350 daily papers and to 30 of the leading religious journals of the country." Copies of the appeal with a covering letter have also been sent to various religious bodies.

The Federal Council of the Churches of Christ in America is prepared to distribute the appeal to some 91,000 clergymen, of whom a list is obtainable, if Friends can raise the funds to cover expenses. Other means of reaching religious bodies and individuals are under consideration.

There has been some sympathetic response from those who have received the letter.

EMMA CADBURY, JR.

THE W. C. T. U. pledged itself at the World Convention this past week to work for the establishment of world peace.

FRIENDS have had a section in the Peace Exhibit of the W. C. T. U. at the Chambers-Wylie Memorial Presbyterian Church, Eleventh Month 11-19th.

FLORENCE T. STEERE.



## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

*Secretary*

WILBUR K. THOMAS, Executive Secretary  
 SYBIL JANE MOORE  
 ANNA B. DUDLEY

*Associate Secretaries*

J. AUGUSTUS CADWALLADER  
 MARION H. LONGSHORE

WILLIAM B. HARVEY J. BARNARD WALTON WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### AUSTRIA 1922-23—POVERTY-STRICKEN.

*Professions.*—The plight of Austria to-day illustrates the fact that war devastation is not limited to the destruction of walls and bridges. Austrian buildings were not shattered by cannon fire; but the nation's economic fabric has been disrupted by the conditions imposed by the treaty of "peace."

How real is the resultant social devastation may be judged from an incident reported by a Friend who visited Vienna last summer. She was out walking with one of her Austrian acquaintances, the wife of a well-known Viennese lawyer. They passed a spot on the sidewalk over which coal had been shot into a cellar window. A few grains of coal-dust remained on the sidewalk, and a woman of the laboring-classes was scraping it up with her hands. On seeing her, the lawyer's wife exclaimed:

"I wish I could do that! We need coal just as much as she does; but we cannot get it in that way. We are forced to suffer in silence."

Due to the depreciation of the krone, which is now quoted at 75,018.75 kronen to the dollar, and to the consequent rise in the cost of living, adequate salaries are practically unknown in Austria, and the salaried classes are for the most part suffering acutely. Doctors, lawyers, professors, lack the means to provide themselves and their families with the common necessities of life. Visitors to Vienna are brought down to reality with a shock when they are shown a "professor-feeding." When university professors are in need of relief feeding, one realizes that the nation is suffering in a way unheard-of in the past.

The permanent reconstruction of Austria, and of Europe, depends upon precisely these trained and thinking classes which are now caught in the grip of national poverty. Unless they can be kept in efficient condition during this trying period, permanent reconstruction will be set back a generation. For this reason it is planned to enlarge the middle-class relief work of the American Friends' Service Committee in Austria. Most of the professions in that country are organized in the form of brotherhoods, and help to those families most in need can be tactfully rendered through such organizations. Funds for this work are urgently needed by the Service Committee, and should be sent to its treasurer, Charles F. Jenkins, at 20 S. Twelfth Street, Philadelphia, Pa.

### THE NEW VILNA DISTRICT IN POLAND.

Members of the Friends' Relief and Reconstruction Mission in Poland have just completed their third visit of investigation to the new district of Vilna, where work is being undertaken this fall and will be continued through the winter.

This district is located about 350 kilometers northeast of Warsaw, along a battle-front more completely devastated, and more difficult to repair, than any met with in France or Belgium. Its remoteness from industrial centres makes the reconstruction slow, while the Polish peasants have not been aided by the rest of the world to nearly the same extent as were the refugees on the western front.

Most of the land in the Vilna district, which has not been cultivated for years, is overgrown by young birch forests, and the mission worker who reports the investigation states:

"I should think it was practically impossible to get the land into order with a one-horse plow and home-made harrows. There is very little land under cultivation. Some has been dug with spades, but in many fields young forests have sprung

up with the potatoes, as the peasants were unable to get rid of the roots. In many instances the peasants have been unable to sow the land which they have tilled. Housing needs are terrible in the extreme. There are 40,000 people in the district without houses, living in dugouts, trenches and branch shelters. One of the investigators writes:

"I have measured dugouts in different places, but they seldom vary in size, three by four yards, and a tall man cannot stand upright without striking his head on the beams. The stove occupies most of the floor space, the heat and constant damp create an atmosphere fetid enough to strangle most people, without the addition of the eleven to fifteen human beings who herd into it with all their possessions, the family cat, a chicken or two and sometimes a pig."

In one township eighty families were entirely without shelter, and this number did not include families living in dugouts or crowded into houses with other families.

An investigator states in regard to one portion of the district: "Two things struck me forcibly—the small number of children and, during the earlier stages of the journey, the fact that the dugouts and shelters were not overcrowded. On inquiry, I was told that the other occupants of the dugouts had died last winter."

Lack of food is acute. In many villages, large numbers died last winter from starvation. Skerelle, for example, possessed 34 families, of which four were completely wiped out. In another village 25 people died of starvation. In the village of Visciczo, the priest said that 20 adults in his church died of starvation last winter, while children's deaths were not counted.

The investigators concluded that the northern part of the Vilna district is a genuine famine area; and that it will be necessary, if life is to be saved, to have some sort of feeding scheme this winter. The workers state that even the richest of the peasants with whom they talked would be fed if they were in the Russian famine zone.

Conditions such as these breed epidemic diseases. Typhus has not yet appeared in epidemic form, but isolated cases are beginning; for instance, 10 teachers out of 350 have it. Refugees are returning slowly from exile in Russia, and their numbers are expected to greatly increase during the late autumn and winter months.

Another great need is that of horses. The population consists almost entirely of peasants whose only means of livelihood is agriculture, and who cannot support themselves unless they have horses to work with. In one township there are 102 families which possess no horses at all.

It is in such a district, then, that the Friends' Mission is opening the new portion of its work for the winter. Its program will consist in providing food rations to those who would otherwise starve, establishing home industry work by which the women can help to support themselves, giving medical relief, and lending horses to the peasants for plowing and for hauling timber that will be used to reconstruct their homes. The difficulties which beset the population of the Vilna district are probably as severe as any which must be encountered in Europe this winter—for in addition to famine, they must face the devastation of the battle-front.

The American Friends' Service Committee will be glad to receive contributions, allocated especially for use in Poland, to help these innocent victims of war and European post-war conditions.

### NO ONE DIED IN ZAVIDNOVKA.

In only one small village in Kuzminovskaya Volost did no one die from the hunger. The reason for this is explained in the following letter of thanks. It happened that this village was in a somewhat better position to resist the famine because it had for ten years owned more land per soul than any of the other villages in this district. Consequently it was just able, by eating over a hundred of its horses, one hundred and twenty of its oxen, in all about four-fifths of its stock, to hold out until

the Quaker food arrived. The letter addressed to Anne Herkner of Grachovka outpost and to the Friends' Mission reads: *Letter of thanks to the Society of Friends from the Village of Zavidovka.*

The village of Zavidovka consists of 240-odd souls. Thanks to the help of the Quakers and the careful supervision of Anna Antonovna who looked after the regular issuance of the pyoks (food rations), all the people remained alive during the hunger period of 1921.

For this benevolent care for all of us who were threatened with death the citizens of Zavidovka send the most heartfelt thanks to the Quakers and their representative Anna Antonovna to whom the village owes its life.

Until the issuance of the Quaker rations we had used up our resources, exchanging even our clothes for bread, and remaining almost naked. We cannot find words to express our feeling of

gratitude to the Society of Friends for the food with which you have fed us and the clothing with which you have clothed us.

All the gratitude expressed above is attested to by the signatures of the literates and the thoughts of the illiterates.

TIMOTHY POPOVA  
DIMITRI CHESBAKO  
IVAN CHIKASNATCH  
IVAN PLATONOVITCH

(Seal of the Soviet)

(And dozens of other citizens of the village).

R. W. D.

SHIPMENTS received during week ending Eleventh Month 18, 1922—111 boxes and packages received; 1 from Mennonites.

Contributions received during week ending Eleventh Month 20, 1922—\$7,744.30.

## A Peace-Day in Washington.

Whenever Friends make expeditions to our Capital City in any representative capacity, it would seem well to make a brief report of such expedition to the Friends whom they represent. We accordingly will present such a report in brief. William B. Harvey and I, representing primarily the Joint Committee of the Philadelphia Yearly Meetings on the Appeal to the Churches, spent the 17th inst. in Washington with the following results:

We had an interview with Chairman Kelly of the House Committee on Appropriations, who has been holding hearings with naval experts in regard to details of the naval appropriation bill. We had heard that a very vigorous "drive" was on foot for a considerable increase in the naval appropriation for the coming year, and requested the opportunity of presenting both the religious and the American point of view in opposition to such increase. The committee-room was filled with officers in their "gold-braid" uniforms and the outlook appeared rather ominous; but our interview with the Chairman of the Committee was quite reassuring. He informed us that the only matters under discussion at present are matters of technical detail, and that there would be no increase in the naval appropriation already agreed upon; that the struggle in Congress last spring and the stand taken by the President and the Director of the Budget had been decisive, and that although the Committee on Appropriations had been at that time unsuccessful in keeping the navy personnel down to 60,000 men and had been obliged to increase the number to 86,000, it was now able to proceed with the policy of standing like a rock against any further increase.

Chairman Kelly gave every evidence of being in very great earnest in speaking of his committee's determination to hold the appropriations at their present point. We, of course, assured him to the best of our ability that the Society of Friends would give such a policy their whole-hearted support, and further that we would most gladly welcome and support any further steps such as those taken at the Washington Conference a year ago in the direction of a far more drastic reduction and limitation of armaments on land and sea and in the air.

A second rumor which we had heard led us to the Washington headquarters of the Boy Scouts of America. This rumor was to the effect that the War Department, in the conference which it has been holding this week with representatives of the Boy Scouts, the High Schools and small colleges, had offered to supply *gratis* tents, guns and other equipment for summer camps conducted by the Scouts, the schools and the colleges, on condition that military training should be made a feature of them. The Master Scout and his assistant both assured us that such a policy would be impossible of realization for two reasons. That, in the first place, the Boy Scouts Association at least was irreconcilably opposed to military training for boys and, secondly, because the War

Department itself was opposed to such a plan both because of its expense and because of its inefficiency from the point of view of warfare. Both the Scouts and the War Department, we were told, were in favor of an adequate physical and mental training of boys so that the alarming deficiency, both physical and mental, which had been revealed by the draft during the recent war, should be overcome. We, of course, were in full sympathy with the desire for a general physical and mental development of our young Americans and expressed our gratification at the information that not only were the Scouts entirely opposed to military training, but that their three leading officials were at that moment engaged in drafting a resolution which would preclude any danger of the introduction of military training into their programmes. We thought it right, however, to remind them that "eternal vigilance is the price of liberty," and that in their dealings with the War Department it would be simply the part of wisdom to keep in mind the truth embodied in the classic saying: "*Timeo Danaos et donos ferentes*" (I fear the Greeks even though they come bearing gifts).

Our third visit was to Dr. John A. Ryan, Director of the Catholic Welfare Society and a representative of that organization on the Executive Board of the National Council for the Prevention of War. Our interview with him was in regard to the distribution of the Appeal to the Churches which our two Philadelphia Yearly Meetings adopted last spring. It was a prolonged interview covering various possible methods of procedure and resulted in a promise to write the following letter which should bring the concern in a concrete way before the Catholic Welfare Board. Dr. Ryan and Dr. Burke, as well as various other members of this influential Catholic organization, are evidently in very great sympathy with the object of our Appeal, and we received the assurance that most careful consideration would be given to it.

WM. I. HULL.

ELEVENTH MONTH 18, 1922.

DR. JOHN A. RYAN,  
Director of the Catholic Welfare Society,  
Washington, D. C.

*Dear Dr. Ryan:*—The chief object of our Appeal to the Churches is to secure their consent to perhaps a more fundamental consideration of the implications of Christianity as regards the question of international peace and war in our time. We do not presume, of course, to ask the churches to adopt our interpretation *per se*; but we do desire to make to them a most heartfelt appeal to consider further the question, perhaps more deeply than they have thus far done.

In these days when the Socialists and laboring men in general, the national Chambers of Commerce, the international women's organizations, and even many statesmen, generals and admirals are striving their utmost to induce the world to

repudiate war as a system and to prevent any further war in the future, it seems peculiarly the responsibility of the Christian church, not merely to participate in such efforts on the part of other organizations, but to take the leadership in such movements and to supply them with the fundamental basis and inspiration of the Christian religion.

Convinced as we are of the sympathy of the great Catholic Church with these efforts in general and appreciating most deeply the noble efforts for peace of the recent and present Pope, we can confidently leave to you a consideration of the following alternatives for advancing the realization of our common desire.

The first method might be the distribution of our Appeal (copies of which we will be glad of course to supply you with) accompanied by a covering letter of your own in which you would state your own point of view. Secondly, our Appeal might be left out of consideration altogether or parts of it incorporated in a new Appeal which you yourselves would originate. Our little Society of Friends, of course, has not the slightest pride of authorship or the least ambition to appear publicly in this movement. Thirdly, the question of whether it would be more effective for you to distribute our or your Appeal through the channels of the regular clergy, or through the agency of such church societies as your own, could of course be answered only by you.

We simply wish to assure you of our heartiest desire to be of any service which you might deem us capable of in connection with this matter. Realizing the magnitude and difficulty of the service which we have asked of you, but praying most fervently for your success in it and in the promotion of the great cause of our time in which we are mutually so deeply interested, we are,

Very sincerely your friends,

WM. B. HARVEY,  
Secretary.

WM. J. HULL,  
Chairman.

The Joint Committee of the Philadelphia Yearly Meetings of the Society of Friends on the Appeal to the Churches.

### CHILDREN'S CORNER.

"FEAR AND I HAVE NOT MET YET."—(*A Secret of Power That Brings a Happy Remembering.*)—She was a quiet, unassertive Englishwoman who would have passed in a crowd for ordinary looking, save that there was an arresting sweetness in her face and voice. Also an undefinable something.

What the latter was I pondered over. Was it intellect? She undoubtedly had a quick intelligence, but that did not name the quality giving her that marked personality. Was it her philosophy, arrived at through years and a certain breadth of experience? No, philosophy did not wholly explain it.

Was it resignation, for the war had brought to her widowhood and impoverishment? No, it was not so subdued as that, for one still saw about her brown eyes traces of the tears shed in secret and knew she could not forget and would not. Well, then, was it pose?

The quiet, unassertive Englishwoman drew and held me. I desired to get at her secret of power. And it was revealed as we stood one evening on a moonlit porch in southern California. The place was near the "roaring town" of Los Angeles, the time the post-war days when something like a reign of terror was intimidating women in the large cities from coast to coast. The hour was waxing late when my visitor spoke of leaving, and I urged her to spend the night, emphasizing that I did not like to have her go through the streets alone in the dark. But she refused, pleading a press of business early the next morning, then added, "Besides, Fear and I have not met yet."

I looked at her, slender, drooping, tired, disciplined, alone; and able to say, in that charming, quiet voice, "Fear and I have not met yet!" I envied her, I marveled at her, I would

not let her go until she had told me something of the secret of her courage.

"Tell me," I cried, "is this courage of yours inborn, or acquired? Fearlessness is the great possession, for women as well as for men, and I would know the way thereto."

She waited a little before answering: "It was my father. I think, that I have to thank for it. When I was a very little girl and showed fear of anything, he would say to me, 'Now, you are not going to meet anything along your way more fearful than yourself. Go look in the glass and see if you are afraid of yourself.' So when I was afraid I would go and look in the glass and think, 'Well, you aren't going to hurt anything you meet, and you must think the same of the ones who meet you.' And gradually I went along unafraid."

"This stood me in good stead once. When back in England on a vacation I was fond of going about on my bicycle for a whole day out-of-doors by myself. Friends told me that it was not quite safe, but I enjoyed it so much I indulged in these outings. One day I started off early with a nice lunch in my box, and pedaled happily all morning. About noon as I was going down-hill I saw, coming down the hill opposite and toward me, a rough looking man—you might say fierce—tramping with his pack on his back. I thought of my friends' warnings, but knew it was better for me to show no fear. So when I got up to the man, whose close appearance was pretty awful, I dismounted and said: 'Good morning. You look hot and tired and as though you had come a long way. I am going to stop here and have my lunch now. Won't you share it with me?'"

"The man looked at me sharply and asked, 'Do you mean it, Miss?'"

"Certainly," I answered. "We can sit here in the shade by the brook and have a rest while we eat."

"I opened the lunch, which had been nicely packed, and shared equally with him. He ate as though he needed the food, and there was much more than I really wanted. We had a good chat and rest afterward, and then I rose to go. As I was ready to mount my wheel, I saw the man had something on his mind and that he wanted to tell me it. At last he said, 'Miss, you have done something more for me this day than give me food, and I can't tell you what you did for yourself. If you hadn't acted the way you did, I don't know what would have happened to you. There I was walking along, lame and hungry and tired and dusty, and saw you coming down the hill on your wheel so fresh and smiling, with your lunch-box and that gold chain and all, and I said to myself, 'It isn't fair, she to have everything and I nothing,' and I was thinking of helping myself. And then you showed no fear at all, but got off and invited me to share the lunch with you. And all the time you were friendly and not at all afraid; you trusted me. I've helped myself to others' things before, but you—you trusted me. It was different. If you had once showed fear I would have put my hands on you. You trusted me. I'm a changed man."

"We shook hands on it, and I rode away. That lesson of my father's stood me in good stead, did it not?'"

A happy remembering, that: "Fear and I have not met yet."—KATHERINE POPE, in *The Christian Herald*.

### FRIENDLY NEWS NOTES.

In a letter from Alfred C. Garrett, dated London, Eleventh Month 3rd, reference is made to his attendance at the Friends' Foreign Literature Commission; he says: "John Woolman's Journal is all translated and only awaits funds to be printed. The workers from Germany who were present pronounce it 'a beautiful translation.' The Committee feel that it is still cheaper to print in Germany than in England. . . . John Woolman ought to be accessible to German inquiries. There is clearly great need for financial backing from the United States. As to Henri Van Etten's 'George Fox,' it is not printed either, but I hope to see the manuscript in Paris and get a chance to read and report. . . . We attended a

most interesting session of the Meeting for Sufferings. There were 150 in attendance. 'Select Yearly Meeting' is merged with it now. Our Minutes were read, and then we made brief presentations of our concern. Neave Brayshaw presented his concern (chiefly for Philadelphia) at considerable length, and was granted a minute, etc. . . ."

At a recent Monthly Meeting of Friends in England, the following minute was adopted. Great satisfaction had been expressed with Dr. Jowett's proposed campaign in the cause of peace through the churches of Christendom:—

"Believing as we do, that it is the duty of the Christian to testify that all war is, and must always be, contrary to the teaching of the Prince of Peace, we shall willingly give our support to the campaign in every possible way. We maintain that, to be successful, this great effort must be based upon love, justice and right. Not only is war a negation of all these, but the 'peace' which put an end to the Great War was based upon hatred, injustice and wrong-doing. For four years since the Armistice we, as a nation, have been indulging in the un-English practice of hitting an enemy when he was down—with disastrous results to ourselves and to the world. Peace will only come from an appeal to that which is best and highest in man. In this campaign the Churches must call the people to love their enemies; to do justly, love mercy and walk humbly with their God. To such an appeal there will be a great response. To such an appeal we will give our earnest support."

In that good book of reminiscences just published, "The Best I Remember," Arthur Porritt, for so long associated with the *Christian World*, says:—

"My own memory occasionally plays me tricks, but it has never let me down so dismally as that of a Quaker gentleman I met occasionally, who knew John Bright intimately, and, as a boy, often went walks with the great Victorian orator. Once as they passed the Crimean monument together John Bright stopped to read the inscription—his own undying words. "The angel of death is hovering over the land; almost I can hear the beating of his wings." John Bright told his young companion how the idea of the beating of the wings came to him through reading the lines of an American poet. But the boy forgot the name of the poet, and has never been able to recall to whom John Bright said he owed his inscription. Could it have been William Cullen Bryant's 'To a Water-fowl?'"

Can any Friend in England or America give any other suggestion than this?

THE NEW BOOK OF DISCIPLINE IN BERLIN.—In a recent letter Joan M. Fry writes:—

"Our Study Circle is of great value to us all, and is slowly growing in size. We are working at a translation of the New Book of Discipline. Ernest Lorenz first makes what seems to me a very good translation, he reads this aloud, and as many of us follow in the English as our books allow. Then comes the most lively discussion, for we are intensely particular to get the right word, and it is delightful to see the eagerness with which we all search, and we are not all by any means of the learned classes. With very few exceptions every one takes some part, and there is much divergence of opinion, much seeking for the real meaning in both English and German, and thereby a very deep appreciation of what is contained in the matter read. But what pleases me most of all is when, after much discussion, we arrive at some solution that satisfies us, and the light that comes over the faces in the circle is a real joy to see."

A GENERAL invitation was issued last spring to an unlimited number of Friends, within specified age limits, to enter a reading contest. A generous selection of courses was permitted and books were loaned. The result of the contest has been recently announced. The first place was awarded to

Robert H. Maris, of Wilmington, Del., the second to Ruth Cawl Dewees, Haverford, Pa., the third to Ruth B. Lippincott, Md. The fact that three States were represented in this list is not indicative that the plan proved to be a popular one. It may, however, somewhat modified, be worthy of another trial.

MACMILLAN Co. announce an early new edition of Violet Hodgkin Holdsworth's "Quaker Saints."

A. KEMP BROWN, but recently returned from a visit to Friends in Denmark and Norway, submitted to his home Meeting for Sufferings an interesting though not stimulating report of the conditions there.

In Copenhagen he had attended the Yearly Meeting and the Friends' Conference, to both of which non-Friends were invited, though he thought the invitations had not been wide enough. In Norway he paid visits in Stavanger and neighborhood, where were many descendants of Friends. He also addressed two meetings on the question of Temperance, but he was too late to go further north. He wondered what was to be the future of the two Yearly Meetings of Denmark and Norway. Can we look to any increase? At present there is a steady decline in membership, due chiefly to emigration, and there were now only sixty-five Friends in Denmark and eighty in Norway. He feared also there was not the same spiritual vigor and earnestness now that there was in the past. Friends there had great need of our help, prayer and sympathy. Union with London Yearly Meeting seemed to be the solution of the problem.

Carl Heath hoped Friends would not take too depressed a view of the situation. He felt there is a vital movement amongst those not actually Friends. Many are keen for the ideas for which the Society stands, and there is a great stirring amongst thoughtful people along lines closely allied to Friends. He believed there was a great work for the Society to do right through the Scandinavian countries.

AMONG those who have been invited by the Editor of the *British Weekly* to express their opinion concerning Dr. Jowett's Peace Appeal recently published in that paper, is Dr. Rufus M. Jones.

In the *British Weekly* for Tenth Month 12th he says:—  
"I am very glad to have the proof of Dr. Jowett's article. I most heartily approve of calling the Church in America to rise up to its plain task and mission at this crisis of human history. The Church has undoubtedly greatly weakened its moral and spiritual leadership by its attitude during the war, but it is not too late for men of clear vision and prophetic spirit to bring the Church back to its right place of genuine spiritual leadership. I shall be glad to join in any movement of this type and to give my heartiest support and strenuous efforts towards such a movement."

JAMES WOODSIDE ROBINSON, the Minister of Cadder Parish, Glasgow, in his new volume of addresses "Sunlit Hopes," refers to the "beautiful Quaker system of introducing strangers to friends in a city or village" by removal certificates. "This is a fine system," he comments, after quoting a typical letter, "and might well be copied by other societies. . . . The Church should be the nursery for true friendship."

#### NOTICE.

A MEETING for worship under the name of Abington Monthly Meeting is appointed to be held in Wilgus Hall, Hatboro, on First-day afternoon, Twelfth Month 3rd, at three o'clock. A cordial invitation to all interested is extended.

DIED.—On Eleventh Month 19, 1922, ELIZABETH SHOEMAKER ALLEN (late of Langhorne); a member of Philadelphia Monthly Meeting of Friends for the Western District.

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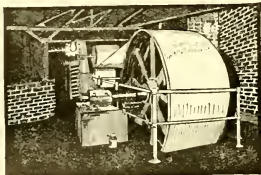
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## SANCTUARY.

Let us put by some hour of every day  
For holy things—whether it be when dawn  
Peers through the window-pane, or when the moon  
Flames like a burnished topaz in the vault,  
Or when the thrush pours in the ear of eve  
Its plaintive melody; some little hour  
Wherein to hold rapt converse with the soul  
From sordidness and self a sanctuary,  
Swept by the winnowing of unseen winds,  
And touched by the White Light Ineffable.

—CLINTON SCOLLARD, in *The Christian Century*.

## THE BARLEY LOAVES.

Those who have attended Friends' meeting through a period of years with school children, will recall how frequently ministers have made use of the text from John vi: 9, in regard to the "five barley loaves and two fishes" that Andrew reported a lad to have brought with him "up into the mountain." The value of a child's small gifts, the artlessness of childhood, the Master's love of children—how the changes have been rung upon these points of view and upon others, until at times it might almost seem that the miracle of feeding was in some special sense a lesson for the young and done on their behalf. In what follows a different claim is made. Even the lad's part in furnishing the loaves and fishes may have more than one lesson for adults, while the lad's presence with the multitude reveals a whole system of education much lost sight of in our day.

First as to the special teaching of the lad's act. He had done the natural thing. The simplicity and foresight of the provision he had made for hunger had, doubtless, been very largely instinctive. His method of doing it, therefore, might very properly have been commended to adults as some solution of the burden, pathetically expressed by the disciples in the words, "but what are these among so many?" Had the purpose of the occasion been other than it was, and had it been no breach of that fine sense of hospitality that our Lord felt, the answer might readily have been, "Had all done as

this lad has, there need not have been a problem of feeding." On other occasions,—more appropriate occasions, the child was set in the midst and adult pre-conceptions and conventions given the instruction and preface so aptly brought home by the living example pointed out by Andrew. The lesson then and always is, "Except ye be as the little child, in simplicity and instinctive trust, ye shall fail even in the highest things of the Kingdom of God."

All this, of course, very wonderfully anticipates the trend of modern psychology and pedagogy. They are setting the child in the midst and saying (how often to deaf ears!) this way—by an understanding of child nature, will be found what parents and teachers need to know, if they are to discharge their obligations of nurture and training. Unspoiled childhood, in its directness, its simplicity, its earnestness, its trustfulness, should be our schoolmaster to hold us to the first principles of a God-possessed life.

A second lesson in the circumstances of the miracle of feeding is closely allied to this above suggested. It is indeed the natural, and so the most certain means of bringing to pass a child development along normal lines. It was, and in measure it still is, very specifically, the Hebrew method of education. Under this practice children are kept very closely with parents. They share their interests, their pleasures, their successes, their reverses. They know the family aims and attainments from very tender years. Here was a multitude following a great prophet up into the mountain. It was a weary journey, it was very advanced teaching the prophet gave, but the children were there. Turn the pages of the Bible and note how often a similar situation recurs. One thus gets a glimmering of what *nurture* really means. One comes to feel the force of an outburst like the following in an impressive article in the *Churchman* by Dr. Samuel S. Drury. "Is it not true that we need, not so much leadership, that vague flamboyant thing, but nourishment, that deep personal instruction which, as it grows, necessitates nobility and a keen charity."

As a matter of fact we are in danger of under-estimating the maturity of childhood. Sooner than many believe, much sooner than some want to believe, the boy reaches the position of understanding the father's interests and occupations and thoughts—the girl comes to a feeling for mother's responsibilities and cares and aspirations. We think they live in another world, we provide special interests for them, special pleasures, special environments. The "beck" of division (let us have Jean Ingelow's wonderful poem, "Divided," in mind) becomes a river. We call across, but our voices will not carry. We have lost the natural hold of the hands that might have trusted us. And so there are those that stand aghast and helpless before an indictment like the following. It is quoted from President Hibben of Princeton—one would hardly charge him with being a sensationalist:

"The modern dress, the modern dance, the modern music and modern manners of to-day, are symptoms that indicat

that somehow in this age we have lost our bearings and that the old values of life, once so highly prized, have been forgotten." We shall not want to think the "old values of life have been forgotten." The failure more likely is in transmitting them by a practical type of home life calculated to make children joyful participants in every interest. As this comes to pass in a family the miracle of feeding on its spiritual side gets repeated in every direction. The broken bread of such

mingled lives, in sacrificing service, feeds the multitude and is multiplied in the feeding. Nor does there come to be that chasm of division between the young and the old which is very much accepted in some quarters as a necessity, and cultivated as an advantage. The family of God—the Kingdom of Heaven, includes in healthful co-operation the whole circle from youth to old age.

TUCKERTON, N. J.

J. HENRY BARTLETT.

## En Route to Germany.

LETTER II.

HOTEL BRITANNIQUE, Paris,  
Eleventh Month 7th.

DEAR FRIENDS:—

We came to Paris last Seventh-day and I must hasten to write our further adventures before memory of them recedes too far into the distance.

The first letter ended the day before we landed at Plymouth. That evening we attended a meeting in the second cabin which was addressed by the fine old Catholic padre in the interests of his orphanages near Munich. All the first cabin was invited, but only three or four besides ourselves went. We were most cordially welcomed and found that the lack of evening clothes had been responsible for the absence of numbers of them from our Russian meeting the evening before. How artificial are the barriers that divide men!

The next morning at 7.15 we boarded the tender outside Plymouth Harbor, and saw our stately home move majestically away. About a dozen of us landed at Plymouth and, although so early, many of the first cabin and most of the second were on deck to wave farewell.

It was a fine October morning and the English coast in the soft autumn sunshine looked wonderfully beautiful. Plymouth Harbor is full of variety and interest. We gave a Quaker salute to Sir Francis Drake who looks out to sea from his commanding position on the Hoe.

We drove down to the old wharf where the *Mayflower* sailed in 1620. A bronze tablet commemorates the event. Near it is another tablet marking the arrival from America of the first trans-Atlantic airship in 1919.

On arriving in London we began to attend meetings with great assiduity, as we were favored to be there for the great week of meetings. First-day meeting at Westminster, a tea-meeting for Henry Hodgkin at the same place, the Foreign Literature Committee, the meeting of the Council for International Service and the Meeting for Sufferings have been of special interest. Our Minutes were read at the last two. There was genuine rejoicing that your Committee was sending out messengers to the fields.

The Meeting for Sufferings opened with a period of worship, during which messages were given and a prayer offered which must have strengthened and encouraged all those present who were going into foreign service. Though poor, yet making others rich with the unsearchable riches, and when we are weak then we are strong, were some of the thoughts developed.

T. Edmund Harvey returned his Minute to America and spoke feelingly of the evidences of increasing unity in American Quakerdom. He had especially appreciated his visit to Barnesville Friends in their Yearly Meeting. The refinement, dignity and weight of these Friends had impressed him deeply, and he longed that they might mingle their influence with the other elements in the Society that are working toward a fundamental unity in diversity.

A. Neave Brayshaw asked for a Minute to visit America to remain through the winter. A. C. G. and I both regretted that one of us had not expressed our sense of the value of such visits to our meetings. We left it each to the other and

so it wasn't done. We tried to convey to A. Neave Brayshaw our full unity with his concern. His teaching gift will be of great value among us.

The cordiality and hospitality of the English Friends made us feel that we were going out with their sanction too, and this feeling gave us a still greater sense of responsibility.

We were renewedly impressed by Carl Heath's ability and the unusual endowments which fit him for the post of Secretary of the Council for International Service.

On Seventh-day last we came to Paris and to this hotel, which is so memorable as the headquarters of the reconstruction workers. Here is now the Quaker Embassy of the English Friends. The room is visited by many Friends passing through the city and by seekers who want to know what Friends stand for. On First-day morning a meeting for worship was held, at which twenty-eight of various nationalities and religious connections were present. The two previous First-days there were as many as forty. In the afternoon the regular Monthly Meeting of Friends was held. Seventeen members were present, a number of whom had not been at the morning meeting because of the difficulty of coming out twice in the day. Justine Dalencourt was at both meetings. Henry Hodgkin's brother, Olaf Hodgkin, has been spending the week here. He has been a missionary in Madagascar and is a man of deep and quiet influence to whom people instinctively turn for understanding and help.

Mark H. C. Hayler who was a C. O. and imprisoned three years during the war and afterwards joined Friends, is the head of the Embassy.

Yesterday afternoon we went over the Seine to visit Justine Dalencourt's mothers' meeting. She is eighty-five and still very active in her mission work. A. C. G., E. E. G. and I each spoke to the women and J. D. translated. She found it embarrassing to repeat what we said of her remarkable character and work, but the women were delighted with our appreciation of their leader.

John Fletcher came from Berlin to-day and Carl Heath and Bertram Pickard are expected from London this evening.

This afternoon some of us went to Rachel Williams's school near the Sorbonne. R. W., who is the Clerk of the Monthly Meeting here, was at Guernsey when I was there in 1920.

Rachel Williams's aunt, an English Friend, was a very learned woman, a graduate of the University of Paris and a professor at the State Training College of Stèves and Fontenay. In 1891 she founded the International Guild. The Sorbonne pays little attention to foreign students, in fact does not desire them. Many come who are ill-prepared to take the lectures because they do not know French sufficiently well. Then there are French and other students who want to study or to improve their English. All these find the International Guild a friend in time of need. The aunt was given the decoration of the Legion of Honor in First Month, 1914, for her services to education and was the first foreign woman to be decorated. She died in 1919. Rachel Williams is Vice-Principal of the school, which has twenty-one students boarding in the hostel, and between three and four hundred day



students of all nationalities. The early ideals of the school are being carried on and the opportunity for increasing international understanding is great.

The franc is falling in value—over fourteen to the dollar to-day. There is a feeling that it will follow the mark downwards and that England will not be able to maintain her currency at its present value. Europe is assuredly in ruins.

*8th.*—This morning Carl Heath, John Fletcher, Bertram Pickard and Henri van Etten, a French Friend, met for a short meeting for worship and to discuss their message to the meetings they are to attend. They asked Alfred Garrett and me to meet with them. A. C. G. has a severe cold so was unable to come. The above mentioned Friends are to meet with various groups who are more or less pacifist in nature and are to present the Quaker view of pacifism as a deep principle of life. The breakdown of the Church when war came, Carl Heath granted, was due not to the lack of a deep faith, but to the lack of a program. The breakdown of the labor movement was due not to the lack of a program, but to the lack of faith. Friends have tried to make a synthesis of faith and program in such a way as to unite a deep spiritual ideal with its application to life. If they do not make the

application they stand where the Church stood; if they act without faith they stand where the labor movement stood.

Europe in ruins is the result of the operations of practical peoples. The only way out is experiment with the other method—the method of confidence in men—believing in the fundamental goodness in men's hearts, the method which Friends have tried with all the races of the earth and it has been successful even with savages.

John Fletcher said that the great thing that Friends can do at present is to bring hope to peoples. The peoples of Europe thought that the ending of the war would bring back the old days of comfort and confidence. They can never return in the sense that they existed before the war, but things remain which cannot be shaken and it is to strengthen faith in these that Friends are called.

To be in France is to be dipped into sympathy with a nation which has been ravaged by war and is still ravaged by fear. To speak of disarmament is to receive the reply that you cannot possibly understand. True, we cannot, but we do know that political or racial boundaries are not the unshakable things, but love, joy and peace, and the life which is life indeed.

Sincerely yours,

AGNES L. TIERNEY.

## Adventures in South America.

TAKEN FROM THE LETTERS AND NOTEBOOKS OF A TRIP TO COLOMBIA.

Anne Garrett Pennell.

S. S. *Huallaga*, en route from Panama to Buenaventura on the west coast of Colombia, Fifth Month 4, 1922.

Yo Heave-ho!

We are sailing the Pacific in the wake of Pizarro and the early explorers. It is not so difficult as it might be to realize this fact: for when we stepped aboard the *Huallaga* at Panama our customary Anglo-Saxon world vanished. To be sure we have a red-cheeked English captain who might have come out of Dickens; but his talk is interlarded with foreign phrases and he has a Peruvian wife and children waiting for him in Callao. The waiters and stewards are Indians from Ecuador and the menus are all in the Spanish language.

Even our companions of the trip from New York to the Isthmus, those of them who are going down the west coast, have dropped the old topics of conversation and have picked up a new lingo, as it were, over night. "There was a high sea running when we disembarked the last time at Mollendo," one man begins a story and another ends a discussion of Chilean hotel accommodations with the remark, "Well, I always take a few bottles of Agua de Jesus with me when I start off into the interior."

Our state-rooms open right onto the upper deck by double doors, and through our window we can look out over the endless expanse of smooth ocean. At an early hour of the morning, orange juice in tall glasses is brought to our rooms and a little later comes a tray with coffee and rolls. "Almuerzo," the first real meal of the day, is served in the dining saloon at 11.00 A. M. There are usually six courses, beginning with "fruta" and ending with "café negro." When we take our seats at table we generally find at each place two oranges prepared in a novel and most attractive way. First a small slice of peel is cut from the top of the fruit and stuck on a fork below the tines, where it serves to prevent the juice from running down onto the hand. Then the fork is plunged into the orange, which is deftly and completely peeled and skinned so as to leave a juicy, golden globe ready to eat. "Luncha," or afternoon tea, is served at 4.00 P. M. and another heavy meal with six or seven courses at 7.00 P. M. For those who desire it there is a light refectory at 9.00 P. M. If this is a sample of South American ways, we shall not starve!

FIFTH MONTH 5, 1922.

F. and I have been out on the bow watching the small water creatures of which the ocean is full. Sea serpents seem to writhe along just under the surface, and queer, bright blue caterpillars appear to crawl from the bottom of the wave to the top. There are jelly-fishes like transparent pears and little brown balls that glitter like copper on the top of the water. F. declares that twice to-day when I wasn't there he has seen a great, green shark with blue fins. Shades of the immortal Coleridge and that "ancient man, the bright-eyed mariner!"

At night the Southern Cross "rides high" in a world of stars far more brilliant and burning than I have ever seen before. We are in the tropics steaming fast toward all sorts of new and strange adventures.

FIFTH MONTH 6, 1922.

This morning when we woke it was pouring rain—a regular tropic downfall, and a sure sign that we were approaching the rainy west coast. Fortunately as we entered Buenaventura Bay it began to clear off. Looking off towards shore we could see low green coasts with palms and mangroves. In the distance, as the mists lifted, we caught glimpses of the western ranges of the Andes towering in purple majesty up into the middle sky.

About nine o'clock the pilot came aboard. He was brought to the ship by a powerful Negro dressed in blue with a wide red sash around his waist. It was a picturesque sight to see him scull away again in the native dugout, standing with one foot on the side of the boat as he drove it along with firm, even strokes of his pointed paddle.

As we were warped slowly in to the new million-dollar concrete pier we had time to look over the town of Buenaventura which certainly was not prepossessing. It consisted of a single street of thatched mud huts and flimsy wooden houses with roofs of corrugated tin. The climate here is so hot and so wet that white people cannot stand it and only the consuls, shipping agents and a few officials come down on business, leaving their families in the up-country.

A crowd of shouting, bare-footed Negroes was waiting on the pier to carry baggage and looked ready to tear the passengers in pieces to get hold of it. It is customary here to

make a bargain with one responsible man, called a baggage runner, and then let him hire such additional help as he needs. I shall never forget the half hour or so I spent sitting on one of our trunks in the warehouse while my husband was away arranging for our baggage to be put through customs without examination. At my side a couple of these Negro runners were standing in threatening attitudes each trying to convince the other that the contract for carrying our outfit to the freight station had been made by the foreigners with him and him alone. I could neither understand them nor make them understand me. About me surged a crowd of strangers speaking the same unintelligible Spanish language. Anyone who has traveled in foreign countries knows that sense of being lost—like a lost child or a lost dog—and knows too how quickly one adapts oneself to the new conditions.

PACIFIC R. R., en route from  
Buenaventura to a Cumbre,  
Fifth Month 7, 1922.

At 6.00 A. M. we got ourselves down in the rain and mud to the station of the Ferrocarril del Pacifico. The Baldwin locomotive and cars looked oddly familiar and yet unfamiliar too with their Spanish labels. All was bustle and confusion. We pushed through the crowd into the first-class car and found a seat opposite a young fellow who looked uncommonly capable and intelligent. He made a few sociable remarks to us in English and then turned to continue a conversation in French across the aisle. Of the conductor he made some inquiries in Spanish. His linguistic ability made us curious and in talking with him we discovered that he was a Norwegian and that he was taking two years to see the world as a sort of college course. He had been in England, Germany, France, Italy, the United States and was now entering South America. Everywhere he had succeeded in paying his own way and in learning the language, customs and something of the history of the country.

Perhaps it is not too much to say that the ride from Buenaventura to Cali is one of the finest single day's rides anywhere in the world. It is not only very beautiful but exceedingly varied.

The train first passes inland through rich tropical forest—the wettest rain forest in America, with an annual precipitation of some four hundred inches. Great palms, climbing ferns, bamboos, banana trees and huge vines grew so close to the train that it was hard to see how the engineers laid tracks through this wilderness or would be able without continuous struggle to keep the jungle from reclaiming its own. To northerners the air growth in these forests is a continuously novel and interesting thing. When the train made its first stop the conductor climbed onto the roof of the car and picked a long spray of yellow orchids which he presented with a little bow. Was it not a courteous and friendly way of making the stranger feel at home?

Suddenly the air grew close and cool. We had left the hot coastal country and entered the gorge of the Dagua River. Here the white water comes tumbling down over great boulders, passing between sheer walls of rock several thousand feet in height. The train crawls along a narrow ledge between the steep slopes above and the stream below. It seems as though it could scarcely cling to its narrow foothold, but you quickly forget all that as you look up at the rocks covered clear to the summit with aroids like a great green and white tapestry of calla lilies. Here and there the red and yellow cones of the costus add a touch of color, and here and there over the water and up the hillsides great butterflies of a lustrous Alice blue rise and fall like moving jewels.

Then the train turns southward and within a few miles a wonderful change occurs. Still winding below high hills, you enter an arid valley. Here nothing grows but cacti, prickly pear, yuccas and their kin. The grassy slopes rise brown and bare to the blue sky. Vultures flap slowly overhead. Only the Dagua River adds a suggestion of coolness. On its banks stand small native cattle shaking their curved horns at the retreating cars.

"Dagua" calls the conductor as we pull into the first large town we have seen. It is now about eleven o'clock and everyone is hungry for we have been traveling since six. As soon as the train stops Indians and Negroes swarm up the steps and along the aisles calling "Piña, Piña, dos centavos" and "pan de yuca." We buy a couple of slices of the pineapple and for the first time taste this fruit as it is in the tropics—juicy, sweet and ripe clear through so that there is no hard core at the centre. I would write a poem about that Dagua pineapple if I could write poetry as easily as most educated Colombians can.

From Dagua the railroad winds up into the high Andes. For perhaps half an hour we kept turning and twisting along the ridges where the red cuts of the track above and below us looked as though they had been scratched in the hillside by a giant finger. At first the slopes were covered with tall grass in which the purple baptisia and the clustered heads of the yellow orchid were the only flowers. Then we reached the region of sub-tropical forest and began to breathe the cool air of the mountains. Stupendous views opened out over the ranges which rise here to more than five thousand feet. Little thatched huts, set in their own clearings, were perched on the slopes, putting out so that they seemed about to topple over the edge. Poor folk inhabit them, living on a simple and monotonous fare and in surroundings that most of us would scorn: but what wonderful views of sunrise and sunset they look out upon every day of their lives. It makes one wonder sometimes whether our civilization is not too high a price to pay for the privilege of breathing the close air of cities, suffering in every nerve with the "iron shiver of traffic" and catching now and then by special grace a glimpse of some narrow crack of sky.

As the train approached our destination, the little hill town of La Cumbre, we caught sight of some bits of local color. A troop of mules, each dragging two logs behind him, straggled along the trail in charge of a horseman with brass stirrups and a scarlet saddle blanket. A little further on we passed a colored woman squatting by a stream washing. Her skirts were rolled above her knees, gilt earrings hung from her ears and a large cigar protruded from her mouth. How I should like to have gotten a snap-shot! Laundries in this country are apparently nothing if not picturesque.

(To be continued.)

WESTERN QUARTERLY MEETING was held Eleventh Month 24th, at West Grove. The three Monthly Meetings were well represented, and though the absence of some on account of illness was much to be regretted, the attendance was good.

The Meeting for Worship was what it claimed to be—a reverent waiting before the Master of the Assembly and one after another was faithful to hand forth a message. There is a wonderful beauty in such a meeting as this proved to be. We hardly realize the value of the spontaneity that marks our plan of meeting and where each is faithful to his call for service the ideal of a Friends' meeting is attained. The two outstanding impressions of this meeting that linger with the writer are the clear exposition made by one of the speakers of the real basis on which must rest the call to service in the Master's cause, and secondly, the unusual fact that of the six acceptable vocal offerings all but one came from the women Friends, neither were they all confined to the gallery.

In the business meeting certain routine matters were considered. The suggestion as to the change of holding two sessions of the Yearly Meeting of Ministers and Elders on the Seventh-day preceding the regular Yearly Meeting was adopted, but not without some honest impression of doubt as to the wisdom of the suggestion. Esther Morton Smith and other members of the Visitation Committee were acceptably present. E. M. S. in the second meeting reviewed some of the pressing problems of race relationships and spoke of her interesting visit to a Conference on this subject in North Carolina last summer.

## TEMPERANCE.

The material for this issue has been furnished by Benjamin F. Whitson.

TAKE heart! The Waster builds again,  
A charmed life old Goodness hath;  
The tares may perish, but the grain  
Is not for death.

—The Reformer.

RESULTS OF THE ELECTION as given in the earlier statements looked discouraging to the "drys" and satisfying to the "wets." Later, however, as the facts became established, it was found that, viewing the country as a whole, the cause of prohibition has not suffered. Wayne B. Wheeler, counsel for the Anti-Saloon League, gave out the statement that of the ninety-eight Congressmen renominated as "wets," seventy-nine were elected, and of the two hundred and seventy-three "drys" who won their nominations at the primaries, two hundred were successful at the regular election. In other words, eighty and one-half per cent. of the "wets" were successful and eighty-two per cent. of the "drys." As to new members, he asserts that fifty-four are against enforcement and seventy-two are for enforcement, while six are non-committal. In New Jersey and New York the candidates on the "wet" platform were more successful than those on the "dry" platform, but in neither state was any definite legislation at issue, and in the case of New Jersey it is conceded that Governor Edwards won many votes over his opponent because of his promise to support the "soldiers' bonus" if elected. On the other hand, in the great State of Ohio the question of a two and three-quarter per cent. beer amendment to the State Constitution, instead of the half per cent., was a distinct and definite issue, and the "drys" won by 85,000 majority. Likewise in California, with its great vineyards and past reputation favorable to wine, the question of enforcement on the basis of one-half per cent. as provided in the Volstead Act was a clear-cut issue, and there, too, the "drys" outnumbered the "wets." The poll of votes in these two states is exceedingly significant as a rebuke to those who advocate the "wine and beer" policy.

Prohibitionists everywhere should be encouraged by these splendid victories which evidence the falsity of the claim that the popular vote would not support the Volstead Act. The case of Illinois will doubtless be cited by the opposition as evidence to the contrary, but it is not. The placing of the proposition for or against beer and wine on the ballot was declared by able jurists to be unlawful; it could decide nothing; it was merely a "straw vote" at best, and even at that it lost its significance from the fact that the organized "dry" forces declined to play the game, advising friends of prohibition not to vote on the issue.

Harry M. Chalfant, Editor of *The American Issue*, says: "It is true that the wet Governor Edwards, of New Jersey, defeated Senator Frelinghuysen, a dry, by nearly 100,000 majority for a seat in the United States Senate. But on the other hand the complete reports show that this was the only state in which a wet candidate defeated a dry candidate for the Senate. On the other hand, not less than one-half dozen Senatorial seats formerly held by the wets have been captured by the drys, so that there will be an actual dry gain in the United States Senate of from four to six votes. In Pennsylvania 10 drys were elected, 12 of them being members of the present Congress. The substantial gains made in Illinois and Texas and other Western and Southern States indicate that the dry vote in the new Congress will be fully as large as it is in the present Congress.

"In the State of Pennsylvania the people have elected a Legislature which is dry by a decisive majority in both branches, guaranteeing thereby that Governor-elect Pinchot will be able to carry out his program so far as the enforcement of the Eighteenth Amendment is concerned. The Eighteenth Amendment is growing in popular favor and opposition to it will steadily diminish."

IS PROHIBITION A MAJORITY LAW?—Its opponents insist

that it is not popular and would never have been supported by a majority of the voters. No one can deny that the Eighteenth Amendment was put into the Constitution deliberately and legally. There is, therefore, no more reason for submitting it to a popular vote than the Nineteenth Amendment granting the right to vote to women, or the Fourteenth Amendment, granting to all citizens of the United States equal rights before the law. However, certain facts are interesting, and may be useful at times to stop the mouths of the cavillers:

Nineteen states had adopted prohibition by popular vote. Sixteen states had legislation prohibition before the Eighteenth Amendment was submitted to them for ratification.

So long as any twelve of these thirty-five states shall decline to join in rescinding the Eighteenth Amendment it will remain in the Constitution. Evidently it is "there to stay," and the opposition, and ourselves likewise, had best recognize frankly that the issue is simply defiance of law or enforcement.

PATRONIZING THE BOOTLEGGER is an expression of disloyalty to the United States of America, whether the act be that of some miserable victim of a depraved appetite or of the common "highbrow constitution dodger." It has been said truly that the "society people" constitute a more serious obstacle to the enforcement of prohibition than the old-time "drunks." There are entirely too many people who are unwilling to make any personal sacrifice for the public good in the matter of what they eat and drink. *Eighty per cent.* of the liquor sold in license days, we are told, was beer. If under some specious plea of expediency or delusion of making it "easier to enforce the law" we encourage the manufacture and sale of light wines and beer, we shall have opened again the flood gates of misery and crime that, despite all statements to the contrary, have been conspicuously closed as compared with the year 1917 and previously.

PROHIBITION HAS ACCOMPLISHED MUCH, says Ross H. Stover, Pastor of the Messiah Lutheran Church, Phila., known as the Friendly Church and distinguished for the large numbers of successful business men who compose the congregation and assemble in remarkable numbers at the mid-week prayer meetings. Dr. Stover made some first-hand investigations recently in "wet" Philadelphia and he confesses that the facts surprised him. Here is part of what he told his people on the evening of Tenth Month 29, 1922:

"Today we are speaking of the great crime wave. I got in touch with the Statistician at our City Hall, and also at the Philadelphia General Hospital. The figures which I received are indeed startling. I thought there were more arrests to-day than there were before Prohibition became a law. I thought there were more deaths from intoxication now than in 1917, for I continue to read of how many are blinded and killed by this 'hooch.' These are the figures from the books at the City Hall. In Philadelphia in 1917 there were 96,041 arrests. In Philadelphia in 1921 there were 83,136 arrests. Doesn't this startle you, to find that there is a decrease of 12,905 arrests? Thirteen and one-half per cent.

"My! to read the newspapers, and to hear the propaganda of the 'Wets,' you would think that there were three times as many arrests in 1921 as there were in 1917, the year before Prohibition became a law. In 1917—43,049 were arrested for being drunk and disorderly. In 1921—27,082 were arrested for being drunk and disorderly. Do you see? *There is a decrease of 15,967!* Doesn't that show Prohibition has accomplished something? If you question these figures, go to the City Hall and find out for yourselves.

"I received the following figures from the Philadelphia General Hospital: The number of intoxicants treated in 1917 was 3,715. The number of intoxicants treated in 1921 was 830.

*A decrease of 2,885. Seventy-seven per cent.*  
"Now, what do you think of that? I thought some 'wet' fellow said, 'Men are drinking today more than before Prohibition became a law!'"

"I learned at this hospital, also, that in 1917, 85 deaths

were caused by intoxication and delirium tremens. In 1921 only 8 deaths were caused by delirium tremens and intoxication. Think of it! *A decrease of 77 deaths!* Ninety per cent.

"Do not these figures surprise you? *Prohibition has accomplished much*"

### CHILDREN'S CORNER.

TO INTRODUCE "A GENTLEMAN."—*Dear Children*—I do not know how many of you have ever seen any of the numbers of *Our Young Folks*, a magazine first published in 1865 and continued for quite a number of years until, I believe, it finally became *St. Nicholas*, with Mary Mapes Dodge as Editor. In the old *Young Folks* were stories by J. T. Trowbridge, Isaac I. Hayes, Lucy Larcom, Harriet Beecher Stowe, Lydia Maria Child, and many others of like interest. So I hope that, if you have not seen it, you may yet find a pile of this hitherto unnoticed treasure in somebody's attic.

In the year 1871 a department of this magazine known as "Our Letter Box" offered awards to the six boys and girls best answering the question, "What are the Characteristics of a Gentleman?" I am sending you the first two winning answers, the first written by a girl of fifteen, the second by a boy of sixteen. I wonder how well you agree with what they say?

The letters follow:—

"What are the Characteristics of a Gentleman?"

I.

First among the characteristics of a gentleman, I think integrity should be placed. A true gentleman is not only upright in the sight of the world, honorable in all his dealings with friends, acquaintances, and those with whom he comes in daily contact,—not only is his speech free from those equivocations which many men declare are inseparable from "a business life,"—but even in his secret thought he is without shade of falsehood.

Next, courtesy should come. He is not only courteous to those whose relations to his self-interest demand such treatment; but toward father and mother his behavior is always marked by the deepest respect and affection; he strives to make home the place where he is best known, the place where he is best beloved, remembering the old proverb,—*"A gentleman at home is a gentleman everywhere."* No one whom he meets is too poor or too humble to be treated courteously; for are not all children of a common Father?

A true gentleman is pure of heart; avoiding not alone "the appearance of evil," but every thought of it. In mind, as in language, he has no taint of that vulgarity which makes the society of many a (so-called) "respectable" young man something to be shunned by any pure-minded girl.

And, more than all, a true gentleman must realize that his life and talents must be devoted to a higher service than his own, or the world's, else they will be "as nothing." He must learn that the paths of literature, of science, of enjoyment, of life itself, if patiently and earnestly followed, but lead at last to the feet of Him who is their Maker and Creator. He must know that "The fear of the Lord is the beginning of wisdom," and in His service alone there is peace.

II.

He who is kind and obliging to all; who casts a calm, loving eye toward "the little ones;" who is ever ready to confer a favor, with no hope of earthly reward; who visits the *real* poor and renders them all the assistance within his power, without proclaiming it to the world; who is humble and in no way haughty or revengeful; who looks at the heart *beyond* elegant apparel; and whose every utterance is truth without a taint of vulgarity, is—I care not what may be his name, whether he be rich or poor, high or low—a *true gentleman*.

If there is any person toward whom you feel a dislike, that is the person of whom you ought never to speak.—*CECIL*.

### PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

Now is the time for Friends to keep constantly before themselves and the world their message of good will, that the only justification we can find for our sheltered, peaceful life is by helping the unfortunates and despairing the world over to live and recover. Hate and jealousy are still heard on the lips of those we meet. Never was the need of taking our place in the community and living openly our Quaker ideals so needed.

Secretary Weeks last week in Boston said that the chewing gum bill of the American people would "largely pay for adequate national defenses"—meaning an increased naval budget.

Let us urge everywhere that if we used the chewing gum and candy bills of the U. S. in a national reconstruction program that the increased friendliness and respect of the nations would serve us as a better strength than any increase in naval appropriations.

AMERICAN Education Week is to be celebrated again this year. Twelfth Month 3rd-9th. Dr. Finegan has given his support as well as Com. Tigert and President Dodd. The American Legion is sponsoring the effort and asking civic and patriotic, religious and fraternal organizations to assist. The purpose of the week is "to promote the cause of education; to raise the standard of citizenship; to inspire among all people a desire for better education; to emphasize the need for and the value of education in a representative government; to extend education to all the people, and to show that education is an investment and not an expense."

All these principles have been dear to Friends for years. Our fathers made supreme sacrifices for Quaker education. As Friends' Schools enter this week should they not again call to mind clearly why their schools exist and emphasize our duty in educating the children under our care in those deep underlying peace principles which if adhered to strictly will in the end build up a permanent peace for all nations—beginning, we pray, with our own United States.

DR. HOWLETT, of Atlantic City, pastor of the First Baptist Church, says in behalf of Harry Emerson Fosdick, "The war mongers would like to try him, for he says it is not a question of Christ and war, but of Christ or war. The race-hate traffickers would like to try him, because he preaches that Christ meant what He said when He declared all men were brothers. God's intention is to carry on until His truth, not yours or mine, but His, shall cover the earth as the waters cover the sea."

Those interested in Peace and the Social order cannot help but feel, whether or not they support Dr. Fosdick, in full, that his is a fearless pronouncement in making the issue Christ or War and in preaching that all men are brothers.

FLORENCE TRUEBLOOD STEERE.

### INTERNATIONAL PEACE NOTES FROM JAPAN.

By ISAMU KAWAKAMI, *General Secretary International Service Bureau.*

#### EXISTING PEACE SOCIETY.

The Japanese peace societies are few and labor under disadvantages compared with the peace societies of America and Europe, wanting to do something but not having the same impulse from outside that other nations have. There are a number of societies—such as the Japan Peace Society, The Women's Peace Society, and the League of Nations Association, the America-Japan Association, and their branches.

These are doing much the same work as similar societies in England and America. The League of Nations Association, however, is broader in its scope. This society has more money than the other peace societies of Japan, and has done much for the propagation of the peace idea through lectures and in other ways.

#### EDUCATION AND PEACE WORK.

On the twentieth-sixth of last Ninth Month, the International

Education Association was formed. Their aim is to bring about world peace through education, especially education in the common schools. They want to promote friendship between all nations. For the accomplishment of this purpose they insist on the necessity of an International Educational Conference. This society has been backed by the Imperial Educational Association, which, while it is a private organization, has a wide influence throughout the country. Through two hundred thousand teachers in the common schools, millions of people will be influenced by the activities of the new society. One of the most important things to be taken up is the re-writing of the text books used in the common schools, especially the history text books. The League of Nations Associations had already done very good work along this line, examining the text books in use and collecting material. The text books in Japan even more than those of European countries are imbued with a spirit of hero-worship which is contrary to the spirit of peace. The case is more hopeful in Japan from one point of view, however, because the educational system is more centralized. There is one set of text books used throughout the country, so that when a change is made, it is more thorough and can be brought about more quickly.

#### EFFECTS OF THE WASHINGTON CONFERENCE.

Reductions of Army and Navy—The Navy expects to save 250,000,000 yen, and the Army will save 400,000,000 yen in the next ten years. The total naval appropriation in 1921 was over 500,000,000 yen, but the total appropriation for 1923 is expected to be less than 320,000,000 yen. There is a general demand for further reduction. The people wish the army cut to half the present number of divisions, but the authorities wish to keep the army at its present strength, but reconstruct it in a way to save money. The army authorities planned to reduce the army appropriations 400,000,000 yen during the next ten years, which is no small saving in the present financial condition of Japan.

THE CONFERENCE BETWEEN RUSSIA AND JAPAN IN CHANGCHUN has broken up without result. There is a strong desire on the part of the Japanese people for friendship with Russia. Most of the Japanese papers in Tokyo while regretting the failure of the conference, emphasize this point. An example of the feeling of the Japanese people is the movement for Russian relief in this country. The movement is carried on by students, magazines and newspapers, and by the women's organizations.

## Senator Pepper and B. Seebom Rowntree on Industrial Unrest.

On the twenty-fifth of Ninth Month the Industrial Relations Committee of the Philadelphia Chamber of Commerce gave a luncheon at the Bellevue-Stratford, which was attended by nearly a thousand of the leading business and professional men of this city. The meeting was addressed by Senator George Wharton Pepper, who spoke on Industrial Unrest. It is interesting to compare the following extracts from his speech published in the Chamber of Commerce *News Bulletin* with the conclusions of a practical business man like B. Seebom Rowntree, one of the heads of the great Cocoa Works at York, England.

"I approach my task by noting the familiar distinction particularly important in the case of industrial unrest between *prevention* and *remedy*.

"Rest and unrest are states of mind. Industrial unrest is the name that we apply to the condition of the public mind when individual workmen have become restless and discontented because they are unhappy in their job.

"I can think of only three lines of approach to the problem of prevention. One of them concerns the human relationship between employer and employee. One of them concerns the

#### ARMS SMUGGLED FROM VLADIVOSTOK.

It is reported in various ways that the Czecho-Slovak arms which were entrusted to the Japanese army under the treaty have been lost. Moreover, suspicion rests on the highest Japanese army officers in Manchuria, that they have helped Chang Tsao Lin to get hold of these war supplies. This is followed by a report that our Bureau of Staff Officers will send more officers to Manchuria to help Chang Tsao Lin. If this is true, it is evidently against the principle of the Washington Conference, and will simply break up the new co-operation for the peace of the world. The Washington Conference has established a foreign policy for Japan, especially with regard to China; but this smuggling of arms by Japanese officers to Mukden is evidently in direct contradiction to Japan's new foreign policy of neutrality in regard to China's internal problems. We must wait to see the outcome of this matter, but it is interesting to note that the newspapers of Japan are quite ready to uncover these evils in spite of the effect on the reputation of Japan. The indignation of the people can not be kept down. The feeling seems to be strong that now is the time for the Japanese people to get the better of the militarists. If this is so, perhaps more good than harm will come of the situation in the end, since it may be the birth of a new Japan.

In commenting on our letter to the Christian Churches, the Paris edition of the *New York Herald* during the summer says:

"They reject war because it violates the fundamental principles of the religion that was taught by Christ as they understand it. But those fundamental principles are largely idealistic, and a very great part of mankind knows absolutely nothing of idealism, and, indeed, little of anything save the unrefined needs or impulses of the crudest human nature. If everywhere to such beings is turned 'the other cheek,' not only individuals, but nations will become martyrs to brute force. The World War more than any other taught this lesson.

"While opposition to the causes of war is most commendable, the non-resistance tenet, carried to its logical sequence, means the non-policing of the world—except by moral force alone. If ever the whole of mankind becomes absolutely honest, well-meaning and peaceful by nature, it will be after many, many years of moral education, such in efficiency as it has not yet known, although the Society of Friends has striven as much as any other religious or social body to make the transformation possible."

business relationship between the parties. The third concerns the condition of the industry in which both are engaged.

"Passing over but not forgetting this matter of human relationship, I touch upon the possible readjustment of business relation.

"We take it as a matter of course that one person or one group of people should be the owners of a business and that another group of people should do for them the work which makes the business pay. Our most familiar phrases indicate this. We say of one man, 'he is in business for himself.' Of another man we say, 'A is working for B.'

"When we describe people as employers and employees we are classifying them with reference to the opposition of their interests. We are emphasizing the fact that the fruits of the employees' work belong to the employer upon the mere payment of a fair wage. Not only the fruitage of the business but the control of it rests with the employer.

"Under such a business relationship the self-restraint of the parties is pretty much the only check on industrial war. Organization on the part of the employees is inevitable and the purpose of organization is to bring the employer to terms.

"I am not here to discuss the feasibility of changing all this. The man may be right who says that the existing condition is inevitable and that a change for the better is a dream. The dream, however, is this: a business relationship in which all who are connected with the business are co-owners. What is an owner? An owner is one whose relation to the object of ownership is such that he has the right to enjoy it and to control it. If the thing owned is a business the right of enjoyment is the right to the profit and the right of control is the right of management. If several people are the common owners of a business each is a part owner; and, as you know, the contracted form of the words 'part owner' is 'partner.'

"The instant that you describe people as partners you are ceasing to classify them according to the opposition of interests and you are thinking of them according to their community of interest. It is at least a pleasant dream to picture an industrial situation in which all those related to the common job share profits and participate in management. Again I remind you that I am not overlooking difficulties. Sharing profits without sharing losses is one of these. The transient nature of employment in many lines is another. The possibility of getting actual results by sharing the responsibilities of management is an important factor. After all is said, however, one inevitable fact stares you in the face: that apart from individual self-control there is only one way to avert industrial warfare between two armed groups and that is to induce disarmament by reducing them all to one group.

"A possible third line of approach to the prevention of industrial unrest is the stabilizing of the particular industry in question. I believe it to be a fact that most labor troubles develop in industries that are themselves on an unsound, economic basis. Even a superficial acquaintance with the bituminous coal business will satisfy a man that under existing conditions it is a hot-bed for serious industrial unrest.

"If neither regard for human relationships nor a readjusted business relationship nor the stabilizing of the particular industry can prevent rupture, then it is for you to consider whether there is any possible way of dealing with the situation except by an appeal to the jury of American public opinion.

"It may well be worth while to provide adequate machinery for making such an appeal. It might be a fine thing in particular industries or in groups of industries to provide for impelling the American public. Standing commissions and boards of professional peace makers will not do. A governmental board which on the one hand lacks power to enforce its decisions and on the other is infected with the taint of professionalism and aloofness from the mass of the people is most likely to prove a failure. On the other hand, a governmental organization which in an emergency functions by calling into existence a jury or commission composed of those whom the public will trust may both enlighten the public as to the merits of the controversy and focus public opinion in such a way that the parties to the dispute cannot withstand it. This or something like it is the suggestion of Secretary Hoover, and no wiser man than he is to-day taking thought for our industrial welfare.

"As I proceed from point to point in this address I am sure that in the minds of many of you there is a feeling of disappointment that I have no formula to propose and no panacea to suggest.

"I ask you to remember, however, that our problem is fundamentally one which concerns the spiritual attitude of one man toward another, and that all the troubles which we are considering presuppose something wrong in that attitude. Under these circumstances there can be no formula and no panacea. If our hearts are not right all we can hope to do is to make the best of a bad situation. If employers and unions not only lack confidence in one another, but if the lack of confidence is deserved, if the obstacles in the way of organizing industry on a partnership basis seems to us insurmountable, and if the stabilizing of industry does not itself minimize the labor problem, then we must inevitably flounder. Let us at least, however, be honest enough to recognize that we are

floundering and let us not make frantic appeals to government and force to work the miracles which we do not deserve. Let us put no trust in industrial coercion. Let us make no appeal to the courts beyond the barest limits of protection to life and property, and let us never make an appeal even in these cases, a covert method of imposing upon the courts an impossible jurisdiction over all industrial happiness and welfare. Let us set up sufficient governmental organization to give us official forecasters who will scan the skies and sense the air currents. Let them be empowered to invoke executive action for the impelling of emergency juries. Let these juries find the facts, enlighten the public and recommend the solutions, and let us be honest enough to realize that no power on earth can force the acceptance of these solutions except the concentrated opinion of you and all your fellow-citizens in America."

The following paragraphs are from a small book recently published by B. Seeböhm Rowntree, entitled "Industrial Unrest; A Way Out."

"Let me briefly summarize what I have said. Industry is confronted by a growing spirit of unrest and antagonism between Capital and Labor, which means not only perpetual strikes and lock-outs, but an infinite amount of daily friction and wasted energy. There are, theoretically, three ways in which we may confront the situation. Capital may organize still further, in the hope of becoming so strong as to be able to crush labor. But I think we realize that no solution of the problem is to be found along these lines. Again, a balance of power may be established between federated Capital and federated Labor. But this is no real solution. It is a perilous expedient which, speaking generally, only postpones the conflict between them. The alternative is to discover and remove the legitimate causes of Labor unrest, and I have suggested that there are five claims on the part of the workers which must be satisfied. (1) We must so organize industry that it will become possible to pay all workers of normal ability wages which will at least enable them to live in reasonable comfort. (2) Their working hours must be such as will give them adequate opportunities for recreation and self-expression. (3) Measures must be taken materially to increase their economic security, notably with regard to unemployment. (4) They must have a share in determining the conditions under which they shall work; and finally (5) They must have a direct interest in the prosperity of the industry in which they are engaged.

"I believe that all these conditions can be met without lowering the efficiency of industry, and that if employers will devise means for meeting them in a generous spirit, we shall succeed very largely in replacing the present spirit of antagonism between Capital and Labor by a spirit of harmony and co-operation. It may be urged that the workers are never satisfied, and that we have tried sometimes one and sometimes another of the methods to which I have referred, with unsatisfactory results. But I am convinced that *we shall not obtain satisfactory results unless we apply the whole remedy*. The present situation calls not only for bold action, but for imagination and sympathetic insight on the part of those who conduct industry. I should like to see the Anglo-Saxon races give a lead to the rest of the world in dealing effectively with the problem of industrial unrest. It is a task for which they are, by tradition and temperament, particularly suited. The moment is opportune, the need for action is urgent, and the initiative must be taken by employers."

ANNA C. EVANS.

The Pittsburgh Quaker Round Table met, on the evening of Eleventh Month 25th, at the home of Henry T. Moore and wife, in Wilkensburg. The special program for the evening was a discussion of conditions in Russia, following an informal address and readings by Demetry I. Vinogradoff. The twenty-five or thirty persons present expressed, by their close attention, and by questions asked, their deep interest in the phases of this serious question brought out by the leader.

CHAS. E. WRIGHT.

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### FACTS ABOUT FRIENDS' SERVICE IN RUSSIA THIS WINTER. BY WILBUR K. THOMAS, *Executive Secretary*.

After careful study of the latest information received from the Russian famine field, the American Friends' Service Committee has agreed upon \$2,675,000 as the amount of its budget for Russian work during 1922-23. Of this amount, \$1,675,000 will be allocated to feeding famine sufferers, and will be in addition to the supplies of food which the Service Committee already has in Russia. The latter are sufficient to feed 75,000 until Fourth Month 1, 1923.

Requirements authorize an increase above this number of 25,000 per month beginning Twelfth Month 1, 1922, and extending until Seventh Month 1, 1923. The total number being fed on Seventh Month 1, will be 250,000. In addition to the feeding of this number in the Friends' area, \$75,000 of the appropriation for food will be used to extend relief into adjoining sections which received no help last year.

Medicines and equipment for Children's Homes and hospitals will be sent in to the extent of \$500,000, clothing and raw wool and flax for home industries will receive \$300,000, while the remaining \$200,000 of the budget will be spent upon the agricultural work.

We feel that the budget as thus revised represents our very best judgment of the relief which we ought to provide in our district during the coming year. We, of course, expect to make feeding our first object, and to use funds for reconstruction only after famine relief has been taken care of. It should be realized, however, that our agricultural and other reconstruction work is itself famine relief work in the broadest sense of the term. Until the agriculture of the famine zone is reconstructed, the famine cannot be terminated, and our reconstruction program is just as essential to permanently saving life as is relief feeding.

We have a splendid group of twenty-four workers in Russia and they are well fitted and prepared to handle a very complete work. We have one doctor, four trained nurses, three agricultural directors, and the rest are social workers supervising the distribution of the food. We feel that we are in position to make the very best use of any and all of the funds that may be contributed for this purpose.

All of our reports indicate that the suffering in the famine area is going to be almost as great this year as last. The great shortage of horses and seeds made it impossible for the peasants to plant enough for their needs, and a very severe drought during the summer of 1922 very seriously affected what little grain was planted. Large numbers survived the famine last year by eating their livestock, but this year little stock remains to be eaten. Last year famine sufferers who had clothing or other valuable possessions sold them for food, but this year they will not have that resource either. They will depend more completely than ever upon outside relief for their lives.

The American Friends' Service Committee has endeavored to get as much food as possible into Russia before the winter sets in. We have, therefore, followed the policy of buying to the limit of our funds and forwarding to Russia for use during the winter. As a consequence, we have thousands of tons of food in storage, guaranteeing a minimum program of feeding for over half of the winter. We are depending on securing other funds for work in the late winter and spring.

The food and medicines which we are sending are not only intended to save life, but to make the individual recipients know that there are people in America who care for them and who desire to give them a message of good will in their time of need. We keep absolutely clear of all political questions in-

volved in the changes in Russia, and hold ourselves ready to give relief in the interests of creating a better world in which to live. We want men and women everywhere to feel that they are all children of a common Father, and that we ought not to let differences of opinion lead to serious misunderstandings. We must do all that we can to get the peoples of the world to have confidence in one another.

We believe that every Friend will feel the importance of this work in serving those who are suffering, in stimulating international good will, and in increasing the usefulness of our own Society by the vision and inspiration which the service brings. We hope that every Friend will take his part in carrying the year's program to a successful conclusion.

### WHERE THE CLOTHING GOES.

The following paragraphs are taken from a letter from one of the workers of the American Friends' Service Committee in Russia. They indicate how great is the need for clothing, alike for men, women and children, in the famine zone.

"First there are the Children's Homes, where the most pitiful groups of children are to be found, orphans and half-orphans of the terrible famine of last winter. They are in need of everything, and the homes and the Government are scarcely able to provide them with more than the little frame house they live in and the board beds, where they sleep huddled two and three together for warmth.

"We are trying to give the children in these Homes at least some of the warm clothing that they need for the winter, and then to make a general distribution to children living at home, and to their parents, as far as the clothing holds out. For it is not only the children who lack clothing, but the entire population. If it were not that the need is so terribly great, we should feel almost overwhelmed by the hundreds of bales of strong, warm clothing that keep steadily coming in from home.

"As it is, we look at the lists of the thousands of people whom we must feed this winter or let starve, and wonder how the stocks of clothing will ever be enough for them. It goes without saying that a man who has no crops, no horses, no cow, has long ago sold his clothing and his family's food. For on the horse and cow the peasant's life depends, and he will part with anything else first. So do not be surprised to know that whole villages are thrown into a turmoil of excitement when the news goes out that the Quakers have American clothing for them."

### ONE RUSSIAN VILLAGE.

As it draws up its *pyok* (ration) lists for the fall feeding, the American Friends' Mission in Russia is able to investigate the conditions in each family in its district. The products for the first month's feeding will be given out about Eleventh Month 1st, and only those families that are entirely destitute will receive anything. For in view of the large amounts of food that will be needed later on in the winter the Mission is cutting down the first month's feeding list as far as possible, eliminating every family that can exist for one month longer without help.

But even after this scaling down of the numbers to be fed the Mission finds that in Ciphudinova, in Bogdonovskaya Volost (township), it will have to provide a ration for 140 out of the 236 souls, 43 out of 65 families, and by First Month 1st next everyone in that village will be in need. In statistics, this is the record of Ciphudinova:

Population last year, 600 souls; population this year, 236 souls; horses left in whole village, 8, or 1 to every 30 persons; oxen left, none; camels left, none; cows left, 21; harvest for whole village this year, 205 bushels; earned by working in other villages, 30 bushels; need for planting in fall and spring (most of this, 96 bushels of rye, has been sown), 106 bushels. Remaining for food for a year, 75 bushels. Seventy-five bushels of grain for 236 souls for one year!

### ARMENIAN HANDKERCHIEFS FOR CHRISTMAS GIFTS.

The American Friends' Service Committee has just received eight dozen handkerchiefs made by Armenian and Syrian

refugees under the direction of Emily Oliver at Ras-el-Metr, Syria. The money received from their sale is for the benefit of the Friends' relief work and orphanages at that place. The handkerchiefs are all hand-made, with beautiful lace borders, and will make fine Christmas gifts. They are of two prices: sixty-six and seventy-two cents each, respectively, which prices are considerably below the market value of these handkerchiefs.

SHIPMENTS received during week ending Eleventh Month 25, 1922—104 boxes and packages; 3 anonymous.

Contributions received for week ending Eleventh Month 27, 1922—\$10,705.36.

### FRIENDLY NEWS NOTES.

CALN QUARTERLY MEETING was held as usual at Coatesville, Pa., on Eleventh Month 17th. A few members of the Visitation Committee were present. The meeting throughout was characterized by a beautiful freedom on the part of many, the messages were brief and pointed and seemed to indicate life and helped to beget the same. A member near the close of the meeting said that years ago he had been in the mental habit of questioning the value of holding Quarterly Meetings, but that feeling had long since given place to the strong conviction that they filled a very important place in the life of the Church.

As at present constituted the Quarterly Meeting initiates little new business, and the routine nature of the items that come before it might easily develop into lifelessness, but where such freedom is felt as was manifested at the meeting now considered, the occasion cannot help but be profitable to all who can share in its exercises.

Caln Quarterly Meeting is the smallest Quarterly Meeting in the series, but during the summer months just passed it has extended some outreaching service in the communities it

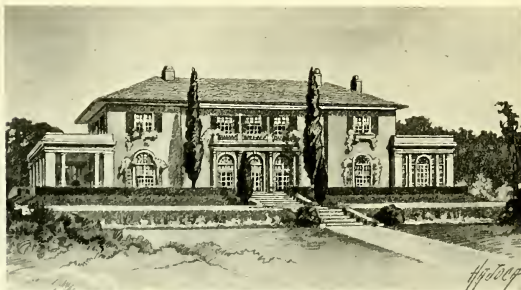
immediately touches. Appointed meetings for Divine worship have been held on certain First-day afternoons at the old Caln Meeting-house and at Marshallton, and a neighborhood Conference each at Downingtown and Christiana.

The thought on the part of a Friend that Meetings for Divine Worship, held after the manner of Friends, might be held at Uwchlan and at Nantmeal during the summer, was not realized. These are neighborhoods in which Caln Quarterly Meeting in years past had subordinate meetings reporting to it.

D. H. F.

The following may seem a trifle belated, but *The Friend* (London) reporting it has been but lately received.

T. Edmund Harvey, in returning his Minute to the London Meeting for Sufferings granted him last Eighth Month in connection with his visit to the Friends' General Conference (Hicksite), held at Richmond prior to the Five Years' Meeting, said seven Hicksite Yearly Meetings were represented at the Conference and several fraternal delegates to the Five Years' Meeting were also present, as well as several "Orthodox" Friends. The session at which they delivered their message of unity was a very remarkable experience and there was a beautiful spirit of fellowship. The General Conference is not an executive body; it is contemplating a uniform discipline; it is engaging in foreign mission service and a desire to co-operate with other bodies of Friends was manifested. After being at the Conference T. E. Harvey attended the Five Years' Meeting, some impressions of which he reported. The outstanding feature was the wonderful session at which unity was attained. Another important feature was the prominent place occupied by the Friends' colleges in the life of the Society. After the Five Years' Meeting he attended the closing session of Ohio (Conservative) Yearly Meeting, where also he received a most cordial welcome.



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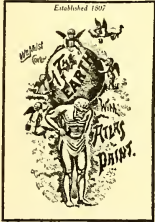
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"Oh that my tongue might so possess  
The secret of his tenderness  
That every word I breathed should bless!

"For those who mourn, a word of cheer;  
A word of hope to those who fear;  
And love to all men, far or near.

"Oh that it might be said of me,  
Surely thy speech betrayeth thee  
As friend of Christ of Galilee!"

—*The Baptist.*

## YOKES.

Not long ago, in a quiet little meeting, the mind of one of the worshippers was led to consider what is really signified by that expression, so familiar to us all, "the yoke of Christ." Why does it somehow have an irksome sound to us, when it was obviously the Master's intention that it should connote something quite the reverse? Remember the one occasion on record when He made use of it (Matt. xi: 29-30), just after giving that wonderful invitation to all that "labor and are heavy laden." Certainly it cannot have been His thought to add to the burden of those who were already loaded down and wearied with what they had to carry, or He never would have added, "And ye shall find rest unto your souls."

Yet the irksomeness is there. We think somehow of a yoke, even His yoke, as something additional to be borne, something heavy to carry, something that will weigh us down and humiliate us. Perhaps there is still lurking in the back of our minds some dim vision of the old Roman practise in dealing with prisoners of war, sending their captives under the yoke as a mark of their humiliation and entire submission, *subjugating* them literally as well as metaphorically. That this idea in connection with the word *yoke* is no new one is readily seen when we examine other Scripture references to it, for from Isaac's prophesy to Esau (Genesis xxvii: 40) that he shall one day break his brother's yoke from off his neck, to Paul's impassioned speech before the apostles and elders at Jerusalem, where (Acts xv: 10) he asks, "Why tempt ye

God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?", we find numerous allusions to it as a symbol of abject servitude.

So widespread is this thought in connection with the yoke that the "Century Dictionary," among its seven definitions of the word, includes the following: "An emblem, token or mark of servitude, slavery, and sometimes of suffering generally." But certainly the editors are quite in error in citing as an instance of this the very passage in Matthew above referred to: "Come unto me all ye that labor and are heavy laden, and I will give you rest. *Take my yoke upon you* and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. *For my yoke is easy, and my burden is light.*"

The Cross may be held out to the valiant of heart as the terrible, glorious symbol of an all-enduring loyalty, but surely when Jesus was considering especially those who are wearied and disheartened, he would not hold out to them an emblem of slavery and suffering, while promising them rest and a *lighter* burden. No, there is another side to the symbol.

Tracing the words back in the history of the language we find an unmistakable relationship between the noun *yoke* and the verb to *join*. A "yoke of oxen" means, of course, a pair. Will not this give us a glimmer of the idea in Jesus' figure? When we take His yoke upon us, we are joined with Him. We are no longer alone. We are become "true yoke-fellows" with Him, and He with us. Pulling our load with Him at our side, we may indeed know what it is to learn of Him, as He entreats us to do.

Then, what are yokes really for? To add to the load of the patient burden-bearers? Certainly not. An ox-yoke may be a heavy affair, but its sole purpose and usefulness is to make the load an easier one to pull. An old-fashioned dairyman's yoke made possible the carrying of heavy pails of milk that would otherwise have been a wearisome burden, indeed. We have all of us our loads to pull, our burdens to bear. Sometimes nobody knows but ourselves how hard to pull these loads become, or how weary and heavy-laden we feel. Then is when we can learn to know the help that comes from the yoke of Christ. How much easier it is to pull when we have taken His yoke upon us and learned of Him. How different everything is when He is pulling with us at our side. How easy is His yoke, as He promised us it would be, and how light His burden, when we think of what we were staggering under alone! We really come to know what He meant when He said, "And ye shall find rest unto your souls."

Shall we not then rid our minds of this idea of the irksomeness of Christ's yoke, this dread to take it upon ourselves for fear it will burden us still more, and humiliate us too much? If there is anything humbling about it, He is there with us, joined with us, sharing in our lowliness of heart, and, we are told, "despising the shame."

Shall we do less? Can we not somehow sweep together enough faith, summon sufficient courage, to take Him at His

THE CROSS COPY

own word? He does not promise to rid us of our load, nor even to make it really any lighter than it is. He does promise to make it easier to pull, and to help us to overcome and conquer all that needs overcoming and conquering. Let us, as we used to hear it so yearningly entreated from our galleries, "join in with His offers of redeeming love," *i. e.*, be yoked

with Him, feeling anything but shame for that which is the power of God to the saving of men's souls. Then we shall come into our heritage, here in this exceedingly present life, as children of God: for if children, then heirs; heirs of God, and yoked heirs with Christ.

A. L.

## In the Near East.

RAS-EL-METN, Syria,  
Tenth Month 31, 1922.

DEAR FRIENDS EVERYWHERE:—

We sent off a cablegram yesterday as follows: "Horrors and massacres at Smyrna, as told by eye-witnesses, are appalling. First steamer, refugees, arrived Beyrout destitute. Large contributions urgently needed if we are to do some part in relieving distress. Oliver and Evans." I hope this cable will have reached your side, as I was able to send it from another country. I must here explain that we are under a very strict censorship, and most items of news in regard to relief work, and especially in regard to Armenians, are suppressed by the censor. I do not know why. In consequence many of my letters have not reached their destination. Will those Friends who have not received answers to their letters please accept this explanation. The censor will not see this letter for it will go through a channel which he cannot intercept, but if it should ever meet his eye in print, let me assure him that his mind can be perfectly easy, I never write anything about military or political subjects.

The horrors of the massacres at Smyrna were even worse than the reports; I have no words to depict them. We have our information from eye-witnesses, but it is too shocking to go into details. The misery resulting to those still alive is indescribable. This is the fruit of war, of divided counsels, and rivalry among the Allied Powers. Hundreds of thousands of women and children and old men are fleeing in all directions, while the young and able-bodied men are taken into the interior, *for what?*

The first steamer load of 1500 refugees has arrived in Beyrout. They are being disinfected at the Quarantine station and then will be let loose to go where they will. Again, as last year after the flight of refugees from Cilicia, all the caves by the seashore, all spaces under bridges will be occupied by masses of hungry, cold, ragged, homeless individuals. Already there are thousands of Armenians in Beyrout, many, many of them wandering about the streets looking for work, and a crust of bread. Can Heaven look down to-day on a sadder sight than the rich fertile lands of Anadolia ruined and devastated, its soil drenched with the blood of its sons, its villages (once full of happy homes, and the children in the streets playing with marbles) now burnt and blackened ruins, and flocks of vultures still hovering over the unburied bones of those who were only so recently living their lives, dreaming their dreams, and looking into the future with hope and faith? What awful tornado has swept over this beautiful Anadolia? Has hell burst through its boundaries and carried desolation and doom with it everywhere? Have all the traditional devils gathered for a united attack, and to gloat over the agonies of dying and suffering multitudes? My very brain is staggered, and reels in front of the facts which I know. The floods of human hate and vindictiveness would seem to have reached a height beyond which they could not rise.

The Greeks in their mad rush from Smyrna, northeast to Eskischehr, their objective being Angora, which they were unable to reach, left destruction and ruin in their trail, the Moslem villages being the sufferers. It is futile to hide or deny this. It is a fact. The rising tide of Turkish nationalism, and Mohammedan fanaticism all over the Mohammedan world, made the Turks of Anadolia a new power, and with the force of a cyclone they rushed west and drove the Greek

armies into the sea. Then the Moslem wrongs were avenged to an extent that will stagger humanity when it is fully known. But on whom were they avenged? Not on the Greek army which got mostly away in their fleet. Vengeance fell on the non-combatant population. Between the upper and lower millstones the poor inhabitants of Smyrna and the villages in the interior, have been crushed, and seen hell in all its awful realities, and suffered agonies worse than death.

Over against this flood of destruction and fury, wrong and suffering, what can we do? What is left to us to do? In the first place still to hold on to our faith that God reigns. To some even that is no longer possible. Everything has been swept overboard in the storm. And second, in spite of all, to believe that love, and only love can heal the world's wrongs. Love is the only answer to the wrath of man. Practical love, sympathy and service are all we can contribute. These will do much to soothe and heal. For many there will be no more sunshine in their lives. Here we are ready to do everything we can to help in measures of relief, and I appeal to all to do what they can to help us to meet one of the greatest emergencies that has yet come to the Near East.

Since the above was written Herbert G. Wood, of Woodbrooke, England, has arrived here, and is sleeping under our roof to-night. He and Dr. Rendel Harris have just arrived from Constantinople and Smyrna. Herbert G. Wood has confirmed all the information we already had, only some things are even worse than we had heard.

The Armenians we brought up here at the beginning of the year have all got settled in the villages around and are in one way and another eking out a living. We propose to repeat the experiment if funds are forthcoming. We could probably find houses for two or three hundred families in the villages around here. It will be something to have people under a roof before the winter storms begin.

Our Syrian orphans are all flourishing, with a few exceptions, who are having attacks of malaria, and these are practically cured.

We count on the love and unity of our friends with us in the work here, and to the many in different parts of the country, and the cities, whose friendship we treasure, we send our love and cordial greetings.

Sincerely thy friend,

DANIEL OLIVER.

P. S.—A message of love to thee. Thou wilt see that we are again confronted with one of those sudden and unexpected earthquakes, and God only knows what is still to come. Our trust is in Him and with Him as our Guide we can face the future with confidence—although our brains seemed paralyzed in front of such untold sufferings and death. Smyrna *had to be burnt*, because the murdered bodies were in such heaps in the streets that they could not be removed and the only way was to set fire to the city to burn it and the bodies. The details are absolutely horrible.

THE call to service has been sounded loudly during recent years, but something deeper is needed. Our service must be rooted in God, it must flow out from us naturally as a consequence of our fellowship with Him.—G. L.

## Adventures in South America.

TAKEN FROM THE LETTERS AND NOTEBOOKS OF A TRIP TO COLOMBIA.

Anne Garrett Pennell.

(Continued from page 268.)

LA CUMBRE.

Fifth Month 16, 1922.

La Cumbre is very close to the summit of the western range of the Colombian Andes. It is a comparatively new settlement where the wealthy people from the valley below come up to spend the summer. There is an American hospital here, the only hospital for perhaps several hundred miles in any direction and the only American one so far as I know in the whole country. We are staying at the hospital by courtesy of the resident surgeon, Dr. Galloway, who takes F. out on horseback rides after rare orchids and helps us in a thousand ways to get into the routine of Colombian life.

Yesterday a great triumph was achieved. One of the things that has been bothering us so far has been the proper care of specimens in this wet season. When we were planning the trip some botanists advised us to depend entirely on coal oil for drying plants and to take a very small number of blotters. Coal oil here costs a dollar a gallon and is very awkward to carry in any quantity on mule back. Result, a compromise, many driers for use in sunshine and an emergency kerosene stove for use in such weather as the present. So far we have been tying the freshly collected plants in bundles with blotters between each two specimens. This plan works well when there is sun enough to dry the wet blotters and when there are not too many plants on hand at any one time. Day before yesterday the plants got ahead of us and we decided to try the emergency heater. It smoked abominably and flamed up so as to threaten a conflagration. Dr. Smith's brother lent his aid but to no use. Then the Irishman, Dr. Galloway, solved the problem. We bought a brazier in the market for forty cents and ten cents worth of charcoal to use as fuel. The brazier gives out double the heat of the other stove. The fuel costs next to nothing and can be gotten anywhere even in the lonely mountains where we expect to camp. We are certainly delighted.

Our quarters with their plants in all stages of preparation are of continuous interest to the people here—both patients and staff. Upstairs in our bed-rooms there are about two thousand plants now in press besides the bundles of dry specimens. Bundles are under beds, behind doors, in front of windows, everywhere. One of our trunks is used as a sorting table. Every day it is necessary to go over all the plants, changing wet driers for dry ones in the bundles that are not yet ready for the fire, removing the dry specimens from the bundles that have come off the heat and replacing them with semi-dry ones.

Downstairs under the house we have our heaters. Two of our trunks on end form the supports. Across these are laid two bamboo poles and on the poles we lay the bundles of plants in such a way that the heat can pass up along the furrows of the corrugated boards which separate the individual specimens. Each bundle is covered with a cloth skirt which hangs down to the ground and conserves the heat. We have to watch the fire carefully so as not to have a conflagration for the whole performance is exposed to the winds of heaven. Fortunately there is not very much breeze here.

FIFTH MONTH 19, 1922.

Shall I tell you, I wonder, about the new member of the family—a little bunch of khaki fur, a small pink nose, two inquiring brown eyes, two hands and two feet (usually cold) with five clinging digits each. He is a cusumbe or perro de montana (dog of the mountain), a tiny sort of monkey and as big as a baby kitten. He eats bananas, sleeps all day and is naturally awake all night, but will sleep then too if his

basket is covered. At present he lives down cellar and I visit him hourly to see that he hasn't been strangled in his cord. The leather bracelet of my wrist watch proved to be a perfect fit and cusumbe wears a new collar while I have attached my watch to my wrist by a ribbon.

Day before yesterday we made an expedition to the summit of the range on foot. Early in the morning we set out. F. and his assistant each had their plant presses and the latter a camera. I carried a pair of heavy climbing irons in case we should see some rare orchids beyond reach from the ground. Each of us wore a belt to which various articles were attached. In all we had a collecting trowel, a machete or long native knife, a pair of field glasses, luncheon and a cyanide bottle for preserving rare insects.

The trail wound along the low grassy ridges passing several little adobe huts, each with its chickens, flower pots and troops of bare-footed children. It is unusual in this country for even the wealthy families to have less than eight children and often there are twelve or fourteen. The first man we met, who was leading a carga mule loaded with wood, stopped, and, with the courtesy of the Colombian native, told us that the trail further on was "feo, no camino real"—literally "foul, no royal road." So indeed it proved before the day was done.

As the way grew steeper we came to freshly cleared land where the prostrate trees still had living orchids growing all along their trunks. Most abundant was a little yellow beauty with splotches of brown on it growing in long, graceful sprays. We could have filled Pennock's window several times over with the exquisite display; but a few specimens were all the botanists needed so we trudged on.

A little further on we entered the unbroken forest. Here the trail had washed down into the typical humps and hollows of the rainy season in this country. As the animals usually follow exactly in the path of their predecessors, the caminos in wet weather somewhat resemble the ties of an unfinished railroad track. For a person who steps carefully there is little difficulty in keeping to the ridges, but an unlucky slip will land one in a deep puddle, whence one emerges mud to the knees. It was hard work climbing on such a trail and the quick fatigue of high altitudes began to trouble us a little; but we pushed on. Suddenly we came out on a great view and here we sat down to eat lunch.

As it were through a little hole in the dense sub-tropical forest we looked out over a wide sunny valley and away to the central range of the Andes towering into the sky some eighty miles away. In the foreground were the foothills of the range on which we stood, treeless, ribbed, showing here and there patches of bright red soil. Beyond, in the full sun, lay the broad stretch of El Valle, The Valley, as it is affectionately called. With its alternating woodland and pasture and the winding silver ribbon of the Cauca River, it looked like some scene in tidy little England and not at all as if it belonged to the Spanish tropics. Shutting it in, rose in the purple distance the abrupt wall of the Central Andes, its summits wreathed in cloud with here and there a lofty peak showing a dark point against the blue sky.

FIFTH MONTH 23, 1922.

Cusumbe has been stolen and we are desolated. This morning when we went to visit him his box was uncovered and everything was gone. Repeated inquiries have brought no information. It seems that he was a rare creature and was evidently much admired by the peons.

My last memory is of his cuddling up on my shoulder where he most liked to be—two infant sneezes by my ear, a narrow

pink tongue stretched out in a prodigious yawn, cold feet on my neck, a few sniffs at my back hair, then sleep. How I miss him!

(To be continued.)

### THE CONFERENCE AT MEDIA.

Friends of Concord Quarterly Meeting organized an interesting Conference, on Eleventh Month 25th, at the meeting-house in Media, to which were invited also the members of Caln and Western Quarters. Frances Tatum Rhoads presided at the five o'clock session, which dealt with the problem of the religious education and training of our children. In her introductory remarks she emphasized the fact that if we can but have proper home-training, we need not fear for the future of our young people. We must be willing to trust our children and to be such parents as our children can trust in their turn, all of us trusting the while in our Heavenly Father's love and care.

Rebecca Nicholson Taylor spoke from what she called the "grandparents' generation." These must not dictate, argue or lay down laws dogmatically. Above all they must not lose faith in the younger generation, but rather feel that it is their own place to show forth the "fruits of the spirit:" love, joy, peace and all the rest. Then turning to the tasks of the younger parents she pointed out that the religious teaching of little children is comparatively easy, but that those of college age present a different problem to be solved. Their whole teaching at this point is to experiment, to try everything, to prove everything. A "guarded education" is no longer possible, the world howls at our doors and comes in through the windows; it will not be kept out. To-day's generation is efficient, well-educated, but they need a spiritual awakening. The spiritual man must rule over the intellectual man as well as over the brutish man. The younger generation seek what they call "reality." They must realize that "Reality is the perception of the fullness of Him that filleth all in all."

The meeting then divided itself into three groups, to discuss certain phases of the general question. Mary Bucknell Elkinson led one section on the topic of Religious Training in the Home. Walter W. Haviland's group considered Opportunities of our Bible Classes and Day Schools, while a third, under Richard C. Brown, talked over ways of keeping young people at college in touch with their home meetings. One of the points brought out forcibly in the first of these group discussions was the need, in all our striving, for "the securing of independent goodness" in our children's lives.

After a picnic supper in the basement of the meeting-house, the whole gathering re-assembled for a consideration of the subject of "The Ministry." George L. Jones presided. He felt that Friends had made three contributions to the progress of religious thought in the world; first, a belief in the brotherhood of man and the priceless value of every human soul, resulting in efforts for the uplift of humanity; second, a belief in the immediate communication of God's will to man; and third, the conviction that worship is communion with God, not an easy means of being spiritually entertained. Friends' meetings for worship are the most "expensive" kind there are—it costs more. Are we willing, he asked, to pay the price in our daily lives which this kind of meeting demands for the communion of man with God and for his speaking through His prophetic messengers? Then he put another question: Is there vocal service which is acceptable to God yet which is not just what we would ordinarily term "the ministry?" He felt that many people might feel an occasional call to take part in meetings, without any consciousness at all of anything like a definite "call to the ministry."

Rayner W. Kelsey bade us face frankly the fact that even our large meetings to-day are not, as we would fondly delude ourselves, "concentrations," but only "survivals." He quoted Samuel Bownas and other eighteenth century Friends who left on record that there were meetings in those days with an attendance of fifteen hundred members. He showed that there is a need for the developing of young ministers. This

is helped along very largely in the West by the active Christian Endeavor societies, which meet on First-day evenings. He spoke too of the need for winning non-Christian people to Christ, and as illustrations of the value of quiet personal work, he showed the effect of such talks on two Haverford students, one an agnostic, the other a professed atheist. The first of these is now a member of the Society of Friends, and the second is desirous of joining with us. The Church is needed to-day as much as it ever was to spread the glad tidings of salvation, not from the consequences of sin only, but from sin itself. The common people will still hear such a preacher gladly, and he will have souls for his hire.

Robert H. Maris stated that in a Friends' meeting there are no limits set to the number of instruments God may choose to speak for Him. He asked whether there really is a fundamental difference between what we call the "prophetic" and the "teaching" ministry. Christ was pre-eminently a teacher, and His ministry was of the "teaching" type. For right worship the members of a meeting must know one another better, fear one another less, understand one another more perfectly. We must not be too easily shocked or offended by what we hear offered in a meeting.

Following these addresses, the meeting was thrown open to a discussion of these and kindred topics. It would be stretching this report to too great length to attempt to include all the points made by the many interested persons taking part. A few nuggets must suffice. "The ministry of prayer (silent and vocal) is what makes a meeting. We cannot have a good meeting without it." "There should be that flowing 'from vessel to vessel' in a rightly held meeting which would enable those who minister to speak to the 'states' of individuals in need." "John William Graham said in a lecture at Swarthmore that he used often to go to meeting with a 'very good sermon in his head' but once he arrived there, he felt no call or warrant to deliver it." "Do not compromise—be a Christian in everything." "Recorded ministers are leaned on too much." "Meetings are only a means to an end; the end is that those should gain in power from the meetings they attend."

A. L.

### MESSAGES FROM JAPAN.

I.

#### HOUSE-HUNTING IN SHIMOTSUMA.

It's a long hundred miles from Karuizawa to Shimotsuma—third class! We left Karuizawa station at 8.14 and got down through the twenty-six tunnels over 3,000 feet to Takasaki by 10.20. The Oyama train was waiting for us. A three-hour ride and we changed again, and at Shimodate we changed once more, if it can be called "change cars" when we met the Shimotsuma train pulling out of Shimodate as we pulled in. The three-hour wait was not tedious, however, as Ouchi San (the Christian worker) met us at the train, and we went with him to his home and renewed the family friendship. His wife served tea at once and green persimmons, assuring us they were good. They may have been. I still don't know.

At 4.45 we boarded the little independent line train—half freight—to Shimotsuma, our new home, arriving at 5.30. Various ones of our Mito friends had written their friends and relatives of our coming and all have been house-hunting all summer! But it is almost an impossible situation in a small town where everybody owns his own house and there are few transients excepting the school teachers, and they hand on their houses to their successors! But we had word they had a house—quite impossible, they said, but the only thing—so we went. Had I not a trained vision, I would have said impossible, too. Very old and rotten; very dirty and neglected; no bath-room and no kitchen, right on the street; and worst of all only two rooms! It had been a store until twenty years ago, and for the last twenty years high school boys have slept in it and studied.

I'd like to go into the details of making the arrangements

and seeing the house, etc. Interesting enough! We went back and forth from the home of the lady who sent us the letter first, and finally, yes, we rented it for a year! And now listen! I wonder if it ever happened before.

The man expected 8 yen (\$4.00) a month for it, as it was a store, and we agreed. But to-day we went to the Boys' High School, and in the President's office they had a *sodan*—a consultation. (The President's wife had been in school with Hirakawa San's wife, and had come to our home to a cooking class; and Kawasaki San, the classics teacher, had been in one of Gurney's Bible classes when he was in the Normal School in Mito twenty years ago.) They decided at the *sodan* that 8 yen was too much; they consulted, and the rent is reduced to 7 yen a month!

We are looking ahead. We *must* have a temporary home. This is a grand location for work, and later on Gurney's secretary and family must have a place to live in, and when we can get another place this will be for them and the work. It has a thatched roof.

P. S. When we got back to Karuizawa, we found a letter from the Principal of the schools in a neighboring town, another of Gurney's Bible class boys of years ago, a fine Christian man, and he says, "I have a friend in Mito and he has a relation in Shimotsuma, and I have asked him to get you a house."

P. S. 2. A letter to-day says the rent is reduced to 6 yen a month!

ELIZABETH BINFORD.

## II.

### A MEMORABLE EVENING.

Gurney and I sat in the little station of Shimotsuma, our new home, waiting for the 7.20 train for Shimodate, where we expected to attend the regular evening prayer meeting and spend the night. We were thinking of the wee little thatched house that is to be our new home. We sat quiet for a bit, knowing each other's thoughts. It was dark and still rainy, and perhaps our thoughts were dark, too. But at last Gurney said, "Christ was born in a manger," and then the light shone through.

We ate our left-over lunch in the train and when we got to the meeting we found it to be a "Kangei kwai" (welcome meeting) for us.

Ouchi San read Proverbs xxv: 25: "As cold waters to a thirsty soul, so is good news from a far country." They sang hymns of joy and had a time of thanksgiving, and Ouchi San spoke from the text a little. Then Ouchi San began the story of Jacob and his sons, telling it very well and in considerable detail. I began to wonder just the connection in this particular meeting, when he began to draw his lesson. "There has been a spiritual famine in Shimodate for two years now, and as dear old Jacob was waiting and stretching his neck for the

return of Benjamin who would lead them all to the land of plenty, so we have in Shimodate been stretching our necks for the return of the Binfords to lead us to the land of spiritual plenty." It was so earnest and sincere. We had tea and rice and bean cakes together and we chatted together until ten o'clock, mostly about Friends' interests in America.

The night was badly spent on the pallet on the floor under a green mosquito net, but it was not too long, as we took the 6.30 train again for Shimotsuma to get some necessary repairs started on our new residence in "West Avenue" (Nishi Machi). We got back to Ouchi San's house in Shimodate at 1 P. M., and had to rush, although they had killed the fatted chicken for the returned Benjamin! Ouchi San, Gurney and I sat on the floor around the little two-foot square table, and fished the long noodles out of the bowl and sucked down the chicken broth, and ate egg plant salt pickles. We thanked God that we had once more tasted the love of our friends, and as we tasted their kindness in the meal we asked God to let us taste from the spiritual table prepared for us.

ELIZABETH BINFORD.

## III.

MITO, Siba, Tokyo,  
Tenth Month 6, 1922.

DEAR FRIEND:—

I am sending thee under separate cover some pictures of our summer camp held at Akagi Mountain last summer. I can truthfully say it was one of the best ten days I have ever experienced, both for the earnest seeking of God which was manifested by all of the boys who came, and for the deep spirit of unity at which we arrived at the close of our meetings. We came to the conference with no pre-arranged program, but only the desire to find God in the very depths of our being, and having found Him to follow His guidance no matter where it would lead us.

We held a meeting for worship after the manner of Friends once a day, but not at a pre-arranged hour. It might be just following a meal, it might be in the morning, afternoon or evening. It might be in the tent, out under the trees near the camp, or after some hot climbing expedition in the mountains. But in each case we found a unity of desire to know God and to follow Him. Every member of the camp took part in these meetings at some time during the stay together, and in the end we together consecrated our lives to the Friends' ideal of living God in the societies in which we are placed.

Since returning to Tokyo, this group has continued to meet once a month for an outdoor picnic, or other social time which we follow by a meeting for worship. I think it will develop into a strong force to aid and develop the Friends' Meeting here at Hijirizaka.

Thanking thee for thy prayers and support in our work, I am,  
Thy friend,

THOMAS E. JONES.

## Wilfred Monod.

The chauffeur seemed to have lost his way. It was some satisfaction to strangers like ourselves to see a native whose business was to find streets thus bewildered. We were in one of the oldest parts of Paris, on the slope of the hill associated with the early patron saint of the city, St. Genevieve, whose tomb is still shown in the beautiful old church of St. Etienne du Mont nearby. Just across the river towers Notre Dame, and behind it the tall, plain church of St. Gervais, where the great long-range German shell fell on "Good Friday," 1918, and killed over eighty people at one shot. But all around us was the net-work of deep, dark, winding streets almost as narrow as alleys, but with ancient looking houses six and seven stories high, casting a gloom about us. Ah! now he has found the street, "Rue du Cardinal;" and in a moment we draw up beside a mouldy little court-yard; on one side up some steps is a polished brass plate, contrasting with the

dank decay around, bearing the name "Wilfred Monod." So this is the home of perhaps the leading Protestant of France, as we should say, almost in the slums, though he is pastor of the large and handsome old church, the "Oratoire du Louvre," facing the palace of the Louvre, and close to the Palais Royal. The maid shows us into a dim waiting-room, where at a long table several people are waiting for interviews with the celebrated pastor. We recall that he is the son of an equally or even more famous preacher of Paris, Theodore Monod, and grandson of another leading Protestant, Jean Monod, once of Geneva—a wonderful family, who thus for three generations have stood for a more enlightened and devout religion in this Catholic and skeptical country. Wilfred Monod is also one of the leading pacifists of France; he has recently been quoted in English periodicals as saying that the trouble with Protestants as regards Peace is that "they have not added a Pro-

gramme to their creeds,"—in other words, have not applied their Christianity to the case in hand, or showed their faith by their works.

After perhaps three-quarters of an hour of waiting we were ushered into the dark little study of this interesting man. He greets us pleasantly,—a small thin figure, about fifty, in black frock coat and white tie. Our companion, John P. Fletcher, just from Berlin, at once takes up the conversation in English, bringing a pacifist's greeting from the hostile country, and while he gives statistics to show conditions there, we have leisure to consider the man before us. Is this one of the saints of our day? His pinched and sallow face, thin shoulders, and long slim hands so apt to be raised as in benediction, suggest suffering and overwork. We have seen the statues of emaciated saints of medieval times; here seems to be one of the godly succession in the dress of our own day. We mentally contrast him with some of the prosperous pacifists we visited in their fashionable apartments in grander sections of Paris. Is this Protestant leader subject to persecution? He is telling of a visit he recently had in this very room from one of the leading pacifists of Germany, who came to see him in order to weave the bonds of brotherhood in suffering a little closer. "He looked very anxious," Monod said, "he knows that he is condemned to death." We learned later that he was on the black-list of the monarchists, elected for assassination, like Erzberger and Rathenau; we wondered if Monod also might be in danger here in France. "But he is anxious," he continued, "not only for himself, but for his country." He told me we must not expect too much of Germany in the way of pacifism; there might be a sad disappointment breaking out in Prussia some day." That is what all France fears, though all France desires peace.

As I looked at Monod his face seemed to me familiar and I thought I knew when I had seen him before. "Were you in America at one of D. L. Moody's conferences some twenty-five years ago?" I interposed in a pause of conversation. "Yes," he exclaimed, his thin hand rising as his feelings rose, "only it was thirty-two years ago, in the 90's. That was a wonderful summer conference." "I think I had the pleasure of meeting you then. We took a walk in the country, and I talked French, almost the only time," I continued. "It might be; it might be; I was there," he replied. "You must be nearly of the same age," suggested one of my companions. "I was born in 1867," he said. "So was I," I promptly rejoined. "We are of the same age, and met as young men." "How I enjoyed the missionary meetings at—what did you call it?" "At Round Top, the hill," I suggested. "That's it!" he exclaimed, "the beautiful sunset all around us, the fire-flies in the evening air, and then the speaker raising his face to the sky, and praying to the Father in Heaven," and again Wilfred Monod raised his thin hands with that gesture as of benediction, and a face lit up with pleasure at the recollection. But the sad, almost hard, look returned. It seemed as though he wished he could go to America again, and there find safety and rest, but he must stand at his post here. And so our interview drew to a close. He led us out to the stairs, and pressed our hands, evidently glad for such a visit. And we departed, with prayer in our hearts for such a brave and faithful servant of God.

A. C. GARRETT.

PARIS, Eleventh Month 12, 1922.

A PARABLE.—I went with my little girl to visit the Statue of Liberty on Bedloe's Island not long since. All of the island which the goddess was not using was occupied by military barracks. Signs reading "Private" met one at every turn.

Then we climbed the three hundred and twenty-nine steps until we could look out of the little windows that compose her crown. Below us we could see the batteries of lights which throw a flood of illumination upon the figure of the goddess at night; but we could not go up in the arm which raises the torch to enlighten the world. We were told that it had become weakened and was unsafe.—X.

## NORTH CAROLINA YEARLY MEETING.

The Yearly Meeting held recently at Cedar Grove, near Woodland, N. C., and the Friends we met there, will long be remembered by those of us who had the privilege of attending that Yearly Meeting for the first time. The warm welcome which we received and the delightful hospitality with which we were entertained were grateful but humbling.

The attendance was said to be about as large as usual, but there were fewer visitors. Seven from Ohio Yearly Meeting, five from Philadelphia Yearly Meeting, and Wilbur K. Thomas (for three days) were the visiting Friends from a distance. Some members from the "larger body" in North Carolina attended most, if not all, of the sessions.

Wilbur K. Thomas spoke at an evening meeting on the work of the American Friends' Service Committee, especially in Russia. His appeal touched the hearts of his hearers and will doubtless bring a response in increased contributions to the fund for feeding the starving.

The reading of the Epistles from the seven meetings with which they correspond and the replies to them formed a large and interesting part of the business of the meeting. This exchange of messages of loving interest in each other's best welfare is no doubt helpful in uniting the members of the group of small Yearly Meetings, who have much in common. The danger of the custom becoming too formal is, however, realized by many of the concerned Friends whom we met.

The Epistle from Philadelphia Yearly Meeting was read, also one from Germany, and a letter of loving counsel from a beloved, aged minister who was unable to be present.

A minute embodying the exercises of Women's Meeting, during the several sittings, was prepared for absent members. When it was read, and at other times, a solemnizing covering was over the meeting, drawing us near to our Heavenly Father and to each other. We could truly say "It is good for us to be here."

Since returning to our home and to our own meeting and duties a feeling of thankfulness remains for having had the pleasure of mingling in precious fellowship with Friends of North Carolina.

ANNA WALTON.

ELEVENTH MONTH 20, 1922.

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

The Annual Meeting of the Philadelphia Federation of Churches, recently held at the City Club, was a memorable day to those to whom the cause of peace is dear. Fred B. Smith, Chairman of the Commission on Local Federations of the Federal Council of Churches of Christ, gave a heart-gripping appeal to the Christian Church to preserve the peace of the world.

About 200 leaders in Philadelphia churches were present and greeted his address with enthusiasm. He spoke of the great World Alliance of Churches following the war, for which Lord Robert Cecil and Sir Willoughby Dickinson were largely responsible. Twenty-one nations belong, including some Catholic congregations. Having just returned from a tour of 19 countries, he said that while there was an overwhelming passionate cry for peace among the masses, the leaders in seventeen of these countries feel another conflict inevitable and are thinking and talking of war preparation. The Dardanelles and Constantinople are acute danger spots, as well as the Rhineland. If great Britain should lift her restraining hand, war would break out at once in these places.

The only agency that can prevent future wars, he said, is the Christian Church. America must take her place as a leader. Japan, China and India are ready to meet us half way. The world has many pacifist groups, including women's organizations and labor unions, all working hard against war.

Ours is the choice of the future—war or peace. We must get fully into some union of the rest of the world working toward peace—a world court—a new association of the nations. But



in entering it we must stress our economic responsibility and accept our share of sacrifices. Politicians and the newspapers have been unsuccessful, but the Christian Church if she can only get under the weight of it can make peace permanent.

There is sentiment enough in the world, if properly organized, that can preserve us in the future. If the church fails, as it did from 1914-18, where shall we turn?

To us "there remains in this hour the solemn duty to make a protest against war, so strong, so intelligent, so profound that if war occurs none will be compelled to say 'We failed to do our duty in trying to teach humanity a better method of living.'"

#### AN INTERNATIONAL PEACE DAY.

Twenty-six nations, according to an announcement by the World Alliance for International Friendship through the Churches, will join in observing the 17th of Twelfth Month as "World Peace Sunday." The movement was inaugurated at the meeting of the International Committee of the World Alliance, held last summer in Copenhagen. In America the Federal Council of Churches is co-operating with the American Branch of the World Alliance. The appeal to the churches of Europe to take part in this observance is being sent out from London, signed by the Archbishop of Canterbury.

SENATOR BORAH says of Clemenceau's visit: "To me, the most discouraging feature of the able visitor's speech is the fact that here is one of the great and dominant figures of the world coming to us to visit us four years after the signing of the armistice. He carries no message, when we analyze his speech, except that of punishment, of vengeance, of anticipated war. There is not a note of harmony toward the other powers of Europe, not a suggestion of constructive policy, not a single ray of promise so far as actual peace and the prosperity of the world is concerned.

"I utterly disbelieve in his whole theory. I unhesitatingly reject the proposition that there is no means in this world by which to govern men except that of force. If the great powers of Europe will write a treaty under which Europe can live; if they will do justice to the subject peoples of Europe; if they will abandon the principle of imperialism; if they will announce, instead of a policy of force, one of justice toward other peoples; if they will adopt the policy that looks to peace and not to war, which looks to reconstruction and not destruction, which looks to upbuilding and not dismemberment, and bring their program to the American people, they will find a sympathetic accord here as they will not find anywhere else in the world."

FLORENCE TRUEBLOOD STEERE.

## Report from the Smaller Schools.

*Extracts from a report presented to the Yearly Meeting's Committee on Education, in Eleventh Month, 1922.*

A few items in the statistical report are of significance. Our eight schools number 388 children, an appreciable increase over last year's enrollment. A steady upward tendency in teachers' salaries and in tuition rates may be noticed. Fallsington has the largest percentage of Friends of all the schools, and Media has over 50 per cent. of Friends, while Haddonfield and Lansdowne minister to a wide circle outside the meeting. Lansdowne has the largest equipment of teachers of all the schools, with five teachers and an assistant for the six grades. Four of our schools have kindergartens, Atlantic City and Frankford working kindergarten and first grade together, while Haddonfield and Media keep their kindergartens separate from the grades. Atlantic City, with its eight grades, runs the sixth, seventh, and eighth on departmental lines, dividing the work among three teachers, while Haddonfield with the same number of grades has almost no departmental work. Our irregular grouping of children depends upon the teaching force, the size of classes, the number and size of class-rooms, etc.

Our teachers number thirty, including the Director of Art, who goes each week to the nearby schools and once in three weeks to more distant points. Very earnest effort is being put forth by all these teachers, who spend much time, energy and thought on their day's program and their plans for the year. A fine spirit prevails among our school children who are a splendid lot, eager and alert for the most part. In all our schools, teachers and children work together as one happy family. As in the home, the more that co-operation and unity are manifest, the more does real service and power come.

In my last report, I spoke of several things that we hope to accomplish in some measure this year, not new things but old things revived. Among these is a more intelligent attention to the subject of health. Early in the year, at our first teachers' meeting, each school was given an outline of such work in this direction as we might reasonably hope to accomplish. Such a plan, only suggestive, grows under the hands of a live teacher. Our first goal has been medical examination for every school; it has taken much time to work this out in the various communities. Wherever it is seen feasible, we have urged the local committee to take hold of the work and be responsible for it. Haddonfield, Lansdowne,

Fallsington, London Grove, and Downingtown have completed these examinations. The work has been done by competent local doctors who have generously given up their time and in some schools have done the work gratuitously. I hope by another month the whole field will be covered. In each school the doctor leaves with the principal a careful record of his findings. Where any defect is noted, the home is communicated with. Height and weight charts are in every school and many children keep individual health charts with daily records of habits of sleep, brushing teeth, bathing, exercise, eating, etc. These records pass from teacher to parent, for in this work of health, the very closest co-operation of the home is needed. The Interstate Dairy Council has put its educational material and its corps of instructors at our command and this is very helpful in our plans for better physical standards for our children. And best of all, the children themselves are making real attempts to do those things that make for vigorous and abundant life. This program of health not only easily connects up with their reading, for a favorite book in several schools is the "Most Wonderful House in the World," with their art work in the making of attractive posters of fruit and other proper foods, with their civic work and their language, but with the good housekeeping of the school itself.

The lunch problem also has a vital connection with this health work. In Haddonfield and Lansdowne we could hardly ask for a better arrangement where a trained dietician daily prepares a wholesome satisfying meal, with two or three hot dishes from which a choice may be made, at moderate cost. Media employs a person from outside to come in and serve the luncheon to her large family.

In these larger schools the basement is the lunch room and the children have a large share in making it attractive; they make the doilies for the tables, the bright picture posters for the walls, they serve and clear away the luncheon and delightfully entertain a chance visitor with songs and games and most courteous attention. Atlantic City and Downingtown have no luncheon served, except the mid-forenoon lunch of milk for the younger children, as the children all go home at noontime. London Grove, Fallsington and Frankford all try to serve one hot dish; their arrangement for this is rather inconvenient but the teachers are making the best of the

situation. In these communities an opportunity awaits interested parents near enough to the school to come in and assist with a hot luncheon. The Parent-Teacher Association of one of the finest private schools in New York City daily has a staff of mothers in the lunch room whose business it is to serve the mid-day meal to the children; in truth, in all of this work which is making for the physical welfare of our boys and girls and is so far reaching in its scope, the parents may take an active part.

Our playgrounds we may well take satisfaction in for their spaciousness and fine situation and beautiful trees, but in most cases we want more adequate equipment, such as swings and seesaws and giant strides, volley balls, and soccer and basket ball. All these things are important to the proper development of our boys and girls not only on the physical, but on the mental and moral side. We do not want to make loafers or loiterers on our playground, or listless children or quarrelsome children; we want to make right-minded citizens; we want to encourage all to play and play fair, and play hard. We rejoice when we find the playground carefully supervised. Atlantic City and Haddonfield have good physical instructors on their staff of teachers and much care is given to the playground. Media, too, is very alert to seize the playground as an opportunity to teach some of the finest lessons that our schools can give.

Closely following the physical work and intimately connected with it is the work in mental measurements. You will remember that three years ago for the first time we made a beginning in this; early this year an attempt was made again to get the work started, and it is a great satisfaction to be able to report that we have for this year secured the services of Margaret Rhoads Ladd of Bryn Mawr, who will go to each school and give such mental and achievement tests as are needed.

A third interest which compels our attention in these schools is in connection with the spiritual life of our children, that they should understand something of the meaning of worship, and that they should early be impressed with the relation between worship and service. This subject was brought before our teachers early in the year when an outline of possible plans was given with special reference to Bible study. This work has been taken hold of by the teachers with earnestness. The Abingdon Press series of books, which has the endorsement of some excellent Bible teachers, has been sent to each school. The Extension Committee of our Yearly Meeting has asked if there would be any opportunity for them to help in our schools. We hope that they will send to our mid-week meetings, as way may open, those who may have messages for our children adapted to their needs and understanding. Two of our schools, Frankford and Atlantic City, have no mid-week meetings, but at Atlantic City the children all assemble on Fourth-day mornings, for a very brief period of worship.

Various holidays and festal days have been observed this autumn in some or all of our schools with appropriate exercises, usually in the hands of the children, with a teacher as adviser. Sales already have begun in the schools to raise money to buy needed supplies, and meetings of parents and teachers have been held, with the children as the centre of interest. At Haddonfield the Parent-Teacher Association of the school began its work early in the year; among other things they are raising a fund of \$160 to buy reference books for the school. Lansdowne, too, has just started a Parent-Teacher Association with fine spirit and interest. The opportunities for organized parents to work in our schools are as limitless as the needs of our children.

Our first teachers' meeting this year was splendidly attended, and a fine spirit of helpfulness was shown as we listened to reports from various teachers who had something to pass on from their summer's experience, or talked together of plans for the year. Our meeting in the Eleventh Month had a program, in addition to our conference, a talk on teaching little children to read by one of our own teachers. Since this was book week, we had an exhibit of books for children's

reading kindly loaned to us by Friends' Select School, with a most stimulating talk on reading by Mary B. Jones. Ruth S. Goodwin addressed us on the subject, "What are the essentials in teaching history?" stressing ideals in a strong and very helpful way. The thoughts brought to us by these able teachers already are taking root in our schools.

Anne Walton Pennell is generously giving her time to our schools in recounting her recent experiences in South America. The Social Order committee has recently sent us a beautiful Thanksgiving story, written by Anna Cope Evans, which is being used in the schools at this season. We are thankful for all the help and inspiration that comes to us from our friends.

OLIVE R. HAVLAND.

## CHILDREN'S CORNER.

### THE STORY OF THE GOLDEN-CROWNED KINGLETS.

ALFRED C. GARRETT.

[On page 235 of the current volume of THE FRIEND reference is made to a most remarkable incident that occurred on the steamship *Resolute* when two days out on a recent voyage east across the Atlantic. Juncos, a hermit turtel, a white-throated and a field sparrow, a stormy petrel, a phalarope and other birds, including a score and more and among them the golden-crowned kinglets, made up this remarkable collection. The Philadelphia *Public Ledger*, attracted by this interesting narration, copied it from THE FRIEND; we would encourage those of our readers who missed seeing THE FRIEND for Eleventh Month 16th to look it up.—Eds.]

Far up in the forests of the north there was reared this past summer a family of little Golden-crowned Kinglets. Their home was probably on the branch of a spruce or balsam tree in the warm summer sunshine and sweet odors of the northern woods. There were the tiny father and mother, and five still more tiny children—for next to the humming-bird, these are about the smallest of all our birds.

Let us picture to ourselves some of their experiences. The young ones sat in a row on the branch, and with a great deal of fluttering and squeaking took the small worms and flies their parents brought them. By the end of Ninth Month they could fly all about, and even chased mosquitoes ten feet above the top of the highest pointed fir. Finally, the time came when they must fly south, to seek the warm woods of the Carolinas, or the moss-barked oaks and palmettoes of Florida for the winter. The children did not want to go at all; they were afraid of the awful journey and of the huge sky; they wanted to stay in their cosy fir-tree. But it was growing colder every day, and the father said they would all freeze if they did not go. So one evening toward sunset the father and mother said, "Now we are going, and you must follow," and away they went! With many whimperings the poor little ones flew and flew after them, till before long the parents slackened their pace, and now they were all together, a tiny flock high above the earth. To their surprise their father led them still higher and higher (for small birds migrate at great heights), and as night fell, the dim earth with its leagues of forest, its lakes and rivers and mountain ridges, lay faint and far below—a terrible distance beneath their line of flight, and the great bright stars gleamed out as it seemed close above them. And now the children began to think how wonderful it all was, and to look forward eagerly for the adventures of the great journey. All through the long hours of that night they flew and flew and flew, quite exhilarated at first, but getting more and more tired as time passed, till with the grey of dawn the father began to dip downward in his flight, and soon they were all circling down and down and down and down, with faint happy chirpings from the children because it was easier now, and soon they were reaching the tree-tops, and a few moments later had all alighted, panting and drooping, and oh! so tired, but happy that they were all seven of them safe together. After an hour or two of rest and sleep, they began chasing gnats and mos-

quitoes for breakfast; then dropped off to sleep again; and so all through the day they napped and fed in the warm sun-shine till they were nicely rested.

Toward evening the children began to feel rather sad and anxious again; they were homesick for their cosy fir-tree as it grew dark, and another night of hard flying seemed quite dreadful. There was no help for it, however—and suddenly, almost before they knew it, father and mother were off, and they had to hurry to catch up! This time father led them higher than ever; oh! how hard it was, climbing and climbing up and up. Besides it was not so pleasant as the night before; as they rose hundreds of feet above the tree-tops they could hear a roaring and rushing sound beneath them all over the forest, and they felt themselves being carried swiftly along upon the wind. There were no bright stars now, and before long they had come up into the mist of low-driving clouds. They could not see the earth at all, or tell just where they were; but still they flew quite happily along; they believed their father knew the general direction, and it would be all right. Whirr! whirr! whirr! went all their little wings in turn hour after hour, while the wind swept by—the same way they were going. The children became quite content, and thought how nice it was of the wind to help them along. But very different were the thoughts of the father; he was very anxious; but he said nothing. And so another long night passed by as before.

(To be concluded.)

## American Friends' Service Committee

26 South Twelfth Street.

PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### THANKS TO THE QUAKERS FROM A RUSSIAN VILLAGE.

Many of the villages in the Russian famine zone, which have been helped by the relief mission of the American Friends' Service Committee, have written letters to the Quakers expressing their thanks for the help received. The following paragraphs are taken from such a letter. They illustrate not only how tragic the need is, but also that the Russian peasants appreciate something of the spirit in which the help is given.

After describing the terrible conditions experienced during the famine, the letter continues:

"In the unbearable agony resulting from the fear of immediate death they sought further means of escape from their terrible plight and found none. At last having lost all their strength in their search for an escape, and having given up all hope of help from any source they settled back each to await his death. Everything was at a standstill, frozen, quiet as the grave; a deadly silence surrounded all, broken only by the sighs of the dying.

"Then occurred that of which all had ceased to think—a miracle. Help came. Either the ceaseless currents of the air or the stormy waves of the sea had carried to the shores of America the sighs of the perishing. The Humble Saviour died, but His teaching, 'Love thy neighbor' still lives; with its creative warmth burning in your noble and responsive hearts it brought life to millions of the starving. You, hearing in your hearts the words of the Great Teacher and with sincere Christian endeavor, fearing not the tempestuous tides of the Atlantic, hastened to help your doomed brethren in Russia.

"Your great Christian effort, may be compared to the deeds of the noble saints who carried manna to the Children of Israel in the desert. You rescued from death us and our children, those innocent flowers of humanity. Again their young voices rang out, raising to the Eternal their prayers, prayers for you, our good Quaker brothers.

"You saved our lives. No human tongue can express the

gratitude that we feel toward you. Each of us personally sends to you great Russian thanks.

"The Lord will reward you!"

### THREE WOMEN FROM NADIRINKA.

It was a "big holiday" morning and the steeple bells were clanging monotonously over Russia. Children were ringing them as though they enjoyed the sport. The brightest clothes were on the street, a great many people were laughing and walking and paying visits and drinking a strong beer made from new rye.

To our door came three women . . . . The first was thinly clad, sick in the chest, horseless, husbandless, altogether miserably. No bread in her cupboard, indeed no cupboard or cover of any kind since she sold her house in Nadirjinka to keep herself, her old mother and her child alive. She has an armful of baby clothes under her thin coat. She wants to sell them; they are her last possessions. They were worn by three children who died of hunger last winter . . . . She drank our tea and ate our bread and went away. She was swollen and weary and had no place to lay her head. She was twenty-five but you would have taken her for fifty.

Before she had gone came another woman, slightly better dressed but with a distant look in her eye, as though she had been terribly hurt and driven close to the edge of her sanity. But she could tell a simple and connected story of a trip to Tashkent to get food for her family, of a husband and four children who died while she was away, of her empty house and not a pound of bread, of the loss of all her stock, of the last clothes sold for food. And there were no relatives in the village to help her and her friends had so little themselves. She, too, knew not where she was going or how she would live. She wanted nothing but the consideration of the Mission in making up its ration list for workers. She, too, drank our tea, ate our rye bread and went away.

Then came a third, weeping before she reached us, and eager to tell her story, more vocal than the other two. The same general sort of a story. No stock, hence no harvest, therefore no bread. Two children survived, husband died of the hunger. She knew both the other women by name and knew they were worse off than herself, but she too must have something to feed herself or she would soon die. She can do any kind of work—sew, knit, mend, weave, spin. She drinks three cups, eats enough bread to keep her alive till the next meal, whenever that may be, and goes away.

Three women came to the door of the Quaker outpost house because they were hungry, because it was a "big holiday," a Christian holiday and they have heard that the Quakers are a sort of religious people who do good work for those who are hungry and naked and downcast . . . . Three women would not be alive on Christmas, 1922, if the Quaker Mission were not on the hunger front in Buzuluk County, Russia.

ROBERT W. DUNN.

### EUROPEAN RELIEF AS A SAFEGUARD TO AMERICAN HEALTH.

Dr. Royal S. Copeland, Commissioner of Health of the City of New York, visited Europe last summer on a "health scouting trip." His observations are published in a recent issue of the "Weekly Bulletin of the Department of Health, City of New York." Through his professional eyes Commissioner Copeland sees the present need and suffering in Europe from a new angle—that of its relation to the health of the United States. Commissioner Copeland first visited Austria. He writes of that country:

"The whole population has been so long deprived of food essentials that its powers of resistance are a fraction of that which they should be. All Austria, already suffering dreadfully from disease, is ripe for a great epidemic. Austria is no longer a military threat against her neighbors, but she is a sanitary threat against the world."

Commissioner Copeland then visited Poland and inspected the devastated territory, and the points of admission through

which the Polish refugees from Russia are returning to their native country. He says:

"Poland especially enchain my interest, for it too easily may become the source of the world's greatest sanitary catastrophe. Hundreds, even thousands, of sufferers from typhus, cholera, relapsing fever are passed through them (the unequipped admission points) and permitted to mingle freely with the people in the interior of Poland.

"Without the slightest hesitation, I predict that these diseases will sweep through Poland, Germany, Belgium, Holland and France into England. I predict that from every port in the great area whence sail ships, infection will be shipped to the United States unless without delay we take the lead in providing proper measures of precaution there in Poland."

In closing his report, Commissioner Copeland asks what sources of relief from this situation can be found. He says that there is little hope of relief from European governments at present or from the government of the United States.

"Therefore," he concludes, "the only hope that I can see is that private funds may be contributed. I can think of nothing more inspiring than giving now, directly for the protection of suffering Poland (and Austria), indirectly for the protection of our own nation, states, cities, homes, wives and children."

SHIPMENTS received during week ending Twelfth Month 2, 1922—73 boxes and packages received; 6 anonymous.

Contributions received during week ending Twelfth Month 4, 1922—\$6017.78

### FRIENDLY NEWS NOTES.

**BURLINGTON AND BUCKS QUARTERLY MEETING.**—Upwards of one hundred persons attended Burlington and Bucks Quarterly Meeting, held at Burlington, N. J., Eleventh Month 28th.

After a period of reverential silence prayer was offered, asking that we might know Truth.

There was a good degree of harmony in expressions of the eight Friends who spoke in the first session. The subject of Faith was treated to edification.

In the business meeting, the subjects of Race Relations and our duties in respect to Social Conditions in Community were interestingly treated by Esther Morton Smith and Anna Cope Evans.

Routine matters were cared for in a dignified manner; among other items of business, Rancocas Meeting was authorized to hold but two Preparative Meetings a year.

A number of members of the Yearly Meeting's Visitation Committee were present, some of whom were heard in the ministry. The meeting was a helpful occasion.

WE are glad to announce that, after tedious delays, Macmillans have published Amelia M. Gummere's new book, "John Woolman's Journal," and it is on sale at the Arch Street Book Store. The book contains about 660 pages, and is well illustrated.

It will be remembered that an excellent review of this outstanding Quaker book, by R. W. Kelsey, appeared in this journal a few weeks ago.

"CHRISTIAN LIFE, FAITH AND THOUGHT," that remarkable little book published by London Yearly Meeting last spring, is already in its second edition. American Friends promptly recognized the value of the book, so much so, that our Book Store made its seventh order for 200 copies; an eighth order sent a short time ago was for one thousand copies.

The London Friends' Council for International Service at a session last month as reported in *The Friend* (London) gave a cordial welcome to Agnes Tierney and Alfred, Eleanor and Philip Garrett, of Philadelphia Yearly Meeting, who are visiting the Continent with a view to reporting on the best

ways in which American Friends can co-operate in the permanent work of Friends in Europe. American Friends in different centres have heartily co-operated with the Council's workers where way opened, but the American Friends' Service Committee has, until recently, felt some hesitation in giving whole-hearted support to this service, as it was primarily concerned to carry on relief. Agnes Tierney spoke of the keen interest with which American Friends have been following the work of the Council on the Continent, and particularly the developments in Germany, where so many of their workers were engaged in the child feeding. Now that the American Friends' Service Committee has appointed a Message Committee under the chairmanship of Alfred Scattergood, who was in charge of the child-feeding scheme in Germany, it is the earnest desire of American Friends to further the work in every way that seems best. Alfred Garrett confirmed what was said by Agnes Tierney, and added that his was also a deep religious concern, and he was particularly interested in the various groups of people in Germany and elsewhere who are drawn to Friends. The cause of unity was one of his passions, and he longed that English and American Friends might labor together in this great work.

At the recent London Meeting for Sufferings, A. Neave Brayshaw presented Minutes from his home Meeting and Yorkshire Quarterly Meeting, liberating him for "religious service amongst Friends in and near Philadelphia and isolated groups in other districts." He said that, ever since his visit to America with J. Wilhelm Rowntree nearly twenty-four years ago, he had kept in touch with Friends there and informed of what was going on and had felt a desire to pay a second visit. He felt drawn to go before the war, but the way had not opened. Now he feels the call again, especially after hearing the accounts given by E. Maria Bishop and William Littleboy of their visits. He believed his service would be amongst Friends of a conservative type of mind, not specially amongst younger Friends, but all sorts. He hoped to visit the schools and colleges and generally to help Friends to understand and to gain from them an understanding of the place of Friends in the world. If the Meeting united in his concern he proposed to start the first week in the new year and hoped to be back in time for Yearly Meeting.

A VOTE was recently taken on the wet and dry question among the inmates of the prisons in the United States. More than 133,000 voted dry and only 900 voted wet, which shows some one says that even the lawbreaker is capable of right thinking and dreads the results of drink.

To make children familiar with the basis of all real and incontestable prosperity, the city of Wichita, Kansas, is establishing, in its environs, a 30-acre farm, on which High School pupils will be instructed in agriculture.

How many know that "Black Beauty" was written by a Quaker lady, Anna Sewell (1820-1877)? The book was published in our Centennial year and to date has reached a circulation of 3,000,000 copies in America alone. It is the most successful animal story ever written.

MARRIED.—Eleventh Month 18, 1922, at Cropwell Meeting House, N. J., JOSHUA R. EVENS and REBECCA EVANS, both of Marlton, N. J.

DEED.—At the home of her son, Robert F. Engle, Philadelphia, Pa., on the twenty-fifth of Eleventh Month, JANE DARNELL ENGLE, widow of the late Robert B. Engle, in the eighty-fourth year of her age; a member of Burlington and Bucks Quarterly Meeting.

—, on Eleventh Month 10th, at the Homeopathic Hospital in West Chester, Pa., CORA BUNTING TEMPLE, wife of Norris G. Temple; a member of Kennett Square Monthly Meeting.

—, ANSON HILDEBRAN, an Elder and member of Laura Monthly Meeting of Friends (Indiana), Sixth Month 30, 1922, in his seventy-third year.

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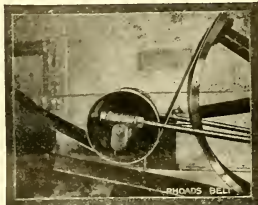
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# THE FRIEND.

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and

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MIRIAM C. BROWN  
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### OUR GIFT.

At this time of the year the thoughts of every one are turned to giving. The wealthy give of their abundance, and the poor of their meagre stores, but the spirit of let-me-give-something reigns supreme. As is true of everything human, there are flaws in the working of even this spirit, for some of the giving is more a matter of the gratification of pride than the sincerity of love, and as might be expected, commercialism has long since stepped in to foster this wholly undesirable spirit. But where has commercialism not penetrated? Even the Gospel has been commercialized.

It is more than nineteen hundred years since God sent that first great, personal Gift, His Son. Because of His infinite love He gave of Himself, and by that gift He shared Himself with all men. Lest anyone forget that memorable day, or allow its significance to be dulled by time, custom has claimed its celebration and has gathered to itself from all countries, all the traditions that could possibly serve to keep alive, in every heart, all over the world, the spirit of giving. Though the outcome may appear on the surface rather boisterous and even superficial, at times, it is really, after all, an outlet for the expression of the joy of loving—of giving and sharing, and of being loved—of receiving. The little child learns the latter joy first, and then is guided into the former. And is this not typical of our spiritual life? For we, as children of our Heaven-

ly Father, know first the joys of receiving His Gift, and that very Gift teaches us to love and to give of ourselves to those we love and to those who need us.

But what shall be our gift to God, our greatest Friend? Our gift to Him shall be a willingness to listen to His instructions, and obey them, and to love our neighbors as ourselves. In other words, our real gift, every year and throughout every year, shall be service, faithful service, acceptable to God. And although we join in the annual and outward commemoration of our Saviour's birth, yet every time we give ourselves to God's call, we live in the spirit of His Great Gift.—Let us give.

R. K.

### CHRISTMAS DAY AT ELLIS ISLAND.

Christmas! With the officials at the United States Immigration Station in New York, this day is bound to be one of more or less the same round of routine duties. But there are employees of twenty religious and social organizations of as many different creeds and platforms, all united and working together toward the one purpose of making "Merry Christmas" and "Joyous New Year," too, a real fact for the hundreds of incoming immigrants. For this is the season when, all over the country, churches, First-day schools and other organizations, public and private, are tacking the last piece of wood onto the barrel or box which is to represent them at Ellis Island on Christmas Day. Nor are these the only things which the expressman delivers. Now and then will come a little package, addressed in an uncertain childish scrawl, which may contain a cherished toy, or a pack of picture post cards, carefully pasted back to back so that there will be a picture on each side.

It makes very little difference on Christmas day whether Pedro or Adele or Guissepe have been detained in the "deferred and excluded" room as likely to become public charges in the United States, or whether they are waiting in the "T. D.," or room for the temporarily detained—hoping to be admitted the next day. The workers will see that they, as well as their children, receive as much real Christmas cheer as possible. There will be some families, which, on account of one or two members born outside the homeland and thus perhaps "over the quota," are facing separation. Within the next few days some of these people are looking forward to their long-awaited entrance into the United States, while others are facing the dismal prospect of deportation, when almost at their journey's end. But Christmas Day will be observed by all, each in his own fashion. Long days of confinement will be forgotten in the enjoyment of the food, clothing and toys sent by unknown hands anywhere from Seattle to Jacksonville. There will be plenty of work for those who open the packages, the boxes, and the barrels. Will they open yours?

M. C. M., Jr.

It is very true that there are many fretful and much troubled people whose burden would be immediately lightened if they would take an additional load by sharing the burdens of others.—J. H. JOWETT.

## THE WESTTOWN PRINCIPAL.

The search for a new Principal for Westtown offers an interesting commentary on the ambitions of Young Friends during the past twenty years, for it was in that period that the coming candidate was probably making a choice of his life work. Each year as a class graduated from the School boys went into college, into business, onto the farm. From college they went into business of various kinds. A pitiful minority elected the pursuit of art, literature or teaching. The bald fact faces us now; we have no young man in the teaching profession, ready and conspicuously appropriate for the position of Principal of our Yearly Meeting Boarding School.

It is not that there are no young men—there are fine, energetic, consecrated men who have done splendid things abroad, but they are essentially business men. We try to adapt ourselves to this condition by saying that Westtown needs a business man rather than a pedagogue at its head, that assistants can attend to the teaching.

The truth is we need neither a business man nor a teacher, but an executive. By executive we mean one who is more interested in the management of people than in the accumulation of wealth. A man who can manage men and women will draw around him a corps of teachers who can develop Westtown up to our best ideal for a Quaker school. He will create in the boys and girls a loyalty to the best traditions of the School. He will make the religious atmosphere pure and sincere. He can do this only by a deep sympathetic understanding of the personality of his pupils and his co-workers.

But where is the man? It has been apparent to us all in the past few months that he is not at our fingers' ends. And I think the reason is that during the past twenty or twenty-five years we have not considered school work seriously enough in thinking about what our work will be after college. Now is the time to begin training men for future vacancies so that we will not find ourselves twenty years from now floundering as we are this fall.

A. T.

## "FIRE AND CLAY."

In these days of change and reconstruction one feels very much like Alice, who after climbing through the Looking Glass, found herself continually going backward when she wished to go forward, and with her objective in plain view all the while, nevertheless, quite unable to break away from her starting-point. Racial conditions, politics, education and religion have all felt the need of a change—a new impetus toward an old goal, and of these perhaps the last has profited the least by the signs along life's road. Social workers are emphasizing the need of a more solid basis for working conditions, with employers and employed equally represented; politicians are beginning to realize (although still too dimly) that the mass of people expect to be represented by candidates who vote as they wish them to, and not by those who follow in the lead of a ring-boss. Educators have taken steps to develop throughout the public schools an educational system that will give boys and girls a well-balanced and sane start in life, morally, physically and mentally.

But what are the churches doing?

What are Friends doing to face these changing conditions, to climb to the top of the hill that lies before them?

Many times I have wondered in hearing of the slight increase in membership from one year to another, what it is that keeps our meetings from growing by tens rather than by ones. Could it be that our rather stringent lines of membership may have something to do with it? Although a birth-right member myself, and one brought up to feel that those not so born were decidedly outside the pale, I am yet inclined to believe that such ties can be not only cramping but really destructive of that quality which we prize most highly—religious freedom.

I was told once by someone who had looked into the matter, that a large percentage of those who left the Society of Friends

affiliated themselves with the Catholics and *vice versa*, and my friend's reason (astounding to me) was, that though apparently as far apart as the poles, the two sects were much alike in their severe adherence to formalism. And after all what is birthright membership but a stricture on what should be open to all, bond or free?

Membership by conviction is a step in the right direction, for this at least entails thought and searching of soul,—but why not do away with any binding idea of membership, and let the Society of Friends as a title cover anyone that cares to worship with us, as we now worship. After all, what difference does it make to what group of serious-minded people we give our allegiance, when all are aiming toward the same point, and hold dear the same fundamental truths?

For what do creeds, laws or memberships count, if we can truly say:—

"If there be good in that I wrought,  
Thy hand compell'd it, Master, Thine;  
Where I have fail'd to meet Thy thought  
I know, through Thee; the blame is mine.

"The depth and dream of my desire,  
The bitter paths wherein I stray,  
Thou knowest who hast made the Fire,  
Thou knowest who hast made the Clay.

"Take not that vision from my ken;  
O, whatso'er may spoil or speed,  
Help me to need no aid from men,  
That I may help such men as need!"

KATHARINE W. ELKINTON.

## QUAKER IDEALS.

The Quaker conception of the home, the Quaker ideals in industry and Quaker aims in international politics were the three themes of the three speakers at a meeting held in the Broad Street Theatre, First-day afternoon, the 12th.

Dr. Henry T. Gillett, a practicing physician in Oxford, England, deplored the present social tendencies that disrupt the family unit. He was frank and direct in names, blaming prostitution, venereal disease and divorce for the havoc. On the other hand, the great constructive forces of religious conception of marriages, belief that men are temples of God, the attitude of genuine equality between men and women, these things would save civilization. To illustrate Friends' practices he recited the Quaker marriage ceremony; real wedlock depends upon a deep love and the discipline of self-forgetful devotion. Four definite social cures were suggested: (1) To teach sex hygiene to children; (2) To give religious training at home and at school—a great lack to-day; (3) To cultivate the ideal of selflessness; (4) and to abolish the extremes between wealth and poverty.

J. Rowntree Gillett, as a member of the British Labor Party, was well posted on Quaker ideals as they should apply to industry to-day. He compared the civilization of Western Europe with the life under the Cæsars, pointing out this close analogy that then men had lost faith in slavery as a social system, now men have lost faith in industrial capitalism. The heart has gone out of business. Hence it is only a question of time before the final crash. To comfort the alarmist, J. Rowntree Gillett insisted that such systems go on for long periods of time producing material things. But for permanence they must of necessity represent a spiritual purpose. In business the stress must be wrenched from gain and profits and fastened on service. A few instances where this shift is going on were cited. Philadelphia Friends will remember Seebohm Rowntree, who is striving to inject Quaker ideals into the chocolate industry. One will also recognize in the group thought of class betterment, reflected by some trade unions, an improvement over a mid-Victorian individualistic Christianity.



The State can do much to better malconditions by maintaining a sense of service to the community and restraining clever people from taking undue advantage of their fellows. But the State cannot do all. Society must introduce three definite correctives, a basic living wage, the value of human life compared with the cost of machinery, greater security for the worker, especially for the unemployed, if our world is to be a genuine democracy.

Dr. Jesse Holmes, as the third speaker, outlined the international relationships for which Friends strive. The full strain effort should be for creative life. This view is incompatible with notions of petty nationalism, squaring only with the broader vision of a real fraternity of mankind. Such internationalism must, however, be grounded upon the individual

"imperative" within everyone, reflections of the supreme "imperative"—Jesus of Nazareth.

Dr. Holmes was quite unsparring in his criticism of present-day governmental tendencies in our own and other democracies. His particular plea was for intelligence and character on the part of officials supported by the intelligence and character of an able constituency. A rather large order for politics.

The Discipline was referred to as an excellent guide to nations, cautioning them "not to engage in business beyond their capacity to manage." Good advice not only to Quakers in Philadelphia, but also to Christians and Turks in the Near East. Again the speaker came back to the individual, urging all to appreciate that in addition to making a living, one must strive to make a Christian nation. H. W. E.

## Adventures in South America.

TAKEN FROM THE LETTERS AND NOTEBOOKS OF A TRIP TO COLOMBIA.

Anne Walton Pennell.

(Continued from page 280.)

ON THE TRAIL FROM CALI TO POPAYAN,  
Sixth Month 3, 1922.

Yesterday we left the commercial city of Cali for Popayan, that ancient and romantic city of the South. Our mules had been sent on ahead in charge of our man and we took the railroad as far as it goes to the south, expecting to meet Luis at the little station of Aganche. He had not yet arrived when we descended from the train, but not long afterward our watchful eyes descried a string of seven mules, followed by the slender figure of a man, coming down the long hill above the station. It proved, as we hoped, to be Luis, and after eating lunch at the little inn, we buckled on our spurs for the long ride which ought to land us in Popayan by to-morrow at the latest.

F's mule is of medium size, dark brown in color with the most intelligent big brown eyes like a nice dog's. When we were making the purchase of animals he was the one I wanted. I liked the look of intelligence and humor in his eyes and somehow he seemed about my own size. I felt as though, if I should fall, there wouldn't be such a great distance to the ground. To my amazement all the muleteers insisted on a big, light brown beast to which I did not feel the slightest attraction. "Esta para la senora" (this one for the lady), they all said and, when I asked why, they answered, "Esta mas mansa, mas segura y mas fuerte" (this one more gentle, more sure-footed and more strong). After a little experience on the trail I see that they were right. My mule will patiently let me disentangle my foot from the high stirrup without stirring, when one step on his part would throw me over. He certainly has more trail sense than the others, and, if left to himself, will pick by a sort of instinct, the best of a bad road. F's mule on the contrary nearly always picks the worst trail and has to be pulled down bodily from slippery ridges where he might give his rider a nasty jolt if not a bad fall. Moreover he kicks on occasion. To-day F. got off to get some plants and his muleship decided that freedom was pleasant, so when F. approached to mount, he made a half circle with his left heel. Fortunately all he got for his pains was a crack from the botanical press which accidentally protected F. completely.

POPAYAN,  
Sixth Month 8, 1922.

What a rare and pleasant thing it is to find a real place more wonderful than one's romantic dreams! I had set my heart on Popayan as the one part of this trip to enjoy the most. It was founded in 1536 by Belalcazar, one of Pizarro's comrades, who came north from Ecuador in search of El Dorado. Most of its settlers were Spanish emigrants of rank, whose descendants have made the city famous in Colombian history. Many

of the presidents of Colombia and some of the most famous ones have been natives of Popayan. The city has sent to Bogota archbishops, legislators, historians, poets, scholars. The University of the Cauca, which claims to be the oldest in all South America, has given to the place an atmosphere of culture and learning. All this I had read in the books of travelers who had gone this way before us, and the accounts had set my imagination afire. I wanted to see this city that was so old and so isolated. Surely here would be preserved something, although in alien dress, of the life of our own ancestors before the days of railroads and autos and electric lights and subways. It would be like stepping back suddenly several hundred years. And the point on which I laid the most stress was that in all its history there had never been a wheeled vehicle in Popayan except a certain gilded coach belonging to a famous poet, in which I secretly hankered after a ride like Cinderella. Well, my dreams came true, all but the coach and, as the story of my discomfort if it can be called such, is rather amusing I'll tell you about it. My husband thinks it is somehow an excellent joke, but then husbands have such a queer sense of humor.

We had been riding since eight o'clock in the morning when about four o'clock in the afternoon it began to rain. We stopped at a little Indian posada, or native inn, to adjust our ponchos (ruanas, they call them here), and then rode on in the hope of reaching the city before dark, this being the third day on the trail from the end of the railroad at Aganche. Suddenly we found ourselves at the top of a steep hill. On the right side of the road was mud. On the left side were cobblestones. First we tried our mules on the cobbles, riding in zigzags to make the descent seem less steep. When even my mansa and segura animal slipped first with his forefeet and then with his hind feet and seemed about to pitch on his nose I tried the mud only to return in haste to the cobbles, for the mud was hopeless.

At last we all arrived at the foot of the hill. My husband, who was in the lead, pulled up and waited for me, and, as my mule came abreast of him, I saw—like a trick of the imagination—a shiny black automobile waiting at the little inn by the Cauca River. It seems that the governor had been officially notified of our coming and had brought the auto to meet us. F. says that I climbed right into the machine and that, judging from my smiles and the way I settled back against the cushions, there wasn't much doubt of my appreciation of the comforts of civilization. As far as the citizens of Popayan were concerned we found that modern comforts came at a high price. The eight or ten automobiles which the city now boasts were brought there in pieces on the backs of mules and were put together afterwards. Motoring, as you

may imagine, is an expensive luxury and owning a private car is practically unheard of.

The governor established us in a comfortable suite of rooms in the ancient convent of El Carmen which we have entirely to ourselves. Our meals are served in the refectory with ceremony and usually consist of eight or ten courses. First comes papaya, a tropic fruit of the melon variety, or, as a special delicacy, the sweet cheremoya. Then follows a thin soup with rice in it, usually eaten with alligator pear. For the third course we may have calves' brains served on a shell or a slice of cold ham laid on lettuce leaves and covered with jelly. After that we probably have a meat course. Then we may have plain rice or rice and potato croquettes. Often the fifth course will consist of hard boiled eggs with cold cream sauce poured over them, or perhaps an omelet. The sixth course may be platano cake or fried bananas or pastry shells with olives and cheese. Custard follows, flavored with lemon or some strange tropic fruit extract. After a preserve so syrupy as to be almost candy we have coffee or chocolate and cheese. Twice a day we are fed thus heavily and for breakfast we have fruit, rolls, coffee with milk, and baked eggs. I understand now why the Mayo brothers are said to have made a special trip to South America to find out why they had so many cases of digestive troubles from these southern countries.

Our convent is a "casa alta" or "tall house," a building of two stories. The walls are whitewashed and the woodwork is painted a crushed strawberry color. All the houses down

here have the doors and windows painted in pastel shades, soft blues, greens and pinks. The streets are a succession of white houses all built on the same architectural plan, some of them one-story high and others two stories like ours.

There is a certain restful monotony about the exteriors; but as you walk along the sidewalks nearly every portion or inner door is open and you catch glimpses of patios or open courts within. Every one is different. Sometimes it is a gorgeous macaw—scarlet, blue, green and yellow—that catches the eye as he swings on his perch. Sometimes a group of laughing children are playing in the arched corridors, and sometimes there is a fountain with cool sounds of falling water. Nearly always there is an orchid basket with pendant sprays of blossoms. Looking from the street down the dark entrance hallway into this sunny flower court makes every house to the passer-by seem a place of mysterious interest.

Our convent has three of these courts or patios, one behind the other, separated in each instance by a line of rooms and surrounded upstairs and downstairs by cloisters onto which the rooms open. The front patio has a pile or bathing pool sunk in the paved court among the roses and hibiscus. At any hour of the day or night you can hear the tinkle of the water as it falls from the side to the bottom of the pool. I love to take a cushion and sit in the shadowy cloister looking on the sunny patio and up to where the tower of the convent church with its three bells stands out white against the blue sky.

(To be concluded.)

## The Wampum Belt.

(FOR VERY LITTLE FOLK.)

How, How, How, How!

That, my dears, is Indian for "If you like." "Please do go on and tell us all about it!" Or "Do tell, do tell, do tell!"

You would grunt, too, if you were sitting on your legs in a large lodge covered with bark and half filled with the mingled smoke of pipes and a slow smudge of a fire. Remember, please, that you are a war party looking for scalps and the old man standing in the centre of the lodge is trying his best to dissuade you from killing his people. He is a very old and honorable chief of the Wyandots, so listen closely! Absolute silence except when you want to show your approval, then you can grunt How! How! How! How!

The old man is very much in earnest. He beats the pole of the lodge with his staff and with a pair of leather lungs proceeds to tell you some startling facts. How, How, How, How! "You call us women!"

"You say the Wyandots are old women. Good for nothing? Able only to kill deer in the forest and trap beavers in the stream?"

The passion in the old man's face turned his copper skin to a red purple and made his black bead eyes like two burning coals.

"Good for nothing but to kill beavers? I remember well when the Wyandots killed plenty of beavers. I was a boy then, now I am an old man, but if you don't believe me, oh Beavers of the Senecas, look at this belt!"

It is the custom, my dears, for important incidents in Indian history to be recorded in wampum. When a battle was fought or treaty of peace made, one tribe gave the other a belt of wampum shells. And this is exactly what had happened after the battle to which the old warrior referred. To prove his claim the Chief holds up a belt.

Note closely the belt the old man exhibits. One end of the belt is a beaver worked with purple beads in the wampum. This totem represents the tribe of Senecas just as the old man says. In the middle is a square standing on its point. This square with white beads inside of purple shells stands for the lodge or council house. On the left end is a turtle. The Wyandot chief who is speaking is a member of the turtle clan, the keepers of the tribal wampum amongst the Wyandots.

Now, my dears, if you will draw near, your uncle will show you the very belt about which the old chief was haranguing. The one and the same. Only then it was complete, fully ten inches wide and almost five feet long. Because of its size it was known as a platform belt, and because of its design it tells the story that the Wyandot sachem is trying to drill into the heads of his hearers.

He glares at the Seneca braves in true Indian style, describing with word and gesture how sixty years before a party of Senecas were discovered on Lake Erie by a war party of his own tribe. How the two flotillas of canoes drew near to each other, each group threatening the other. How the chief of the Senecas stood up in his canoe, crying in a loud voice that the Wyandots had no right on Lake Erie, and if they would go home and molest none their lives would be spared. Then the war chief of the Wyandots, according to the old man's tale, stood in his canoe declaring with equal vehemence that Lake Erie belonged to the Wyandots, and if the intruding Senecas would go home it would be well. Otherwise their blood would darken the bosom of Lake Erie. As neither party retired shots and arrows were exchanged with such deadly effect, by the Wyandots, that practically all of the Senecas were killed. This battle ended a feud of some fifty years. A treaty of peace was struck and certified by the belt, the same belt the old man exhibited, the same belt a part of which you now see.

You may well ask in what way this belt came to the family. You see the Senecas went back to their wigwams. The old chief died. Years rolled around and the Wyandots moved from the Detroit to the northern part of Ohio. Then the government of the United States decided to ship them to Indian territory about 1843. This was done, but bear in mind that all the tribal wampum was carefully kept by a custodian of the archives. Finally, an Indian, John W. Grey Eyes by name, was made custodian in the eighties, when your great grandfather was a young man. He gave the belt to a woman Friend from Philadelphia Yearly Meeting, Huldah Bonwell, who went amongst the Wyandots to help them. It was presented as distinct reward for such unselfish devotion, a great honor to a white. It is an easy step from

Huldah Bonwell to your great grandfather in whose study it hung for years and a still easier step from him to grandfather and finally to your uncle. In genuine amazement you can grunt, How, How, How, How!

H. W. E.

#### THE STARS.

O bright stars, twinkling from your dizzy height,  
Come, tell me who you are, or whence you come,  
For always, far o'er-head, your course you've run;  
Untiring have you cheered men by your light.  
You smile upon me, blinking not less bright  
Tho' far away. When daily tasks are done  
You whisper gently to me, all alone,  
And fill my soul with holy peace, at night.  
Are you, mysterious messengers of Heaven,  
My guardian angels, in mercy to me given  
To light me from what's sordid here below?  
O tell me, sparkling ones, I fain would know.

R. K.

#### YOUNG FRIENDS' EXECUTIVE BOARD.

The Executive Board of the Young Friends' Committee met on Sixth-day, Twelfth Month 1st. The Meeting was well attended, and the work before it was handled with interest on the part of all present. Reports were made by the different sub-committees, each one showing that its particular activities were receiving thought and attention. Some problems were brought before the meeting for solution, and were happily disposed of or set aside for further investigation.

Perhaps the most important action called for was the appointing of three delegates to represent Philadelphia Young Friends on a Conference Committee, which is to come together, composed of delegates from the six eastern Yearly Meetings, to plan and launch forth an eastern Young Friends' Conference. This conference is being looked forward to by many Young Friends in the East, who are perhaps not able to attend the Richmond Conference, and it is earnestly hoped that our Conference, held in or near Philadelphia, may give us all of the wonderful inspiration, and enduring strength and enlarging of spiritual sight, that those who have attended Richmond Conference have received there, without in any sense being in opposition to Richmond, which is in full accord with our desire to find here in the East, what Richmond so adequately gives in the middle West. In contemplating the task before the Committee, which is to hold its first meeting very shortly, we know that it will be one needing much prayerful thought and consecration, and our hearts go out in loving encouragement and support to them. To return to our Executive Meeting.

A very interesting letter from English Young Friends was read. It was an appeal for a tightening of the links of friendship, and sympathy in aim and ideal, which already bind us so closely; a desire that we get to know each other better and more personally. It told of the anticipated visit of a group of Young Friends, some of whom are to visit Richmond Conference, and others to remain long enough to visit our colleges. We were most glad to receive the letter and the good news it contained, and our Secretary had already speeded off to them an answer which said just the things we all would want to say in reply to such a splendid communication. This visit of English Young Friends will be another pleasant occurrence for us all to look forward to in the coming year. Then came a letter from the Philadelphia Yearly Meeting's Social Order Committee, desiring the co-operation of Young Friends, and wishing to know in what way Young Friends wished to co-operate. The Meeting decided that Young Friends certainly wished to share in the interests and work of the Social Order Committee, and it felt that this could be better accomplished by individual Young Friends working in the already established channels of the different sub-committees of the Social Order Committee, rather than by appointing a special

Young Friends' Social Order Committee. Young Friends please observe!

The last item on the list was a little more difficult to deal with. It was the question of Frederick Libby's appeal to Young Friends to help him in collecting funds and working locally in behalf of his work. While Young Friends feel that Frederick Libby is doing a great work, perhaps the greatest that is being done for peace in this country, and that he is consecrating his life's energy to it, and is therefore deserving of our hearty support, in whatever way we can give it, there is a little unclearness as to the reasons for the action and opinions of the older Friends, and as we do not all desire to work against their, undoubtedly, well founded conclusions, though we may not at the present time understand them, we decided to postpone the question, and in the meantime make further investigations as to how matters stand. We feel that it is an urgent question, and are most anxious that it may be settled to the satisfaction of all, and to the good of that cause which comes to us with such significance at this season, Peace on Earth, Goodwill to Men.

ELSA H. SILBER.

#### NOTES.

A YOUNG FRIENDS' CHRISTMAS PARTY will be held at 20 S. Twelfth Street, on Sixth-day Twelfth Month 29, 1922. We expect to have supper together, then Christmas Carols, followed by a short address by Rowntree Gillett.

THE YOUNG FRIENDS' THANKSGIVING PARTY was held by invitation at the home of Lydia E. Morris, Olney, Pa., on Sixth-day, Twelfth Month 1st, 1922. Nearly 60 Young Friends enjoyed a jolly evening in the large home. After a sandwich supper the evening was spent in playing games and singing.

THE INTERNATIONAL COMMITTEE of the Young Friends' Committee met together on Sixth-day, Twelfth Month 8, 1922, to solve its world-wide problems, in which its members are so greatly interested. It was decided that a Christmas greeting be sent to groups of Young Friends in Germany. Children's Missionary Bands were discussed and put aside for investigation and further report. How best to meet with, and make contact with, and give invitations to, foreign students at the International House was another question. Plans were made and the Committee is preparing to work on them, we trust, with good results to be reported later. Other matters were attended to in the sessions of nearly one hour and a half, and then the meeting adjourned to partake of supper and discussion of a lighter vein.

THE FINANCE COMMITTEE has held two supper meetings during the last two weeks in order that the reports might be received of the contributions which are being asked for at this time. The Committee feels cheered by the cordial response which has been given to the request for funds.

THE EXTENSION COMMITTEE met on Twelfth Month 4, 1922, to talk over the possibilities of helping small groups of Young Friends. The Committee Meeting proved very worth while, as the members went over the list of all our Meetings. This group is also interested in the college meetings and isolated Young Friends.

THE EDITORIAL COMMITTEE has been meeting too—as is evidenced by the very fact of this number—but the real interest of its members is a joy to all concerned.

One evening lately, your Editors met with their Elder Editors in a cosy little tea-room for supper and the evening. As we talked over the things we hoped THE FRIEND might accomplish, we rejoiced that we were working together to try to make our paper helpful—stressing both the inspirational aspect and the opportunity to express the thought of the younger members of our Society.

## En Route to Germany.

LETTER III.

PARIS, Eleventh Month 12th.

DEAR FRIENDS:—

As we plan to leave Paris for Germany on Third-day morning, I will begin this letter following up our experiences here.

As I said before, Bertram Pickard, of the London Yearly Meeting Peace Society, Carl Heath and John Fletcher came here to meet with different French organizations that are working for international understanding and peace and to present to them the Quaker idea of peace as a way of life that must inevitably lead to right human relationships. "Wear thy sword as long as thou canst," they would say to France and to every nation, but meantime seek earnestly the way, which when found will make the wearing impossible.

On the afternoon of the 8th, the three English Friends and I repaired to the house of M. Le Foyer, a member of the French Parliament and President of the Council of the "Union Populaire" for Universal Peace. There we met several other officers of the Union and Vera Starkoff, a Tolstoyan pacifist. Carl Heath presented the Quaker view of pacifism and said that the object of the present visit was not only to present their own views, but to hear the views of others and to understand the difficulties in the way of the peace movement in France. M. Le Foyer pointed out the terrible difficulties that stand in the way of a young man's taking the absolutist stand in France. If he refuses the eighteen months' military training, which every youth must take when he is eighteen, the penalty is twenty years' imprisonment, which he would probably have to spend in a criminal colony in Algiers. Should he be able to evade the draft for a time he could not possibly get employment, for every young man must present, when he seeks employment, a paper stating that he has fulfilled the military requirements. M. Le Foyer believes that the only way to work for peace in France is to try to get these harsh laws changed, not to counsel young men to defy the law.

M. Valfort, Secretary of the Union, asked Carl Heath, Bertram Pickard, John Fletcher and me to lunch with him the next day, and Vera Starkoff asked us to tea the day after that. After the lunch with our genial host, John Fletcher and I came back to the Britannique, and joining Alfred Garrett, who had almost recovered from his severe cold, set out to keep an appointment which J. F. had made with Pastor Monod of the great family of Monod in the Protestant church of France. It was he who with Deissmann of Germany and our own William I. Hull, had been able to draw up a paper on peace that was accepted by the greatly divided Christian International at Copenhagen last Eighth Month. It was specially interesting to Alfred Garrett to make the visit, because he and Monod had been at Northfield together thirty-two years ago. As I find just here that Alfred is writing an account of this visit I will not enlarge on it. A deeply sensitive nature, "a man of sorrows, and acquainted with grief," bearing the burdens of others beyond his strength, he seemed to us.

From there we went to the home of Mme. Duchene, a member of the Women's International League for Peace and Freedom. There we met Mme. Jouve, the Secretary of the League in France, and Mlle. Pottecher-Arnaud, how spoke with Gertrud Baer and an English woman at a League meeting in Philadelphia last year. She is starting a French branch of the Fellowship of Reconciliation. There was also present Louise Beachboard, who was Secretary of the W. I. L. P. F., Pennsylvania Branch, last year. She has her children in school here. I met her first in Paris at the meeting for worship last First-day.

In the evening I went with an English Friend to the home of M. and Mme. Puecha. He is Secretary of the Carnegie Foundation and editor of a periodical called "Peace by Law," and she is Secretary of the French League of Nations Union. Their apartment on the sixth floor offers a wonderful view of

Paris. They are delightful people. Before her marriage she was professor of modern languages in the University of Montreal and had attended a modern language convention in Philadelphia. They have both visited America together since the war. They asked me to write for their periodical an article on the sentiment for peace in Germany, since they want to do everything they can to promote better relations between the two countries. He was in the front line during the war. I look with awe at such men thinking how much they have seen and suffered.

Seventh-day was Armistice Day. We went out to see the ceremonies for the dead. The Champs-Elysee was crowded to watch the procession. First came a small company of cavalry and soldiers in uniform—a worn and battered looking group. Then the endless procession in civilian dress, often with their families, those who had been demobilized, most of whom, it seemed to us, were maimed, halt or blind. A pitiful sight. France calls out our deepest compassion, for she has lost her best and is suffering from neurosis, brought on by grief and fear. One of the almost unbearable sights at the grave of the unknown soldier under the Arc was the forest of furred flags. Each flag carried by a soldier represented a regiment that had been entirely wiped out in the war.

In the afternoon we attended a meeting of the Union Populaire with M. Le Foyer in the chair. Just before it Carl Heath had spoken to an audience of five hundred at the Faubourg, a sort of forum for the discussion of public questions. At the Union Carl Heath spoke in French as usual. The Chairman then called for an American and I was pushed forward. M. Valfort translated for those who couldn't understand English. An Italian gentleman spoke forcibly in French, making a strong plea for disarmament. Late in the hour Professor Gide from the Sorbonne came in with a German editor from Berlin. They were received with applause. The editor spoke and then followed a lively discussion on the reparations, but without evident ill-feeling on either side. It was all very interesting. I am surprised to find how well I can follow the course of a discussion in French, although I miss fine points. I can understand every word Carl Heath says, because he speaks slowly. I can also carry on limited conversations on peace, because the vocabulary is so familiar.

This morning (First-day) there was a meeting for worship of thirty-five in the Embassy room. It was crowded to the door. There is great need of larger quarters for the Embassy. Many people would attend who shrink from coming to a room two flights up in a hotel. Adjoining the hotel on the ground floor is a store-house, consisting of several rooms, one of which would hold seventy or eighty people. It would cost about \$700 to make it suitable for Embassy headquarters and about \$700 a year to maintain. Mark Hayler says it could be almost, if not quite, self-sustaining. A Friends' book-store and a room in which to display needlework from the devastated regions would add to the income. Such a place in the very heart of Paris could be a centre only of beneficent influence. Even now, scarcely a day passes without a number of French people coming to inquire of Friends' work and principles. There were a number of students present this morning. Many more could probably be reached if quarters were more accessible and conspicuous.

13th.—Last evening a group of us met four young men representing four international organizations of young people whose object is to work for peace. Their appeal, signed by all four organizations, contains the following:—

"War is absurd, it enfeebles the conqueror as well as the conquered. War is immoral, it assures the triumph of force, but not of justice. War is inhuman, it obliges brothers to kill one another."

"In the name of justice, in the name of humanity, in the name of your country (*la Patrie*) itself, come work with us

for the disarmament of hate and the advent of universal brotherhood."

If this great company of young people could have a deeper faith which would lead them to refuse to engage even in a defensive war, they would be more sure to stand firm when the test came.

Sincerely yours,  
AGNES L. TIERNEY.

### CHILDREN'S CORNER.

#### THE STORY OF THE GOLDEN-CROWNED KINGLETS.

ALFRED C. GARRETT.

(Concluded from page 285.)

Now as the grey of morning began to show, the father dipped downward in his flight, when, coming out of the mist, oh! terror!—there lay beneath them, almost a mile below, nothing but the open ocean! Far as eye could see to the rim of the world on every side not a sign of land! And he could now see that the storm-wind was hurrying them still farther onward. It was impossible to turn back; they could never fight against that cruel wind; and soon he knew there lay almost certain death before them. As they came a little lower, the children began to ask to be taken down to rest and feed; but all of them before long had to understand that they were lost. The father and mother cheered them on as best they could to keep flying still; the children cried and pleaded for rest and food. After an hour or two they said they could fly no longer; they must go to sleep; their wings would not work much more. At last the smallest one began to fail. As he fell out of the flock, the others said, "See, our little brother has fallen asleep just while he was flying," or "I wonder if he is going all the way down; he will have a good, long rest." They tried to keep with him; but he fell so fast they had to give it up, and soon they could not even see him any more. Long after he was lost to their sight he dropped upon the sea, and like a little grey snowflake seemed to melt into the raging crest of one of those monstrous mid-ocean waves.

Before long, all at about the same time, the survivors of the little flock saw where a great ocean steamship was plunging along ten miles or more away. They began to bend every nerve to fly to it. In the last heart-breaking struggle they became separated; one other little one fell into the sea, and the poor mother felt that they were all scattered, and could never reach the ship, and would never meet again.

Now it happened that afternoon that our party of human travelers were pacing the deck of that same great ocean steamer; and we saw the sad little wanderers of the air reach the ship in safety! A number of birds of various kinds were brought to us by the northern storm. Among them I recognized the shrill "chirr" of the kinglet of our native woods. There they were, the tired little mites, fluttering around under the life-boats. We must have seemed like great giants to them, but they were too tired to care, and one by one they were captured by the sailors. Two of them—I think they must have been the father and mother birds—were taken into the handsome "Winter Garden," and put together among the ferns, and there the passengers saw them showing every sign of joy at meeting once again—fluttering together and billing like little lovers, reunited when they thought they were parted forever. Late in the evening, above the music of the orchestra, I heard the sweet "chirr-chirr-chirr" of their note, and knew that though wearied near to death, they were resting there together.

Finally, all the birds were gathered in a conservatory of flowers, and again there was a faint but joyous reunion; for the three children had been brought in too; and they fluttered before their parents, asking for food, as they had done on the fir-tree in their mountain home. But, alas, there was no food—scarcely an insect on the ship, and their poor parents

too tired to search among the flowers. All of them were far too exhausted, and now that the great struggle was past, their life-force began to ebb. That afternoon one by one the children fell asleep, and by evening their mother, too. Next morning we saw the row of silent little forms, and the lonely father looking at them now and then as he feebly hopped about still trying to find for them a little food. The morning after that when we inquired the steward said the other birds seemed well, but the last of the kinglets had died that morning.

And so we stood before the five little dead bodies, each with its golden crown of courage and of martyrdom, and we thought of the awful experience they had been through and were now at rest. And we thought, too, of their warm and sunny mountain home in the sweet-scented spruce tree far away,—while around us roared the cold and cruel and terrible ocean still.

A VERY INTERNATIONAL SERVICE.—Under the above title the *Manchester Guardian* of Ninth Month 14th, published the following paragraph in its London Letter. The Friend whose correspondence is quoted is Joan Mary Fry, who recently returned to Berlin.

"Evidence of the truly international nature of the work being carried on by the Friends' Council for International Service at its 'Quaker Embassy' in Berlin is provided in a letter from one of the workers there. Here English, Irish and American Friends are working side by side with German Quakers, and in one afternoon the visitors included two parties of English people, a well-known Oxford don, an American from the United States student body on the look-out for two students to take back with him who could give first-hand information of conditions in Germany, and then a Rumanian living in Czernowicz, who had heard of the Friends and wanted to find out more about them.

"Next came a Korean, a student at Glasgow, who was occupying his vacation in Germany in learning the language, and with him an Indian on his way back to India, whose aim on his return was to help his fellow-countrymen, especially students, to get out of a too narrow nationalism and alleviate the distress in other countries.

"Shortly afterwards these were followed by a Polish lady, a Chinese student, who asked to 'be treated as your own child, because I know nobody but myself in Berlin,' and an Englishman, who handed over to the work the price of an aeroplane flight round Berlin, which he had offered to a German friend but which the latter pleaded might be handed to the Friends instead.

"The writer concludes: 'I sometimes feel that the contrast between the luxury on the one hand and the real state of the majority of the nation is unendurable. I have just finished supper with Frau ———, her two school-girl daughters, and a young student. There were potatoes and cauliflower, with some kind of sauce, and some pears and plums as a second course, but no bread. This is what thousands of cultured people in Germany have to be satisfied with.'"

QUAKERISM AND THE SPIRIT OF ADVENTURE.—The spirit of adventure is inherent in all boys, most girls, and even exists in some of those who have passed the rubicon. Apologists for War frequently insist that a pacifist nation would be a "soft" nation, from which the spirit of adventure had been squeezed out. Pacifism, if it were the negative thing which militarists attack, would deserve no quarter, but pacifism is but one facet of a many-sided religion; it does not conflict with the hundred and one other facets, but is complementary to them. Christianity has had its share of heroes, adventurers of the spirit, who needed a courage and a faith no less thrilling than the courage and faith which lead men to take up arms. The spirit which inspired David Livingstone when he faced incredible hardships and won a path through the heart of Africa, which seized Jeanne d'Arc, the little peasant girl of Domremy, and held her loyal through trials of almost unimaginable severity, which prompted Penn and was the

mainstay of Columbus—this spirit is not dead today and should not go unrecorded.

Edward Thomas, an American Friend, is anxious that the adventures of Friends engaged in relief work should not be lost, but should be recorded as an inspiration to others. He puts forward his concern in the following words:—

"My concern arises from the fact that Christianity is an adventurous religion, that adventurous belief in the brotherhood of man is a foundation stone of Quakerism, and that in our highly organized civilization people looking for adventure cannot find it offered to them by most of the denominations or in industrial life.

"The Friends have such stories of present-day work, but

in this country of widely-scattered people they must be printed to reach those who are to be inspired by them.

"Some of us are greatly concerned lest the peace movement and the relief work of the Society of Friends should gradually die out. The obvious remedy is the publication of large numbers of stories teaching the meaning of adventurous belief in the brotherhood of man. These must be put out while the Relief Work is still in full swing if they are to be read. Can you send us some?"

Will any of our workers who have experiences to relate, in which either they or their fellow-workers, have had a share, communicate direct with Edward Thomas, 841, West End Avenue, New York City?  
H. O.

## Reconciling Influences Between American and German Churches.

[Reference has been made in numerous periodicals during the past few months to the meeting last Seventh Month of the Executive Committee of the Federated Churches. The article which we give below may have been sent to many of the Friends' periodicals; it has, we know, appeared in at least one of them. We print it because it throws some light on questions and conditions which deeply concern all who feel that no real and permanent advancement can be made toward a world peace until the Spirit of Jesus Christ, the spirit of truth and love, has become the moving power in the lives of men and nations.—Eds.]

"Forgetting the things which are behind, and pressing forward to the things which are before" are words indicating the central idea underlying two recent events of large significance in the relation of the American Churches with the Churches of the lands from which they were formerly separated by the vicissitudes of war. One of these events was the reception of Dr. Georg Michaelis, formerly Chancellor of Germany, as a guest at last summer's meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America. Chancellor Michaelis is President of the Student Christian Federation of Germany, and it was in this connection that he was especially welcomed. In addressing the representatives of the thirty denominations which constitute the Federal Council of Churches, he spoke in part as follows:—

"I appreciate more than I can say the warmth of your greetings to me and the privilege of meeting with the representatives of the Christian forces of America. It will be a source of great encouragement to the Christians of Germany to know that we can join together in facing the future.

"We are living in Germany in a very hard time. The situation appears to us very dark—so dark that I do not know what I shall find when I get back home after an absence of nearly six months. There are those who feel that the worst period for Germany has only just begun.

"I have just come from an International Conference in China—the meeting of the World Student Christian Federation which brought together representatives of the Christian forces from all over the world; thirty-three nations in all, representing all races. This meeting gave me an insight into the possibility of fellowship of the Christian Churches of all nations, and made me feel that the great hope for the future lies in the development of this spirit of unity."

Robert E. Speer, who presided at the meeting, responded to Dr. Michaelis' address and in behalf of the Churches of America welcomed the co-operation of the German Churches in working together for the building of a better world. He said in part:—

"The divisions between nations and races cannot be argued away; they have to be lived away. It is in our common

efforts to work out the Christian ideal in the life of the world today that we find the one influence which can break through racial and national differences. The spirit of fellowship represented within this room is an evidence of the larger unity that is still possible. Here in the Federal Council of the Churches we see the marks of the healing of a former war which divided our own nation, for the representatives of both the Northern and Southern States are here, at one in their loyalty to their common Lord and in the task of winning the world to Him. There are also here the representatives of both the white and negro races. If there can be developed such a spirit of unity as we now have within the Church, we need not doubt that it is possible to secure a unity which shall take in all nations and all races of the world. We hope that this meeting is only an indication of the reconciling influences that are now at work between the Churches of America and the Churches of Germany, and that we shall be able to co-operate in the future in the great tasks which require the full strength of the Christian forces of all lands."

At the same meeting of the Federal Council, an official message was received from the newly-formed German Evangelical Church Federation in response to the message of goodwill authorized by the Executive Committee of the Federal Council at its meeting last winter. The message from the German Churches, giving interesting sidelights on the present situation, reads in part as follows:—

"Dear Brothers in Christ:—

"On Ascension Day, 1922, at the grave of Martin Luther in Wittenberg, the city of the Reformation, the document creating the German Evangelical Church Federation was solemnly signed. Thereby the task which was begun in 1919 and 1921 in the Church Conferences at Dresden and Stuttgart has been completed. Thereby the wish of German Evangelical Christianity, which recognized the seriousness of the present hour and which sought to clasp hands in united service of the heavenly King, has been fulfilled. We pray that God may bless our work and that through it we may have added faith and brotherly love manifested among us. Several weeks ago before the days of federation, the German Evangelical Church Committee received your message which you kindly sent to the Christian Churches of Germany, and which, at your suggestion, was graciously delivered by Professor Deissmann. The significance of this message seemed to call for a postponement of an answer until a reply could be sent under the name of the new Church Federation itself. We heartily thank you for the friendly expression of your readiness to enter into a relation of economical co-operation with the German Churches. We are certain that the mutual contact of our two great federations can become a blessing for the whole of Christendom. With heartfelt thankfulness we have noted during the past years that streams of brotherly helpfulness have flowed into our land not only from the National Lutheran

Council and other Lutherans, but also from prominent churches of the Federal Council.

"The only hope for a torn world is that all nations may bow under the mind and will of the Prince of Peace, Jesus Christ, our universal Lord and Saviour. You will understand, honored Sirs and Brothers, if we for truth's sake sincerely acknowledge that under the pressure of our present conditions we look to the future with heavy hearts.

"Our nation laid down its arms upon the reliance of a peace of justice and co-operation. As these promises have been fulfilled, it is difficult for us to realize that the war is over. For we are still under the sway of unfriendly forces, both in other lands and at home. The German is still considerably outlawed and even German missionaries are excluded from the fields of their blessed labors in the Kingdom of God. Under the pressure of unbearable burdens placed upon us the best element of our nation suffers most, especially that part upon which our Churches depend. The anxious care for daily bread has a destructive effect upon the moral elasticity and the cheerfulness of faith of hundreds of thousands. The impudent luxury of a small number of profiteers is only a special sign of our moral need.

"With you we are convinced that the outer and inner burdens which cause our nation and other nations to sigh have their roots in the fact that the Spirit of Jesus Christ, the Spirit of truth and love, has not become the moving power in the lives of men and nations. Thus we consider this time of darkness in which we find ourselves as an urgent call of God to the hearts of all people to seek with renewed earnestness that which serves the peace of the world. We are convinced that all the Christian Churches should follow this call of God in the spirit of brotherliness and truth by unitedly seeking to uplift the life of mankind with the renewing power of the Gospel."

### American Friends' Service Committee

29 South Twelfth Street, PHILADELPHIA, PA.

#### Secretary

WILBUR K. THOMAS, Executive Secretary

SYBIL ANNE MOORE  
JINA B. DUDLEY

AUGUSTUS CADWALLADER  
MARION H. LONGHORE

#### Associate Secretaries

WILLIAM B. HARVEY J. BARNARD WALTON WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

#### IN THE ARTS AND CRAFTS SHOP AT VIENNA.

There is a long queue standing in the hall of Singerstrasse 16, on Third and Sixth-days, and the room in which the Society of Friends receives, judges and distributes the work of this department is crowded to the full.

It is a heterogeneous collection of people waiting there, but the common bond between them is that of a poverty which fights courageously against almost overwhelming difficulties.

A blind orphan girl, Fr. S., is standing at the counter,—a thin, anæmic child of about 17. She lives in a home for the blind, paying 20,000 Kr. monthly for her board and lodging and sleeping in a room with 20 other girls. The sitting-room of the home has been unheated until the first of Eleventh Month, and her apology for bringing back her orders so slowly is that her hands are always too stiff and cold to knit quickly. But the woolen jumper and the children's dresses are finished at last and the money she receives for them will at least assure her board and lodging and a pair of shoes this month.

The wife of General A., stands next with a bundle of embroidered underwear and ivory carvings; the former her own work, the latter made by her husband, who now works in a factory from 7 in the morning until 6 in the evening, and then adds to the family income by carving hat pins, umbrella handles, bell-pushes, watch-hangers and belt-buckles.

An old man brings a box of little toys. It is the Baron S., who now devotes his time to carving and painting quaint wooden character figures—they are really delightful both in their humor and delicate workmanship. Poverty has also

driven the Baronin B. to turning her artistic talent to batique work, excellent jumpers, and very original pyjamas.

Quite at the back of the room, too shy to present herself until the last possible moment, is Fraulein S., very tall, very thin, very nervous, with angular, stooping shoulders and weak ankles, and clad always in a long, narrow, brown ulster. She is utterly dependent on what she can earn by making silk underclothing, but wrapped in her bundle is a small antique, the property of a starving artist friend in Munich, and which she is trying to sell for him.

They work for others, nearly all these people; in their own need they are always willing to try and help others, and any help given to this department of the Society of Friends through buying the work produced there is in no sense charity. It is a practical method of assisting a talented class of people to organize themselves into a self-supporting body, useful both to itself and to other countries who need the results of their labors.

ETHEL COOPER.

#### FROM DUGOUT TO NEW HOME IN EIGHT MONTHS.

It is sometimes said that to contribute to European relief is to "pour money into a sieve." Such is not the case with Friends' work in Poland. The following paragraphs, taken from the report of one of the Quaker workers, show that Friends' Service is not merely relieving the suffering of the refugees, but is enabling them to begin life on a self-supporting basis within a remarkably short time:

"A very poor family returned from Russia in the autumn of 1921. They lived in a dugout and potatoes were the only food that they had tasted during the winter. I visited the family in Fourth Month and decided that the spring crop must reconstruct their lives. The mother came three times to ask for horses to plough the land. When our column reached her village the controller ploughed two morgs of land for her. A week later she received 8 puds of oats to seed the desolate.

"The land was of a fine quality and yielded over 100 puds of oats in return. Besides, the family received a number of garden tools in the fields for the neighbors and together earned a substantial sum. To seed the fall rye crop the family no longer asked for Mission help in ploughing their field, but were able to pay their neighbor to do the ploughing. Later they were able to buy a sheep and horse from the Mission. Now they are hauling timber to build a new house. Not all is the material help received, for they have worked very diligently since the Mission offered to start them, but without this stimulation they might have got no further than during the previous seven months.

"About 100 families have received help from the Mission in this district, and there are a great many who have progressed equally well as the family mentioned above."

#### NOTES FROM THE SERVICE FIELD.

REPORTS from the Polish Mission covering Ninth and Tenth Months, 1922, tell of a successful conclusion of the fall plowing by the Mission plowing columns. Between Ninth Month 7th and Eleventh Month 4th the columns plowed approximately 2283 acres for 1734 families in 108 different villages. The outpost at Holoby is now closing down, as the peasants in that section are well on their feet again. Twelve hundred and sixty-eight acres were put under cultivation during the summer, while in the Bruganski district 1900 acres were plowed for nearly 3,000 families.

In conjunction with the fall plowing, rye was distributed to the peasants for fall sowing. At the conclusion of the plowing many of the Mission horses were sold at nominal rates to poor peasants who were without stock and had not sufficient means to purchase any at the regular market rates.

THE Polish Mission is hoping to secure several portable motor-run saws in order to help cut up the lumber that the horses are hauling for housing reconstruction. Possessing

only primitive tools, the peasants mill their lumber very slowly, while many refugee families have lost their men members and so have great difficulty in getting the sawing done. With mechanical saws, under the direction of Mission workers, it will be possible to saw in a day more than a Polish peasant could saw in weeks.

HOME industry work continues to help the peasants to support themselves while they are getting repatriated. At the Kobryn and Horodec outposts, members of 1020 families are spinning, weaving or embroidering for the Mission.

THE reports from Vienna indicate that during Ninth and Tenth Months 406 cows were imported by the Mission and sold to various institutions. These institutions are to pay for them in milk, which will in turn be used for relief purposes.

DURING the Tenth Month the total amount of milk distributed by the Vienna Mission was 154,420 litres a day. During the month the Mission began supplying half a litre of fresh milk daily to the groups who had hitherto been given dried or condensed milk. These include 2,000 tubercular patients, 500 children under six in particularly needy families, and 500 other children being cared for under the Mission's "Adoption scheme."

THE report of the Middle-Class Department for the same period says: "The outlook for the professional and salaried classes this winter is going to be very difficult. Owing to the reduction of government personnel demanded by the League of Nations, there is sure to be a large number of state officials dismissed and unable to get other work. The first great demand has been for food, and so we are giving tickets to the municipal 'communal kitchens,' where a daily hot meal can be obtained more cheaply than food packets can be made up and cooked."

THE Old Age Department distributed food, or meal tickets, to about 400 cases during Tenth Month. Coal is being sent to about 100 different persons who are sick or only poor—250 kilos to each household. "It is not much, but it will give them a fire in their room and be a little comfort."

SHIPMENTS received during week ending Twelfth Month 9, 1922—84 boxes and packages; 6 anonymous.  
Contributions received for week ending Twelfth Month 11, 1922—\$13,920.42.

### FRIENDLY NEWS NOTES.

MANY persons have much regretted that Violet Hodgkins' very interesting book, "Quaker Saints," was out of print. We are very glad to state that a new edition has just come from the Macmillan Press, New York. The book has colored

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plates, and looks very much like the former English edition. On sale at Friends' Book Store, 302 Arch Street, Philadelphia.

WESTTOWN SCHOOL NOTES.—Through the kindness of Maria C. Scattergood, the school has received a copy of the portfolio of paintings by Violet Oakley "The Holy Experiment." It is a gift which is much appreciated.

Work on the erection of the Home Economics building is progressing rapidly, the fine weather of the fall having been a helpful factor. The brickwork of the wall has now been carried well above the first story, and it is hoped that this will be completed before extreme cold weather, so as to permit work on the interior to go forward without interruption.

At the invitation of Henry W. Leeds, boys from a distance who were unable to go home for the Thanksgiving recess spent the week-end at Atlantic City, at Haddon Hall.

Though the records are not yet wholly complete, it appears that there are one hundred and seventy-two former students at Westtown now in attendance at various colleges and universities. Fifty different institutions are represented, the most distant ones being the Universities of California, Oxford, England, and Toulouse, France. Mary F. Wildman, '18, who is at Toulouse, graduated last year from Leland Stanford University, and was awarded an honor scholarship for study abroad. The numbers at some of the colleges are as follows:—Haverford, 20; University of Pennsylvania, 18; Bryn Mawr, 4; Penn State, 6; Mt. Holyoke, 11; Wellesley, 8; Earlham, 30; Harvard, 4; Cornell, 4.

At the Winter Exhibit at the Academy of Fine Arts in Philadelphia, there are two pictures by George Gillett Whitney, head of our Art Department,—one, a pen and ink sketch of the Westtown Farm House, the other a water color, made as illustration for a book of Fairy Tales.

The Senior Class has elected William B. Test as Valedictorian and Mary R. Worth as Historian. Carroll T. Brown was chosen as Honorary Member.

The *World To-morrow* for Eleventh Month is the second strong Peace number of this excellent review. An exchange says: "If we want Peace more than Oil, or Coal, or Foreign Concessions, or Spheres of Influence, we need to read these contributions by prominent and well-informed people, among them William I. Hull and Henry T. Hodgkin and others well known to Friends."

WHITTIER's letters to Elizabeth Lloyd of Philadelphia, written 1850-63, have been recently issued from the press of Houghton, Mifflin & Co. The book is peculiarly chaste and characteristic of all that the public knows of this good man. The edition is limited to 635, and only a portion of these will be offered for sale, the price being \$5.00 a copy.

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We are daily expecting from London, the balance of our last (7th) order, 200 copies of "Christian Life, Faith and Thought," when we shall be able to fill all orders. This is a book you *Ought to Read*.

We have a sample portfolio of Violet Oakley's remarkable reproductions of "The Holy Experiment," (in five colors), the originals having been made by her for the Capitol at Harrisburg.

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We are glad to announce that a Second edition of "Quaker Saints" by Violet Hodgkin is just off the Macmillan press. We can supply the book for \$2.50.

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## CROSSING THE LINE.

"The wave is breaking on the shore,  
The echo fading from the chime;  
Again the shadow passes o'er  
The dial-plate of Time."

There are many experiences of life which become dulled by repetition, but probably no one of us passes from one year to another, from the "old" to the "new" without a moment of serious thought.

The boundaries may be less sharply defined than once they were, it is true.

On the maps of the little geography books we studied as children, each State was colored differently, and thereby entirely separated from every other State. So that we could understand why a small boy, being called upon to admire the beautiful country, said in disappointment, "But on my map Maine was pink!" And I well remember when my father first pointed out to me a State "line." Only a stone in a field! I had expected something like the great wall of China!

"It was a childish ignorance." And yet have we not all had some such conception of the marked days of our lives? How they have loomed up before us! The first day at school, the college commencement, coming of age, choosing a career, marriage, motherhood. They stand before us like mountain peaks on the horizon, these great days. When we reach that elevation, we shall be different, shall we not? greater, stronger, truer to the highest that is in us? The wonderful day comes, passes, and how often we become conscious of the old weakness, the same shortcomings. The line is crossed, but we are not really changed.

Yet, when "the year lies white in the distance, like snow, that no step has marred," the old hope stirs again within us. The New Year holiday is perhaps the least spoiled of any which comes in the season's round. We are reminded everywhere in this paper how "Love Came Down at Christmas," and helped to place the right emphasis on the Christmas season.

An uncultured but earnest Christian minister, preaching his "Thanksgiving sermon" this year, used the story of the ten men, cleansed of leprosy, and our Saviour's question, "Where are the nine?" to illustrate what may still be the proportion of the truly thankful hearts, to those who forget to "give glory to God," when our national holiday reminds us of this duty.

But, if gratitude marks Thanksgiving, and love "comes down at Christmas," surely *hope* is with us when the New Year opens its portals.

Long ago a young girl put into crude verse her New Year hopes, and perhaps the sincerity of the sentiment excuses the faulty lines—

"O let us do the thing we would be doing,  
And let us be the thing we fain would be,  
In the new paths still higher aims pursuing,  
To nobler destiny.

"Let it be *now!* Real work, not idle scheming,  
The grand life-story, truly, plainly told,  
Then blessed days shall come, as in our dreaming,  
When this New Year is old."

F. T. R.

## CHRISTIANITY AND INDUSTRY.

"Jesus' denunciation of the Pharisees could have been edited by a committee of ministers so as to have been made entirely unoffensive," said Bishop Francis J. McConnell in his address at Friends' Select School on Eleventh Month 24th.

The church is sometimes urged to stick to general principles. When we do this nobody makes the application. It is the concrete application which drives the subject home and which hurts.

Bishop McConnell told of visiting a silk mill in Shanghai on his recent trip to China. There he saw an eight-year old girl moistening cocoons with her hands in water that would scald one of us. She worked thirteen hours a day with no time off at noon, but could eat her lunch as she stood at her work. Her wages were seven to ten cents per day, and the mill paid 100 per cent. profit on the English and American capital invested.

This story was told to illustrate Bishop McConnell's meaning when he said that the missionary to-day is blocked by the glaring contrast between the teaching and life of the missionary and the aggressiveness of western capitalism.

The church is told not to criticize industrial or political conditions, unless it can propose a solution. "That is the business of the technical engineers," said Bishop McConnell. The church can see the social results of a given condition and has a duty to call attention to it.

It is admitted that the twelve-hour day still exists in the steel industry. It is admitted that the spy system exists. The engineers of industry will find the way to remove these evils as they did the dangerous stove in the railway cars when our enlightened conscience demands it.

We cannot get rid of war and leave out the economic causes of war. No young men in the United States would volunteer for war in Mexico for oil; but the treasures in oil are the economic cause that puts us in constant danger of a war with Mexico. American missionaries can do nothing in Mexico

because of the standing contradiction to their teaching in the fact that the United States army may at any time swoop down across the border.

Bishop McConnell said that the personal and social gospel

must go along together. He recognized that the "radical" groups are ahead of the church at many points, and pleaded for a recognition of the light which they see.

J. B. WALTON.

## "Love Came Down at Christmas."

Albert D. Belden.

What is the supreme fact about Christmas? What is its first and last message to mankind?

It is not enough to reply, as some might do, the Incarnation—the entry of God into flesh. The wonder of Christmas is not complete until there bursts upon one's soul the deeper fact that the God, thus incarnated, is Pure and Perfect Love.

The Incarnation might have been the world's despair had it brought into evidence a God of different character. A God of Hate or Indifference thus revealed would have meant the final breaking of human faith. What made the Incarnation the World's Hope was the character of Love that stood revealed as the truth about God. The splendor of Christmas is focussed here, as Christina Rossetti discovered,

"Love came down at Christmas,  
Love all lovely, love Divine,  
Love was born at Christmas,  
Star and Angels gave the sign."

This is the true, the fundamental Gospel—the character of God as Love. The Gospel, as Jesus Himself described it when He began His preaching ministry, is "the Gospel of God." This is the only salvation there is—to know what God is really like and to become like Him. "This is life eternal—to know Thee." It is this tremendous achievement which calls for all the solemn array of events known as the Incarnation, Ministry, Atonement and Resurrection. These are not in themselves the Gospel, they are the great means whereby the Good News became available for humanity—the Incarnation bringing to us the Revealer; the Ministry unfolding His Revelation; the Atonement clearing away the great obstacles of Sin; and the Resurrection setting the seal of Universal Power to the witness of the Revealer.

Man has no greater need than this Gospel. He must at all costs know that God is Love or his life is hopelessly impoverished. In no other way than by the overwhelming conviction of Love as Divine can Love become the character of humanity and the principle of human society. Man must worship before he can become. In all he does, he works consciously or unconsciously to a model. He is incorrigibly imitative and he fashions himself individually and at last socially according to the object of his most constant regard, his real worship. In the absence of the highest object of worship he gravitates downwards like a stone, towards his lower and more selfish instincts. The old classic instance of the Israelites slipping back to the worship of the golden calf as they grew tired of waiting for the return of their prophet-leader, is typical of the fatal ease with which slackness in the worship of the true and only God betrays humanity into the worship that degrades and destroys.

There is only one salvation for humanity, and it comes by the most intense conviction that God is in Christ and that God is therefore Love.

Such a conviction cannot be spun simply from the filmy threads of human desire and imagination. It can be produced only by a Love which is a living reality. No exaltation of Love merely as a virtue, impersonal and theoretical, can command the obedience of the soul in the fierce emergencies of life. The aspect of such love is too cold and distant and lifeless. Love to have real power with mankind must be seen, real and vivid in One who is Himself faced by the tests of life. Love to dominate life must come to life as itself alive.

Love to dominate humanity must come to man as itself human.

If God's Love were left at what we might call the "guessing" level of human apprehension—if it were only a great and beautiful human idea without any special confirmation from the World beyond humanity, would not the resources of our faith be most seriously reduced—robbed of a decisive factor?

Life imposes an ever-increasing test upon human faith and it is doubtful if our faith could stand that test at all were it not for the glowing possibility held out by the Christian Gospel—that God has spoken the truth about Himself in a unique and indisputable manner.

When one considers the strain of life and the urgency of man's need to know that truth, it seems the most reasonable thing that could possibly happen that God should utter Himself in this Living Word, giving to human faith a mighty guarantee with which to counter all the tragedy of our common experience. The incredible thing would be that God should not long since have sent forth into this world, so oppressed by hate, so hungry for love, a Voice unmistakably His own, crying,

"O heart I made, a heart beats here."

In that subtle and convincing argument for faith, "Bishop Blougram's Apology," Browning expresses something of this incredibility.

"This good God—what He could do if He would,  
Would, if He could—then must have done long since:  
If so, when, where, and how? some way must be,—  
Once feel about, and soon or late you hit  
Some sense, in which it might be, after all.  
Why not, 'The Way, the Truth, the Life?'"

That inspired artist G. F. Watts entitles one of his pictures, "Love Steering the Barque of Humanity." It is a strenuous presentation of man's ultimate dependence upon Love. There he is in his little vessel, bending to the oars, every muscle astring and almost at the point of exhaustion. The sail is blown about the mast in confusion, the seas are hurling themselves to the skies. It is a picture of dire and imminent calamity. But one figure redeems it—all—Love, beautiful, just as strenuous as man, but full of an inviolable calm, is holding the rudder in firm grasp and guiding the vessel through the storm. This is the truth that dawned upon the world on the first Christmas morning.

Is it any wonder then that Christmas witnesses a great revival of human friendliness year by year? It is our great annual festival of love, and it becomes that the more surely and the more freshly as we get back to that central scene with which it all began.

Nothing arouses love so surely or in so pure a form as a little baby. "All the world loves a lover" and all the world loves a baby. That historic scene of the Nativity, with its sweetly (simple) human figures, its domestic love, its mutual reverence and devotion, its exquisite blending of humility and dignity, goes straight to the heart of humanity.

To get close to the spirit of that, one feels, is to come into the very presence of God. To quote Christina Rossetti's beautiful poem again:—

"Worship we the Godhead  
Love Incarnate, Love Divine,  
Worship we our Jesus  
But wherewith for sacred sign?"

"Love shall be our token  
Love be yours, and love be mine,  
Love to God and all men,  
Love for plea, and gift and sign!"

Christmas then must become a spirit within us, or it fails even as a festival without. In vain the merriment and the mirth unless deep beneath it all we can feel its echoes in Heaven and in the heart of the All-Ruler. The happiness of a godless world can never be more than a hollow mockery. Only the joy that carries conscience and faith in full consent can really satisfy the soul.

The Christmas of the heart means the constant worship and service of Love. The love that came down at Christmas is a King to whom unswerving loyalty must be sworn and from whose service there is no discharge. A Gospel fitfully embraced and intermittently served—a poor thing of times and seasons only—cannot save humanity. *Christmas all-the-year-round is our need and our hope.* Our Christian Faith is a faith in love as God and God as love.

Innumerable legends of great beauty have been coined by the Church to express this fundamental truth. The story of St. Christopher and the Christ-child, of Sir Launfal and his vision, come to one's mind. The American poet Edwin Markham has two exquisite poems upon this theme, "Conrad the Cobbler," and "The Hindered Guest." In the latter poem we are told of a certain Friar Hilary who in his search for God withdrew himself from mankind, built a tower of stone and passed his days within it in solitary prayer. It became a constant prayer with him that the Lord should visit his narrow cell.

"One bleak December he fasted sore  
That Christ might knock at his low door."

Something, however, seemed to be hindering the coming of the Holy Guest. At last one dark night a cry of distress penetrated to his cell and obeying for once his natural impulse, Friar Hilary ran out into the blackness of the surrounding forest to give what aid he could. He discovered a stricken man, helped him up the steep stairs of his tower and there administered to him.

"He washed his feet and stroked his hair  
And for the once forgot his prayer."

As he finished attending to his brother's need he was thrilled to discover standing by his side, the Lord Christ. And from the lips of the Lord of Love fell the explanation of all the delay—

My son,  
My children on My errands run,  
And when you flung the psalter by  
And turned to heed a brother's cry,  
You turned at last your rusty key  
And left the door ajar for Me!

That is the greatest meaning of Christmas. God comes to human life when Love comes. "Love came down at Christmas" that we might know at last what God is and what we must be. Let Love come into final possession of your heart and life and Christmas will be perfectly yours—for you it shall be at last finally true "unto you is born . . . a Saviour, which is Christ the Lord."

WESTCLIFF-ON-SEA, Essex, England.

BE of good faith, my dear Friends, look not out for any thing; fear none of those things ye may be exposed to suffer, either outwardly or inwardly; but trust in the Lord over all, and your life will spring, and grow, and refresh you, and ye will learn obedience and faithfulness daily more and more, even by your exercises and sufferings; yea, the Lord will teach you the very mystery of faith and obedience; the wisdom, power, love, and goodness of the Lord ordering every thing for you, and ordering your hearts in every thing.—1. PENINGTON.

## LIMITATION IN AMUSEMENTS.

BENJAMIN S. DECOU.

A willingness to be guided in regard to our amusement, as in other affairs of life, seems to be of much importance. When such an attitude really exists, it matters not whether the guidance be in positive or negative form, for each is seen to be but a different view of the same thing and perhaps both are necessary to complete the picture. If, on the other hand, one desires to have his own way, instructions in positive form are just as likely to cause rebellion as those in negative form. In short, it is the attitude of the individual which seems to be a very important factor in determining the reactions resulting from any attempt to guide his steps.

It is our belief that God speaks directly to individual men in a loving endeavor to guard them from pitfalls and to lead them in a way that is safe and sure. As men heed and follow this divine guidance, they learn much as to what helps or hinders the growth of the spiritual life, and find themselves constrained to warn and direct others who are following over the same way. Such experience has produced our queries. We may, if we choose, try to test the effect of every thing ourselves, but when we are surrounded by so many witnesses it hardly seems desirable to lose the time and energy involved. We do not consider such a course necessary in other departments of life; for example, no one thinks of testing the poisonous quality of laudanum in his own life.

Is there not a solemn responsibility resting on parents, on the church, and in fact upon all of us, to hold up both the danger signals as well as those showing the way to be clear? It would be sad indeed to have an erring brother say to us, "you never told me of the danger ahead and so I have made shipwreck."

Everyone, no doubt, will agree to the principle that amusements may be harmful, and that our time should be healthfully employed. But is it not helpful to have some concrete illustrations of what is harmful and what is healthful? It has been generally conceded in the past that "theatres, opera, dances" are good illustrations of harmful amusements; perhaps new and better illustrations could be found, and it might be well to give some illustrations of amusements that have proven healthful in Christian experience.

The crux of the situation, nevertheless, would seem to be in the individual attitude, that is, it is not so much the query, as it is our life that needs to be changed. Shall we not, therefore, pray that we may come into the attitude described by Paul when he writes to the Philippians; "Yet all that was gain to me, for Christ's sake I have reckoned it loss. Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. And for His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and may be found in union with Him, not having a righteousness of my own, derived from the Law, but that which arises from faith in Christ, the righteousness that comes from God through faith."\*

## HADDONFIELD AND SALEM QUARTERLY MEETING.

Haddonfield and Salem Quarterly Meeting, held at Moorestown on the 14th, although somewhat smaller than usual, was felt to be a time of favor. The messages and the fellowship of a number of visiting Friends were helpful and strengthening.

In the afternoon session Esther Morton Smith and Anna Cope Evans were listened to with warm appreciation as they brought to us a fresh realization of our duty to our colored brethren, and of our responsibilities to all men, in helping to bring the Kingdom of God on earth as taught us in the Gospel of our Lord and Saviour.

The recommendation of the Representative Meeting, that the annual gathering of Ministers and Elders, usually held on

\*Weymouth Translation.

Third-day morning of Yearly Meeting week, should be held at another time, in order that the Yearly Meeting may hold one of its regular sessions at that time, was adopted for the coming year. The concern has been feelingly expressed that this may unduly tax the strength of Ministers and Elders who gather on Seventh-day preceding the Yearly Meeting, and perhaps result in some loss to them spiritually by a possible crowding of the matters claiming their attention.

The report of the Committee having charge of the meetings held in Atlantic City, showed the unique opportunity these afford of spreading our religious principles, and of reaching many who are hungry for a more spiritual way of worship. It is felt that Friends throughout the Yearly Meeting should bear these gatherings on their hearts and, as opportunity offers, should share in the responsibility of holding them to the glory of our Father in Heaven. The report also informs that the principal of the Friends' school, which is held in the same building, has a short Meeting on Fourth-day morning at nine o'clock, for the children, who number about eighty. Friends are also encouraged to join in this time of worship, or to notify the principal, if they wish to meet with the children on some other morning, at the same hour.

A committee was appointed to have a care over the little meeting which started in the home of our late friend George Abbott in Orlando, and has been held during the winter months for twenty years past.

The hotel "Osceola" which, through the courtesy of our late friend Joshua L. Hurley, has been the place of meeting for some years, will be again available this winter.

This is another "Friendly outpost" which should claim the prayerful thought and sympathy of Friends throughout our Yearly Meeting.

In our morning meeting the call has come to each of us, to come to Him who will tell us "all things that ever we did," as they appear in His sight, and enable us humbly to repent of our sins, great and small, which have separated us from Him.

If, in the Light of Christ, we will revalue the activities which fill our time, and will seek first the Kingdom of God and His righteousness, wrestling for His blessing in all things, we shall become new creatures in Christ Jesus, and shall be enabled to enlist whole heartedly in His service, whom to serve is perfect joy and freedom.

MARY R. WILLIAMS.

## Adventures in South America.

TAKEN FROM THE LETTERS AND NOTEBOOKS OF A TRIP TO COLOMBIA.

Anne Walton Pennell.

(Concluded from page 292.)

POPAYÁN,

Sixth Month 20, 1922.

We are just back from a trip to "Canaan," the "finca" or mountain "farm" of Don Julian Uribe Uribe. We wanted to study the plants of the higher altitudes of the Central Andes. Don Julian's farm is right at the foot of the active volcano of Puracé, enabling us to reach Paramo in two hours with a climb of some three thousand feet. We did not know till afterwards that it was a risky thing to do as a couple of men had been killed on Puracé by an explosion only a few weeks ago. I shall never forget the grey volcanic ash over which we made our way or the fine rain that smote our faces giving some relief from the fumes of sulphuric acid which poured out from the soil in little clouds.

The "finca" has two small houses on it. In one of these lives the overseer or majordomo and in the other we took up our abode. It was like living in an Adirondack shack or a camp on the Rancocas. Our man, Luis, did the cooking in the majordomo's kitchen, which was of the crudest. It would seem to us that cooking was extremely hard work done over a smoking fire on the floor and in the dark; but Luis accepted every difficulty as a matter of course and succeeded in giving us good meals. He even learned to make excellent flapjacks with Aunt Jimima flour, and his coffee was always beyond praise. Nevertheless, it is good to get back again to our beautiful convent and to our friends here.

We have, as usual, been very busy over the plants. In the intervals there has been time for some visiting. One day we went to pay a bread and butter call on Señor Bolívar Mosquera, at whose country home we had spent a night on the way back from Puracé. Señor Mosquera's father, General Mosquera, had been twice president of the republic of Colombia, and we were shown his sword set with jewels and mounted with gold. We also saw there a charming letter from the Empress Eugenie and a lock of the Emperor Napoleon's hair which he had sent from St. Helena to a niece who gave it to the General when he was in France.

Yesterday I was taken to call on the wife of the ex-ambassador to Italy. We embraced in the Spanish fashion and sat down to afternoon tea. Presently it developed that the Señora had expected my husband also. I tried to excuse him on the ground that he was very busy, but the Señora soon had me at

a desk composing a note which a small Indian boy stood ready to carry on a solid silver salver. In due time F. appeared and then we were taken downstairs to see the family treasures. There were vases of old blue porcelain, damask vestments embroidered in gold and set with jewels, a large casket of real tortoise shell with clasps of silver, some twenty hammered silver vases as high as my waist and a large solid silver ball on which the statue of the Virgin stands on certain great festival days. These were sacred to the church as was also the chiefest treasure of all—a solid gold crown set with over three hundred perfect emeralds, some of them as large as a quarter of a dollar. A special dispensation from the Pope gives the family permission to sell the crown and found an orphanage with the proceeds. Americans of wealth may apply. Are you interested?

CALLI, Colombia.

Seventh Month 15, 1922.

Here we are back in Cali after a strange jumble of experiences. The last night of our stay in Popayán was a fitting ending to a unique experience. We were serenaded at midnight in our own patio. Can you imagine the scene? First came a muffled noise of feet and chairs as the men filed into our patio and took their places. Then came the music, marvellous, mysterious, floating up to the dark and silent room where we lay listening. They played about an hour—played under the brilliant tropic stars and among the roses.

The next night was the most uncomfortable one I passed in Colombia. We had ridden off on the trail north early, arranging to meet our animals and men at the town of Piendamó in time to make camp for the night. Although we had ridden slowly we had seen nothing of our men during the day and when we came to the bridge at Piendamó there was still no sign of them. Darkness was coming on and a long, low hill rose up into the sky facing us. We were fain to camp there for the night, but bedding, provisions and tents were with the cargas. If Luis had, by chance, misunderstood us and gone on we dare not wait. We questioned a man camping by the roadside in an open tent walled up with coffee sacks. "Si, señor," he had seen seven mules and two peons. "They went by an hour ago." On the strength of this news we pushed on. After we passed the top of the ridge our mules began to trot of their own accord. It was so dark by that time that we could barely see each other's dim forms in the blackness. Finally

it was too dark to go on. We turned up to a little inn and asked for lodging. Grudgingly they agreed to take us in. "Quanto?" (how much) queried the wary foreigner. "Veinte centavos" (twenty cents) was the answer. We dismounted and waited for supper which came in the course of time—excellent hot coffee and fresh eggs well poached. There was neither bread nor rice, but we were fortified to face the night after consuming some sweet oranges which we had purchased during the day at a bargain—fifteen oranges for two cents. Preparations for the night were primitive. There was only the one central room for all comers. The señora and the botanist were given two wooden benches each less than a foot wide. On these, with saddle pads below, ponchos above and saddle bags for pillows, we composed ourselves to sleep. The botanical companion took the dining-room table. Every one else had space on the floor. The innkeeper securely barred both the doors with forked sticks, thus shutting out all air, for there were no windows. Travel in Colombia when you take it as it comes is somewhat like what travel must have been in our own country in the pioneer days. Well, it is interesting to have been a pioneer for one night. But what a contrast to the moonlight serenade of the previous evening!

PANAMA,  
Eighth Month 1, 1922.

Back in Panama and though still twenty-one hundred miles from home, nevertheless once again in an Anglo-Saxon twentieth century world. I felt it when I took my first step into the Hotel Tivoli, and I knew it definitely when somebody said to me of a mutual acquaintance, "She is a very busy woman." We speak English once again, we eat American food, we take a taxi from place to place. Gone is the land of romance with its scarlet saddle blankets, its sunny patios, its ancient convents, its treasures of gold and silver, its glorious orchids and its queer little native inns.

#### WHITTIER'S UNKNOWN ROMANCE.\*

There have just been published some newly-discovered letters of John Greenleaf Whittier to Elizabeth Lloyd, of Philadelphia, which are of considerable interest.

The letters are stately and dignified to the point of quaintness almost in their simplicity and directness. They reveal not only his character but also give us an insight into her personality.

She is seen as a refined, gentle girl, well read, bright and intellectual with a deep love of the beautiful in nature and in art. She was a poet, too, and her verses on "Milton's Prayer of Patience" first published anonymously, have been printed in Milton's collected works as though he had written the poem.

She was a girl of some force of character, for when "read out of meeting" for marrying outside of the Society, her letter of protest was so strong and convincing that she was reinstated. Whittier was naturally much pleased at her readmittance and wrote her, "I cannot tell thee how glad I am to hear of thy success in maintaining thy place in our Society. It is a very, very rare instance. I scarcely know another like it."

Elizabeth Lloyd married Robert Howell, in 1853, but he died three years later. Whittier wrote her very touchingly in regard to her marriage. "I feel that thy instincts were right as respects that very happy and beautiful episode in thy life—that sweet calm sufficiency and fulness of love graciously offered thee for a season, which, brief as it was, had the length of years in its completeness, and which still blessed thee with the richest legacies of memory, and with hopes that outreach time and take hold upon eternity. . . . And, if, in the great happiness of meeting thee I seemed at any time to forget this, I am sure thee understood me, and knew that I would not designedly trust myself between thee and the memory of such a life and such love, otherwise than as a loving and sympathizing friend, upon the sanctities of thy sorrow. It was no more than thy due to know how much thy uncon-

scious influence had been to me, and how happy I was to meet thee again. I am sure, in the end, it cannot harm thee or me, to know that years and cares and sorrows have not estranged us nor blunted our mutual sympathies. What the world suffers from is the want of love, not the excess of it."

In later years Elizabeth Lloyd joined the Episcopal Church, and Whittier in a letter to her sister wrote, "Elizabeth, I fear, was not made for a Quaker, and I cannot find it in my heart to blame her for living out her nature with its love of all beauty and harmony. . . . She has a deeply religious nature, but it seeks expression in other forms and symbols than those of her early faith." And in a letter to Elizabeth he wrote: "I see we cannot think alike about Friends. I am sorry but it cannot be helped. Heart and Soul I am a Quaker, . . . I take my own way, and Friends theirs." And in another letter he writes, "I, as thee knows, am no sectarian, but I am a Quaker, nevertheless, and I regard the philosophy underlying Quakerism as the truest and purest the world has ever known. I care little for some of our peculiarities; but I love the principles of our Society, and I know that it, with all its faults and follies, is, at the moment, in the very van of Christianity; that among its members, at this very hour, are the best specimens of Christians to be found in the wide world. My reason, my conscience, my taste, my love of the beautiful and the harmonious, combine to make me love the Society."

It would be quite interesting to read her letters to him but they were apparently destroyed, for he writes her, "I have obeyed thee as to thy letters—reluctantly, but with a feeling that thee had a right to their disposal. Perhaps—in the uncertainties of life—it was best."

Hawthorne, in his Journal, describes her as, "quite young and comely, with pleasant and intelligent eyes, in a pretty Quaker dress. . . . Her manners were very agreeable; the Quaker simplicity, and the little touch of Quaker phraseology, gave piquancy to her refinement and air of society. She had a pleasant smile and eyes that readily responded to one's thoughts so that it was not difficult to talk to her; a singular but yet a gentle freedom in expressing her own opinions."

The frontispiece is from a painting of Elizabeth Lloyd and we discover a really beautiful girl. Her eyes, large, dark and expressive, her hair dark and abundant. The face is sweet, refined and spiritual, the expression is thoughtful, as though she often heard "the still, sad music of humanity." Perhaps this is the picture to which, with some warmth and enthusiasm, Whittier refers in the following letter, "Dear Elizabeth, as I am not allowed to step over thy threshold today, I must needs write to inquire what prospects there is of my having that 'counterfeit presentment,' which I assure thee will be worth more to me than a whole gallery of Old World Madonnas and saints. I meant to have spoken of it yesterday but in the presence of the original, I entirely forgot the picture."

We gather from the letters that they cared for one another on a very high plane, they knew that "He who loves maketh his own the grandeur which he loves." And not only were their affections engaged but there was a strong mental attraction. Although temperamentally unlike there was an innate congeniality of mind and heart.

CHARLES B. HESTON, JR.

J. W. ROBERTSON SCOTT (equally well known under his *nom de plume*, "Home Counties"), contributed to the Eleventh Month issue of *The World's Work* a lively article on the agricultural laborers' organization. In course of it he refers to the chief organizer, who was formerly, if not at present, a Friend who, he says, has probably spoken on more village greens than any other man. He said: "It is a remarkable coincidence that on the last executive there was a Quaker and that on the present executive there is another; also that both the past and the present editors of *The Land Workers* are Quakers. There is no explanation to be given of a fact which, considering the small size of the Society of Friends, is surely interesting."

\*"Whittier's Unknown Romance," Houghton, Mifflin & Company, Boston, 1922.

## CHILDREN'S CORNER.

A MODERN MIRACLE.—(A True Story.)—Since the great war a German lady, whose husband was an American, was left a widow, and decided to return to Germany, her old Fatherland, with her family of children.

The day came for them to sail from New York. On tickets and baggage alike the time for sailing was marked as 12.30. With her younger children she went on board early, leaving her eldest son, a lad of seventeen, to attend to a few last things in the city. At half-past ten the vessel sailed and consternation and distress reigned in the family.

The officials on the ship informed the sorrowing mother that nothing could be done. The small children were loud in their outcries. She asked them please to be quiet that she might think. Not only was she deeply troubled about her boy left alone in New York, but the steamer trunk, in which were many necessities for the voyage, was also left behind.

As she sat, almost in despair, she caught sight of one of her young sons, with a small book in his hand, sitting very quietly by himself. An uncle of the boys, a Moravian minister, had made a close friend of him, and they had talked freely together.

"George," said the mother, "what are you doing?"

"I am praying," answered George, "that God will let Conrad and your trunk get on this ship."

"That would be a miracle," said his mother.

Time went on, and as she sat in her state-room, suddenly the door opened and Conrad walked in. To his mother's astonished question he answered that a number of passengers had been left because of the early sailing of the ship, and they had all been brought out in a tug, and climbed the sides of the great vessel on rope ladders.

And the trunk came also.

"George, the miracle happened," said the mother, turning to her boy.

And how simple really the working out of that miracle was. Does it not make us feel that "All things are possible with God" even when they do seem impossible to us?

Frequently we do not receive from our Heavenly Father just what we ask, but then He means us to love Him so much that we will trust Him when His answer to us is "No," and believe that He is giving us instead something far better, because He loves us.—CAROLINE C. WARREN.

## INTERNATIONAL DEBTS.

FRANK H. TAYLOR.

[We are glad to pass on to our readers the sentiments contained in the following address delivered before the Manufacturers' and Exporters' Association at their Annual Convention, held recently in New York.—Eds.]

There should be a public call from the people of this country that a thorough study shall be made, by those best qualified to advise us, of our position in respect to the question of international debts.

This study should set before our people the broad facts pertaining to the public debts of all countries, and should suggest a plan by which they can be wisely balanced and disposed of. We are creditors for a large amount, and we want to know how far our claims stand in the way of a better world.

Suggestions from people who know generally what is going on in Europe are of no value. Immense sums of money are being squandered there in military establishments; every government in Europe is fostering political ambitions; foreign exchanges continue to be abnormal; there are selfish international bankers who have designs upon public movements with a view of profit. Budgets are out of balance; foreign currencies are still inflated. New wars are threatened.

The only group of people in the United States who have sufficient data to study the subject and suggest helpful remedies are in the State Department in Washington. They know

the essential facts, many of them deeply confidential; so much so that they cannot be published, and these facts cannot be left out of account by any body who might undertake this study.

The State Department at Washington with the collaboration of the Treasury and of the Department of Commerce are the best qualified people in the world to lay down a workable proposal in respect to international debts.

It is clear that any such proposal must take into account the obligations that are due this country. It is equally true that a syllabus in which firm terms and conditions are stated must call upon all nations for great sacrifice. No one from this country can ask that these sacrifices be made and great debts abandoned which does not begin with a vicarious offer on the part of the United States to cancel our public loans to Europe.

It is admitted that to offer such a cancellation without adequate guarantees and terms would be futile, harmful and unjust to our taxpayers. Surely there are sane conditions which, once laid down and accepted by other people, would so materially correct the present troubles that the offer of sacrifice might be wisely made, not only to the benefit of one hundred million people in this country but also to many times that number abroad.

Under the above conditions there ought to be a demand from the leaders of our people that this great National Department should apply itself to this study, and should produce a plan so broad and so generous that it would compel acceptance. The Department has already done a signal service in respect to disarmament.

Nothing is asked from the State Department except a comprehensive plan—no propaganda, no political agitation.

A broad, workable scheme, plainly stated, would be taken up instantly by our churches in a way that would start an avalanche of public opinion in its favor. The American people can be trusted to receive it with fervor, that "springing from a fire of sacrifice, will beat with bright wings about the throne of God."

If the great mountain of international debt can be swept away under proper guarantees, we shall see the world in a new light and in true proportions.

If this mountain were removed, it would be possible for the United States, through its strength as a great creditor nation, to do mighty service to reconcile a shattered world, and to open doors that would quickly lead to the joy of living and of working.

## BOOK REVIEW.

"BIBLE AND SPADE."

Some months ago there was published in THE FRIEND a brief account of some of the interesting findings of Doctor Peters. These gave comfort to a certain type of mind, a little over-fearful that the work of exploration in Palestine shall jostle harshly our already firmly settled convictions.

To that class these lectures collected now in Dr. Peter's "Bible and Spade" will appeal with peculiar satisfaction. He delivered the lectures before the Lake Forest College and they are now made public to all.

Dr. Peters gave many years to critical research work and his efforts command a hearing. The titles of the lectures included in the volume are: The Ancestry of the Hebrews, Cosmogony and Folk-lore, History and Prophecy, Hebrew Psalmody, The Exploration of Palestine and New Testament Times.

Our attention has been called to what he says concerning the Eighty-fourth Psalm and its adaptation to professional purposes in the olden days, as indicated in the rubrics that it undoubtedly contains: "Under the light of his interpretation the Psalm has a new and intelligible meaning, and this is

\* "Bible and Spade," by John P. Peters, published by Charles Scribner's Sons. Can be had at Friends' Book Store, 302 Arch Street.



greatly emphasized by the results of recent explorations in Jerusalem."

"THE BIBLE FOR SCHOOL AND HOME."

I have just finished the careful examination of Paterson Smyth's five books under the general title given above. My first reflection was one of regret for the times that are past, that books such as these were not a part of my own daily life years ago when I was a youth, but that is an idle regret and I change it at once to a feeling of positive joy that the young people of to-day have what we did not.

These books are not intended primarily for home reading, but rather for the week-day school or the First-day School. Many a mother, however, is finding them delightfully helpful for the half hour reading which follows the evening meal.

The plan of the author is embraced in these three statements: To interest; to teach; to move. I believe he is sound in his pedagogy, for without an awakened interest but little real teaching can be accomplished, and even if you do have some teaching skill, it will avail but little unless you awaken and stir the deeper springs of our being. In this case the final goal should be to arouse the affections toward a love of God.

The five books of the series include The Book of Genesis; Moses and the Exodus; Joshua and the Judges; The Prophets and Kings, and lastly, The Life of Our Lord.

The fifth may wisely be your first and then follow with the other four in the order given. A winter's thoughtful reading, but a few hours a week, preferably with an older person as guide, will yield a wealth of knowledge.

It is a satisfaction that so many well-edited books of the character of these find ready purchasers. They must never usurp the place of the Bible itself and they never will if rightly handled. They do not attempt theology. Simply the Bible story so arranged as to appeal to an ordinary child of twelve or older. How lamentably ignorant concerning Old Testament history many are who dislike to acknowledge it. We believe these compact, handy little volumes will be eagerly welcomed by teachers, parents and Bible students, and justify the claim which their publishers make. Bible characters are made more real and tangible to the child than the ordinary family Bible reading can make them, and the final purpose is never to be overlooked "to move the heart towards the love of God and the will toward the effort after the beautiful life."

D. H. F.

## An Allegory.

In an upland valley lies the little village where I was born. It is hemmed in by mountains, and of what might lie beyond, our people knew little.

Very quiet were their lives in the narrow, self-contained dale, and their thoughts, from father to son, changed scarcely more than the peaks which shut in their little world, and which they had almost come to think of as the boundaries of the universe itself, beyond which nothing, or nothing good, was to be known.

Yet now and then some among us would grow restless, and find it impossible to remain content with the old restricted outlook and the straitened life, and a great longing would come upon them to mount the hills and learn what lay beyond. And such an one was I. The village elders and even my own dear parents and friends looked very grave when I spoke of it, and did their utmost to dissuade me. Some warned me of the danger of the ascent, recalling the fate of one and another who had either never again been heard of, or who was actually known to have perished. Others spoke of the uselessness of the adventure. The valley yielded a living to all, they said, and what more did I want. Others thought it wicked to desire to pry into mysteries too high for us, with which we were not concerned. God, they said, had allotted to all their several stations; us He had placed in our valley, and the very fence of mountains that encircled it showed that it was His will we should stay there. A few set down my longing to discontent and self-conceit. The valley had been good enough for our fathers. Who was I, that it was not good enough for me also? In short the general feeling was against me. None spoke encouragingly or with approval, yet some of our younger men, though they said nothing, looked wistfully at me as if they, too, had felt the drawing of a similar longing.

For a time I yielded, but, almost unconsciously, the unsatisfied impulses grew stronger within me. My thoughts were always on the heights, and often I found my feet actually starting to climb before I realized what I was doing. At last the passion over-mastered me, till it seemed not of my own will or choice, but by the compulsion of an irresistible power that I broke from the dear old valley and began my upward solitary way. Through dark forests and over pathless rocks I toiled on, gaining many a high crest only to find others yet steeper and higher before me. But at last my feet were planted on the very summit.

And I turned myself and looked down, over crag and tree top, down upon the valley from which I had come.

The sight took my breath away, for, from my new and lofty standpoint the old scenes were hardly to be recognized, so

different was the reality from my previous conceptions. My thought flew back to my old friends and I voluntarily exclaimed, "why! their ideas are all wrong, from beginning to end." Even the old familiar peaks to which I used to lift my eyes, had utterly changed their forms and outline. Many that had seemed most important as looked at from below, I now saw to be by comparison insignificant. Some had sunk below the sky line altogether. If I had not been sure they were there, and had not known where to look, I could with difficulty have distinguished them at all. Everywhere a new background, of which the valley saw and suspected nothing, had risen into prominence, dwarfing its old immediate surroundings. Even our one chief summit, which had overtopped all else, its crest soaring into the sky, standing alone and with its base concealed by the nearer hills, could be clearly seen from where I now stood, to rise by the gentlest slopes from the valley level, and to be but a giant outlier flung forward from the still loftier and remoter heights, with which it was really one.

Suddenly, as I gazed, there appeared at my side one who bowed low to me, and with a deferential smile congratulated me on my prowess in daring the long ascent, and on my success in gaining the top. In much detail he pointed out the mistaken conceptions of the dwellers in the valley; he emphasized where they were wrong, and with a subtle flattery he pityingly contrasted their ignorance with my newly won knowledge. So there began to grow in my heart a gentle contempt for all my old friends, even for my father and mother, till I came to think that the gulf which now divided us was wide indeed, and that I was verily compact of finer clay than they. My companion fostered the notion, remarking that I could never again content myself "among the unthinking herd," so he called them, "now that I had come to know the truth, and had seen all there was to be seen."

But even as he spoke another companion joined me, by name "Humility," upon sight of whom the first (who is called "Pride of Attainment," and whose dwelling is among such high places) made haste to leave, for the two can never abide together. "Hast thou indeed and truly seen all there is to be seen?" my new friend asked, and then he showed me how the outlook from the lower level was in no sense "all wrong," as I had said in my haste, but that it was as true, as far as it went, as the prospect from the mountain top, although only part and not the whole of the truth had been realized, and much needed to be adjusted in order to bring all into true harmony and perspective.

"The impulse that moved thee to leave the beaten track

and climb, was a right one," he said, "and it is well that thou hast come. But look around and tell me what thou seest, and think deeply as to its meaning, or even here thou mayst gain more of error than of enlightenment."

So I looked across the valley to the wide expanse of the flat world stretching away, far as the eye could see, like the furrowed surface of a stormy ocean. And I told him what I saw. "Even so," replied Humility, "the flat expanse of earth. Yet thou well knowest that earth is not a flat expanse, but a sphere. Thy new outlook has shown thee new truths about one little valley, but outside those narrow limits thy first impression has led thee into delusion. What thou now seest is true, even as what thou used to see down the valley was true; but neither is the whole truth, nor can thy nature rightly comprehend even what thine eye can see."

"Not from here, nor from any earthly standpoint can 'all that is to be seen and known' be discerned. Nor can the finite mind free itself from error anywhere. Remember too that the man who first proved the earth to be a planetary sphere came nearer to the very heart of truth than thou hast done from this lofty height, yet he was a dweller in the lowlands thou has despised. But look forth once more and this time look upward."

It was now twilight, and the stars were brightening every moment. My heart sank within me as I realized how far, how very far, away they were. I had left the valley with a vague but ardent hope that from the summit I should attain to some fuller, clearer revelation of God in His Universe. It was for this, not for a better conception of old home surroundings, that I had striven and toiled. But now, I saw that it made no difference. I was no whit nearer the heavens than before. Even the neighboring noon showed no change, and the blue vault seemed only more vast and remote, and its unfathomable mystery more awful.

I was crushed to earth. A moment before I had been vain-gloriously magnifying the contrast between the breadth of my new, and the narrowness of my old horizon; now the difference appeared as nothing, for I saw that though enough is revealed to all to fit them to live, here on earth, as God would have them, yet even to the wisest and holiest among men, all that He permits them to know of Him is but as a drop from the vast ocean of what He keeps unrevealed, and seeing this, how small the individual differences, as between man and man, appeared.

I clung to Humility, for sore had been my need of him, and prayed him not to leave me. "I will stay with thee," he said, "but we will not remain longer here. Thou hast learnt thy lesson. To come once and again is good, but few can live here constantly for there is neither covert from the tempest, nor warmth, nor food, nor human companionship, and the air suits not for man, whose appointed place is to occupy and enjoy the habitable parts of the earth."

So together we went down from that grand but desolate summit, and at last I found myself once more beside the pastures and cleared cormlands, and among the homes of men, and the old landmarks I had known so long.

At first it seemed as if I should go about correcting everybody and showing them how little they really knew. Some listened and a few believed me, and others set out to seek the truth for themselves; but many refused to hear, and were grieved or angry with me, and my own heart was saddened. Then Humility came again to my help and showed me that I should not force my views of truth too insistently on others, for the same truths are not for all.

"Some," he said, "God called, as thou seest, to serve Him wholly in the valley, and these do not require to see what thou hast seen of His great world beyond. Do not forget that thou art as liable to err through want of full comprehension as they, and that it is not the highest truth, but the truth that lies nearest to our daily work which we most want to understand and live by. So do not thou think slightly of truth as it shapes itself to the dweller in the valley, for it is God's sufficing light to him in all his needs. Abstract knowledge,

even of Divine things, may remain unfruitful. If thou wouldest indeed approve thyself filled with God's good spirit, let it be manifested in a life of rich helpfulness, for in this world where men are placed to help one another, he shows most like to God who lives most for his neighbor."

In this spirit I now seek to dwell, thankful for what God has shown me, and above all, thankful that I have been taught the littleness and incompleteness of even my highest aspirations; ready to stay in the valley or to climb the heights again, as He may bid me, and looking ever forward to a hereafter when more shall be revealed than now appeareth.

W. B., in the Australasian Friend.

## American Friends' Service Committee

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### INCOME TAX EXEMPTIONS.

All contributions to the American Friends' Service Committee are deductible on income tax returns. In case this is questioned, kindly refer to letter from the Treasury Department signed by Ephraim Lederer, under date of Second Month 28, 1921, and confirmed on Twelfth Month 20, 1921.

### CORRECTION.

On page 298, of our issue of last week, the amount of milk, 154,420 litres, distributed by the Vienna Mission, was for the whole month, and not the daily average as there stated.

### AGRICULTURAL WORK IN THE FAMINE ZONE.

Recognizing that the Russian famine was caused by agricultural reverses, and that it can be terminated only by agricultural reconstruction, the American Friends' Service Committee is making such reconstruction a part of its work in the famine area.

The original famine of 1921 was caused by crop failures due to drought. The recurrence of famine this year is due to a new drought during the past summer, and also to the lack of livestock in the famine zone. In the area for which the Quakers are responsible, 75 per cent. of the horses, 59 per cent. of the cows, and 82 per cent. of the sheep either starved or were slaughtered to keep alive the famine sufferers last winter. The resulting shortage of draft animals prevented the peasants from plowing sufficiently in the spring, so that the crop would have been inadequate even had there been no drought. Only as they are given means to plow their fields again can the peasants raise normal crops, and only then can the famine be completely terminated.

The Friends' Mission, therefore, is importing both horses and tractors into the famine zone. Horses are being bought from the nomads in the Aral Desert and transported to the famine area. They will be sold to individual peasants in return for a portion of the flour which they raise, or its equivalent in some service for the famine community. The equivalent service will include plowing for other peasants who have no stock, and transporting Quaker relief supplies. Thus the importation of horses will help the famine zone, not only by restocking it, but also through food or service which will be given in return for the horses.

Four Fordson tractors have been used by the Quaker workers since last spring. They have plowed some thousand acres which would have otherwise remained fallow, but which will now produce crops next year to help terminate the famine. Twelve additional tractors will be sent at once, while the Quakers are appealing for funds to increase this number to as many as one hundred. The tractors are being shipped to Russia from America.

A plan has been worked out by which the tractors will be sold to agricultural communes and farm schools in return for payments of grain which the Quakers will distribute to famine sufferers. These payments will be extended over a period of three years. The communes or schools, together with the Russian Government, will furnish the oil and benzine for fuel, while the Friends' Mission will train a dozen or more motor mechanics, under the direction of two American supervisors, to take charge of the distribution and work of the tractors.

This plan will yield thousands of bushels of grain for distribution among the famine victims, while it will also encourage the peasants to introduce modern agricultural methods.

#### FAITH WITH WORKS.

Where there is a will to help relieve the suffering in Europe this winter, there is always a way.

One woman writes to the American Friends' Service Committee: "I am sorry I cannot send a check immediately. However, I hope to be able to remit \$25 in January. I only wish it were possible to send you a much larger sum. I will not forget."

The wife of a well-known biologist and botanist of Harvard University is aiding the work through the sale of "miniature plants." A check for \$50 resulting from their sale has already been received.

Another contribution of \$50 is accompanied by the following note: "Enclosed is from the Monthly Meeting of Friends in Ram-Allah, Syria, for relief work in Russia. We wish we might pay more. The collections are taken at the morning meeting the first two Sundays in each month." Even the crisis which they are themselves experiencing in the Near East, has not made these Friends forget the great need in Russia.

Many give of their substance at real sacrifice to themselves. One contributor from Ionia, Michigan, who sends \$5 from himself and \$5 from his wife, writes: "I am a railway worker. I was locked out four months in 1921 and two months in 1922 and have since been out on a strike five months. I have a wife whom we have been raising from the dead, almost, these last four years. Sounds like a hard luck story—well, it is not. When we got your appeal for Russia, we realized how much we have to be thankful for, and we are sending 'our mite' in 'His name.' May the famine sufferers be blessed in receiving as we are in sending."

Such letters as these show that Friends' Service work represents more than relief alone. It is a channel through which the spirit of love finds expression in service to those in need. Much has been written about the idealism which has been stimulated by the Friends' work abroad. The spirit in which many of its contributors at home have supported the work is equally stimulating to faith in human brotherhood.

#### DEMAND FOR QUAKER LITERATURE IN GERMANY.

Agnes L. Tierney, who is in Germany in connection with the Message work of the American Friends' Service Committee, writes of the demand for Quaker literature in Germany at the present time.

"I must speak of the importance here at this time of having plenty of Quaker literature," she says. "Used as I was to the difficulties of getting anything serious read at home, I was unprepared for the hunger and thirst here for solid reading. It seems to me that for the spread of Quaker ideals, furnishing literature is really the important work.

"We visited the other day what we were told is the most complete library on the continent on the subject of alcohol, local option and prohibition laws, etc. The director told us it was much frequented by students. If we could quickly get into all the universities a shelf of our best Quaker literature it would probably be much used. I say 'quickly' because of course the interest has been aroused by the feeding, and again because so little new literature comes into Germany now. I pay 350 marks each day for my lunch of soup, meat, two vegetables and pudding. That is a trifle over four cents. Think how many meals it would cost a German professor to

subscribe to the *Atlantic Monthly*. The majority of them can't pay 350 marks for a meal—far from it."

In another letter Agnes Tierney throws further light on the great hunger for printed literature of all kinds which is now found in Germany, and on the general conditions being experienced by the middle class. She writes:

"If there is any way in which you could get doctors to send their literature here it would be a wonderful thing. The doctors cannot possibly afford to subscribe to foreign periodicals. Gilbert McMaster tore a leaf out of the *Survey* giving tuberculosis statistics of New York and addressed it to Dr. Rost. He got an affecting letter of thanks from the medical head of all Germany saying how much it meant to them to have a report like that."

"Cafares are impossible for most salaried people now. Imagine living on potatoes and cabbage and walking back and forth from Germantown or Chestnut Hill every day to work! You invite people to a meal and find that cafare stands in the way of their accepting. Eleanor Garrett and I are giving a Thanksgiving Tea to about a hundred people to whom coffee, cocoa and sweet buns will be an undreamed-of feast. It will cost us some 50,000 marks—staggering sum!—about \$6. We shall be busy this evening putting 100-mark notes in envelopes to be given each individual for cafare. Remember these are educated people used to nice ways of living."

The representatives of the "Message Committee" in Germany are doing all they can to preserve the faith of these hard-pressed people, and to provide them with literature that will satisfy their longing for religious reading along the line of their ideals.

SHIPMENTS received week ending Twelfth Month 16, 1922—127 boxes and packages received.

#### "CHRISTENDOM FOR A WARLESS WORLD."

A letter from Alfred C. Garrett reports as follows the distribution in England of the "Philadelphia Letter," as they call it there, appealing to Christians for a "Warless World."

Of the 100,000 printed, 87,000 had been distributed, and they were going so fast that 20,000 more were to be printed. One hundred and twenty-seven Preparative Meetings are active, and large public meetings are being held. One hundred and twenty-one requests for more came from non-Friends and many interesting replies had been received. Only the Roman Catholics repelled the appeal; the Y. M. C. A. also does not co-operate. The other denominations were cordial,—the Wesley Methodists declare they hold that *all war is wrong*. The national body of First-day Schools promises to distribute the letter to all of their centres.

The Friends' Centre in Paris is also taking up the matter, although Alfred Garrett says, "there appear to be not over six members of the Society of Friends in France and pacifism is almost an illegal attitude to take. However, it was proposed to send the letter to all Protestant pastors and to Protestant religious papers generally, as well as some Roman Catholic papers." Mark Hayler, Secretary of the Quaker Centre in Paris, can use 5,000 copies in France, sending them to Belgium, Switzerland, Poland and some to Constantinople and Syria, as well as distributing them in France, as above suggested. Carl Heath wants 6,000 printed that 1,000 may be sent to him for distribution from London.

Alfred Garrett had also heard that the Monthly Meeting in Berlin had taken up the subject and "prepared a shorter letter of their own based on ours, and are preparing to distribute that." We hope to hear more fully from Germany after Alfred Garrett's visit there.

EMMA CADBURY, JR.

## FRIENDLY NEWS NOTES.

HUBERT PEET, London, sends us the following item:—

The winter season at Sydenham Meeting was opened by a week night meeting to which the public and local Ministers were specially invited to hear Carl Heath on "Religion and Public Life: The Quaker Standpoint." The address was a shortened form of his Swarthmore lecture, and was particularly appropriate, as it was given a few days before the Borough Council Elections in London.

Sydenham Friends are following this meeting up by devoting their fortnightly First-day evening addresses to twelve talks based on the New Part I of Christian Discipline, the general title being "Religion and Life in the Society of Friends."

WILMINGTON COLLEGE, the child of Wilmington Yearly Meeting, in southwestern Ohio, reported a total enrollment of 653 students. The Yearly Meeting statistics showed an average loss of 80 a year for the past five years.

We referred some time since to the work of Dr. Ambrose Czakó of Budapest, Hungary. He has just published a book (A vallási Fejlődés Utja) or when interpreted, "The Way of Religious Development." The book has three parts: (1) the need of religious development; (2) the Society of Friends, describing its origin and some of its tenets and using it as a model in the development of his idea of a democratic theocracy; (3) tracing the development of religious thought from his original faith, the Roman Catholic, to his conception of Quakerism.

A RECENT letter from Joseph Taylor of the Friends' Settlement, Calcutta, tells of the meeting he had at the home of certain Y. M. C. A. workers with Dr. Rabindranath Tagore.

He describes the poet as "a fine-looking man with an eye to appearances; black skull cap and pince-nez, with broad black ribbon showing well on a long gown of cream silk. His long hair, and beard carefully tended, set off his æsthetic appearance. He told us of the growth of his school from a few rather difficult lads to its present size and of his desire to make it into an International University and of the men who had been drawn to it from different countries to teach in various subjects. Music and art have always figured largely in the scheme which rejects hard and fast curricula, seeking a natural education rather than to cram knowledge into boys as so much of Calcutta's University teaching seems inclined to do."

Joseph Taylor also mentions that when up on the Hills at Mussosorie he found with great surprise among the miniatures sent in one of the late Frederick Andrews.

FRIENDS as well as others have for years found that one of

the most beautiful of the stories of Jesus for children is that by our Scottish Friend, Robert Bird, of Glasgow, entitled, "Jesus, the Carpenter of Nazareth."

The demand for the book is still so regular that a new edition is planned for by the publishers in their "Edinburgh Library."

PAUL M. PEARSON, of Swarthmore Chautauqua Association fame, has been elected President of the International Chautauqua Association to succeed William Jennings Bryan.

The Eleventh Month issue of *The World Tomorrow* announces that Henry T. Hodgkin, lately invited to become a Secretary of the National Christian Council for China, becomes a Contributing Editor to *The World Tomorrow* with that issue. It is interesting to note that in this issue are the most up-to-date articles on the new forces working for peace yet published in this country, and that among those contributing these are William I. Hull, Henry T. Hodgkin, and A. J. Muste, all well-informed and prominent Friends.

SUSIE MEEK, the full-blood Indian, who visited among English Friends two summers ago and who is now Y. W. C. A. Secretary for Indian girls in Indian Schools, has recently been traveling in South Dakota. She wrote recently from Ogala Boarding School, on the Pine Ridge Reservation, one of the largest in the United States, where there are about 300 girls.

MARRIED.—Third-day, Twelfth Month 12, 1922, at the residence of Hugh Melvaine, Haverford, Pa., by Friends' ceremony, CHARLES WILLIS EDGERTON, son of Charles and Ida B. Edgerton, and MARY BUNTING McILVAINE, daughter of Hugh and Mary B. Melvaine, all of Haverford, Pa.

DIED.—On Eleventh Month 8, 1922, at Sewickley, Pa., EDWARD B. TAYLOR, in his seventy-third year; a member of Chester Monthly Meeting of Friends, Moorestown, N. J.

—, Eleventh Month 19, 1922, at his home, 1307 Spruce Street, Philadelphia, CHARLES RICHARDSON, in the eighty-second year of his age; a member of Western District Monthly Meeting of Friends.

—, on Twelfth Month 3, 1922, at his home in Media, Pennsylvania, GEORGE B. ALLEN, in his eighty-third year; an Elder and life-long member of Chester Monthly Meeting, Pennsylvania.

—, Twelfth Month 1, 1922, at his home in Germantown, Philadelphia, JOHN E. CARTER, in his eighty-fifth year; a member and Elder of Germantown Monthly Meeting of Friends.

—, at her home, Wallingford, Pa., on Twelfth Month 12, 1922, LYDIA KITE McCOLLIN, widow of Thomas H. McCollin, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

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We have received from London, the balance of our last (7th) order, 200 copies of "Christian Life, Faith and Thought," and are now able to fill all orders. This is a book you *Ought to Read*.

We have a sample portfolio of Violet Oakley's remarkable reproductions of "The Holy Experiment," (in five colors), the originals having been made by her for the Capitol at Harrisburg.

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"The year is closed, the record made,  
The last deed done, the last word said;  
The memory alone remains  
Of all its joys, its griefs, its gains;  
And now with purpose full and clear  
I turn to meet another year."

We begin our voyage again, sailing as we always sail, under sealed orders. We do not find out what our instructions are until after we have left port. But we have made similar trips so many times that we are not disturbed and wherever this year may carry us, we believe, with all our hearts, that the Captain is fully able to command both the ship and the sea, and we sail thankfully on.

L. MASON CLARKE.

## SIGNIFICANT VOICES.

The late Alice Meynell, in one of her vigorous and original essays,\* has remarked upon the tendency of words to become "inexpert" and to fail in keeping a "sequestered intention." In her view of the matter (and she had a genius for discovery), an unwillingness on our part to be troubled with distinctions makes a word "run errands," sometimes to the final neglect of verbal and grammatical proprieties. "None but ourselves," she affirms (referring to English-speaking peoples), "have been so impatient as to put out of common use the second person singular." But it is more than impatience: it is "civilized sloth" that Alice Meynell finds partly chargeable both with the general disuse of the pronoun in question and with what she regards as the "perversion of reform" shown in the familiar speech of the Friends. "Restoring the second person singular to the language," she says, ". . . the followers of Penn restored none of the inflexions," at least so as to keep them in use "after a generation or so." This may be asserting too much; but her verdict, however founded, seems to have had some support in the observed fact that the "Quakers" in one of Harriet Beecher Stowe's novels "would neither decline nor conjugate."

It may be remarked, however, that writers having little actual acquaintance with Friends are liable to make their Quaker characters speak in phrases or forms with which most of us, at least, are not familiar, accustomed though we are to

\*"The Second Person Singular."

irregularities. Moreover, grammatical customs were not standardized all at once and for all time; and certain peculiarities of speech, not conforming to present rules of grammar, have probably had some justification in historical priority. Most of the correspondence of the early Friends, as it has come down to us, seems to have been generally well-ordered in the use of pronouns (and better in this, perhaps, than in some other particulars); but it is likely that in their intimate conversation and informal address many of the Friends, even some of fair education, followed, more or less, the familiar way of dialectic or provincial usage. "I paid fifty pounds after thee wentst away," wrote Ellis Hookes to George Fox; and again, "It may bee as thee orders."

Alice Meynell was quite aware of the fact that the habit of speech of the early Friends, used without distinction of rank or position, was a moral protest against "the hyperbole of courtesy" so much cultivated at that time; but it should be understood that her own plea for a "revision of customs" now—for a re-instatement of the neglected pronoun with suitable verb forms—rests on the ground of beauty and service. How far she would extend its use is not quite clear; but not a few of us, perhaps, could indorse her opinion that it would be worth while "for some author, unencouraged, to recall responsibly the second person singular, and with it certain tenses long out of use." Such "literary and familiar restoration" is the more needed since this form of address seems to be disappearing even from the language of "piety and poetry." Allowing now that changes of custom have (as to the present) largely reduced the force of part of the early Quaker testimony, we may nevertheless suitably consider whether there is not still something worth conserving in this manner of speech,—something in the direction of integrity and propriety, and of possible relation to amendments in some other usages. Who shall say that something "worth while" might not presently come from a restoration of the second person singular to its rightful place in the English language?

Sounding a more serious note, but touching some matters which Friends have been wont to associate more or less with their testimony in regard to language, the author of that much-noticed book, "Mirrors of Downing Street," has ventured in his concluding pages to challenge sharply the rectitude of the prevailing customs of society and of the popular attitudes of mind. He is keenly sensible of the need of "compelling examples" of virtue among people of position and influence in England, and he finds the Church sharing in the general worldliness and having "no sound of confidence in her voice." It seems appropriate to quote a few sentences from this author here, even at the risk of repeating something that appeared in THE FRIEND a few months ago.

"Where," he boldly questions, "are there now among the possessing classes an example even of simplicity in dress,

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D. F. D. NO. 27

modesty in behavior, temperance in conduct, and thrift in living? As for any higher example—an example of wisdom, duty, self-sacrifice and moral earnestness—it is nowhere visible in our national life to those who look upward." Now we may not agree with all this entirely; the author may have failed, too, in a right analysis of causes, and perhaps (like Elijah) he has misjudged as to the number of those who have not bowed the knee to Baal; but he is not far wrong when he says, "We need the Puritan element in our characters, the Hellenic element in our minds, and the Christian element in our souls. We must set a higher value on moral qualities, on intellectual qualities, and on Christian qualities." In these several strictures he imposes no form, advocates no studied singularity; but he sees the urgent need for "more seriousness, . . . greater intelligence, . . . nobler living," and the relation of these, one to another.

We have small reason to congratulate ourselves on the superiority of American life in general, in the aspects above considered; but whether in America or in England, if it is true that moral and spiritual advancement has not been parallel with the material, we can hardly ignore the burden of this writer's solicitude, nor deny altogether the force of his indictment, even though we think it too sweeping. To stop here, however, will correct nothing. What is our part, then, as a Christian society, toward supplying and encouraging the "compelling examples" so much needed?

Another subject (and one of great weight) which has special interest for Friends, was brought forward in *The Century Magazine* within the past year, by a writer who has discovered, or shared in the discovery, that the Church at large has long

been suffering from a famine of prophets! This he regards as "a part of the general confusion in the world." The early Church, he reminds us, had prophets rather than preachers; but "prophetic utterance was crushed out by official groups of leaders," and the religious reality of the prophet's message "was destroyed by rhetoric and philosophy." The remedy then for "the present incompetency" is to get back to the principle of Divine inspiration, and for the preachers to have "a baptism of prophetic unction." What he calls "an order of neo-prophets," women as well as men, fulfilling their proper call and mission (which he seems inclined to specify to some extent), would contribute to the regeneration of society, although such work might expose its leaders to "social martyrdom."

If the author of that essay were to go deeper in his searches, he would perhaps find that once the possibility of the present operation of the Spirit of prophecy were recognized, the reformation proceeding directly thence would not be confined to preaching; and that the principle involved—that of "the testimony of Jesus"—has ultimate reaches not to be prescribed or circumscribed by human "wit and wisdom."

There is no intention here of trying to establish an equality of weight between any two of the foregoing subjects, or between two and one; but it has been interesting to find an awakened thought concerning them, and in quarters where we should hardly have looked for it. If we recognize some elements of sober truth in any of the positions severally shown, let us be stimulated to continue in the support of them, or to return thereto if we have been justly charged with departures.

M. W.

## Glimpses of Iowa and Iowa Yearly Meeting.

Walter L. Moore.

### IOWA

It was after thirty hours and one thousand miles of almost continuous travel from Philadelphia the writer entered the State at Dubuque. In the early dawn of the eventful day following a starlit night he had quit his berth hoping to see the boundary line—the Mississippi river, which had been lisped as an early school boy exercise. Disappointment came, however, with the realization that the Father of Waters had pleased to robe in an impenetrable garment of vapor. Nevertheless, there remained the thrill of realizing the colored patch of childhood's map rapidly changed to a geographic entity that was for the next thirteen days to absorb his every sense and faculty.

Yes, Iowa is a great State. It has a hundred counties save one; these have an average area of 567 square miles of land area, only one per cent. being unillable, and of the whole ninety-seven per cent. is in farms. Figuring on this basis we readily come to the conclusion that the State contains 228,622 farms of an average size of 160 acres each, which about agrees with census reports. In this connection it may be of interest to know that the unit of measure is a section, and that a farm area is reckoned as a section, half section, quarter section, etc., as the case may be. We note the character of the soil almost immediately upon entering the State. It is very dark and of a soft, unconsolidated drift material, there being practically no barren, sterile or marshy areas. The country is abundantly watered by streams and by the moisture-retaining character of the soil.

With such natural advantages as to soil we may be ready to appreciate that Iowa leads all the States in the production

of corn and hay. More than nine-tenths of the farms grow the former staple. The State also leads in total value of farm animals, the pre-eminence arising from both quality and quantity. It far outranks every other State in the value of the swine. In the number and value of its beef cattle it is surpassed only by Texas, and only by New York in number and value of its cows.

The luxuriance of the flora may readily be foreseen, that once covered this very "land of Goshen," and still seeks to cover any space that is left unclaimed by tillage. Here in their season may be found the aster, goldenrod, sun-flower, boneseed, lobelia, and a host of other members of the floral kingdom, not least among which is the wild rose of the prairie,—Iowa's State flower. It is, however, in native grasses that the real floral value resides, since these are of many species and highly nutritious. They embrace big and little blue stem, wild rye, Indian beard, etc. We can imagine, then, these stretches of treeless prairie land as they were before the days of settlement, covered in summer by high waving grass intermingled with the gorgeous coloring given by the flowers, while in the autumn and winter these afforded abundant grazing for the buffalo and other ruminants that wandered wild and free over country now the seat of farms and cities. That majestic inhabitant of the prairie, the buffalo, has gone, but in many places he has left his *wallows*, as the Indian has left his dart, to show that this was once his home.

Historically, the country now embraced in the State of Iowa was first brought to the knowledge of the white man through that adventurous canoe voyage down the Mississippi by the Jesuit explorers Joliet and Marquette, in 1673. It was not



until one hundred years later that first settlement was attempted, and one hundred years later still that the western part of the State came under tillage. The territory embraced was a part of the Louisiana Purchase in 1803, and reached Statehood in 1845. But it was not until 1852 that the great tide of immigration set in from the States east and south of Ohio. As compared with the East, Iowa is therefore comparatively young, and has yet to gain the prestige that age alone confers upon civic institutions.

As the reader follows the writer he will now find him comfortably seated in one of the fully-equipped express trains of the evidently prosperous Illinois Central railroad, laconically dubbed the "I. C." by Chicago officials. The day is everything that could be desired. The sky is blue, the air is still. The mid-autumn sunshine falls upon the landscape with enlivening effect, so that fields, trees and streams, as they are passed by in rapid succession, are touched with additional power to charm the lover of nature, who

"Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

It is not fine or picturesque scenery that now incites the attention of the traveler, but rather the evidences of plenty and comfort surrounding the inhabitants, as it would appear, with remarkable uniformity. Travel in several States has failed to reveal to us anywhere the touch of God's hand in preparing the earth for man to earn his bread, as here we find it. We think of New Jersey—the "Garden State"—with her soil of sand exhaled continually with manure and fertilizer to reluctantly yield her increase; of New England, more parsimonious still, as from her stony patches in darksome little valleys or on rugged hills Yankee ingenuity is taxed to the utmost, until, patience exhausted, he turns to his mills, or escapes to the prairie regions of the Great West. Here the deep, rich, black earth, the gift of the Glacial epoch, commands only man's implements of tillage in order to yield its increase.

We are now set for a day's travel of 330 miles, extending very nearly across the State; traversing twelve of its counties, and viewing, on the average, the richest of its lands. As viewed from the train, there is a remarkable sameness in the *tout ensemble* of the farm buildings. Everywhere seems equally manifested the thrift of the landholder. The description of one farm stands for all. We see the great barn with accompanying out-buildings, silo and windmill pump. Close by is the substantial dwelling of the owner. Invariably the house is sheltered by a wind-break set against the northwest and north. For this latter purpose trees of quick growth have been selected, such as cottonwood, willow maple, and box elder. Many of the older and more thrifty homes, however, have the more effective and attractive plantings of the hardier evergreens.

We have already spoken of corn as Iowa's staple crop, a fact which soon began to emphasize itself in overpowering manner. For hours we rode without being out of sight of corn. Everywhere it was corn, *corn, corn*.

As far as eye could see, and yet beyond

Was there the billowy prairie land

In strange impelling vastness spread.

    Mile upon mile in tawny patches

    Flocking farm by farm—a bounteous yield—

    On stalks grown heavy bend the golden ears.

The method of harvesting this cereal differs very perceptibly from that which obtains in the East, in that the stalks are not cut but allowed to stand until the corn is fully ripe. The harvesting had just begun. The method mostly followed was that of traversing the field with a wagon into which the ears are tossed as they are rapidly and deftly husked and pulled from the stalk in one operation, which is called "picking corn." In order to prevent the ears from passing beyond the wagon the side opposite the picker is elevated by the addition of one or more boards, called the "bang boards"; and a very pleasant sound in farm industry is said to be that arising on still, frosty mornings from adjoining farms, as the golden ears are thus

rapidly made to find their place on the wagon, while the horses as they slowly move along with the increasing load reach forth and browse at liberty on the upstanding stalks. A harvesting machine has been devised to perform the work, but being expensive and not always satisfactory is not in general use. After the corn has been "picked," the cattle and other stock are turned in to browse upon the leaves and stalks. After, or even sometimes before, harvesting, the hogs are allowed to roam the fields at their own sweet will. When the former privilege is allowed it is called "hogging corn."

Just here we want to say that the relationship between corn and hogs in Iowa is so definitely important that it should be dwelt upon. And by way of introduction let us say, that if there is a very Hog's Paradise it is in Iowa. Like the corn, everywhere the animal is in evidence, and has boundless liberty of enjoyment in roaming the fields, wading in the streams, exulting in air and sunshine, alfalfa and corn. In fact, the most contented, jovial specimens of the porcine race the world can afford are here. We shall always recall one big fellow in particular, as we glanced him from the car window one sunny afternoon. He was literally dancing with delight upon a little knoll, as though at perfect peace with the world and with all his fellows. It was a melancholy reflection, happily hidden from his view, however, that came to his observer, as he contrasted all this sunshine ecstasy with the gruesome shambles at Chicago or Sioux City, to which his hogship was probably fated, there his whole being to be utilized except, as has been facetiously remarked, his squeal.

The total absence of what might be denominated forest growth soon became one of the outstanding features of our day's journey. To appearances it had never existed. To break, however, the monotony of the landscape, streams were crossed at intervals, meandering their way through the land, and bordered with a luxuriant growth of what was in some instances heavy timber. Oaks, red cedar, box elder, maple, birch, locust, and willow interspersed with grasses, offered charming vistas and meadow glades. Here a stream attains the title but not the dignity of a river long before it does with us. A geographic schedule exhibits a list of over sixty streams in Iowa which are dignified with the name of river, besides which there are many more streams which have the humbler designation of creek.

Speaking of rivers, brings to mind that fine passage from the pen of our river lover and enthusiast, Henry van Dyke, as follows—

"Every country, or least every country that is fit for habitation, has its own rivers, and every river has its own quality, and it is the part of wisdom to know and love as many as you can, seeing each in the fairest possible light, and securing from each the best that it has to give."

And so, as we crossed rivers, map in hand to learn their names and note their courses, we were refreshed mentally, as was the land they watered. We shall remember the beautiful Wapsipicon for its euphonious Indian name, and for reminding us so closely of our own ancestral and historic Brandywine. Cedar river, a wider and apparently a more slowly moving stream, we at once associated with the Rancocas of New Jersey. The Iowa and the Des Moines were also crossed, but too near their headwaters to realize their later importance.

But, notwithstanding outward appearances of present prosperity on the part of Iowa farmers, we were to learn that they are in the midst of a hard struggle in facing the odds of the remarkable deflation which they share in general with the Middle West, both in value of farms and farm products. Farms that for a time rose to the unprecedented price of \$400 per acre are now to be had for half the sum. Farm products, too, were not only cheapened by a narrower world market but by high freight rates and annoying scarcity of facilities for transportation. Nor is this all. The cost of living as regards the purchase of commodities outside the farmers themselves had by no means been proportionally lowered. Taxes, too, are suggestive rather of the war period than present conditions. Some farmers have been forced to the wall of financial em-

barrassment, while others naturally fall back upon what they have succeeded in saving by industry and thrift throughout the previous years. When one actually gets into the midst of these conditions he is prepared to hear of a "Farm Bloc" at Washington.

The day was passing into late afternoon, when, after traversing eleven counties of the State, we entered that of Cherokee where, leaving but one intervening between it and the western border line, lay some of its richest lands. The confirmation of the statement lay in its self-evidence. A double interest arose from the fact that the first settlement of these lands had been so comparatively recent, having been about 1872. While halting at a railroad station, we chanced to meet an old German resident who told of his coming here in 1876 and ploughing up the unbroken prairie. He was now a prosperous landholder, having retired to the county metropolis, leaving, as he told us, the tillage of his farms to his sons.

A change of cars, a half hour more of travel, and our destination was reached at the little station of Gaza in the neighboring county of O'Brien. Kindly faces, though unfamiliar, greet us here, for it is Friend meet Friend with expectant grasp of hand. A little later we are set down at a hospitable home close beside the little white meeting-house—the Mecca of two days and two nights of travel—and which for the next six days was to afford opportunity for acquaintance with the spiritual and social activities that centre in the Yearly Meeting about to be held.

(To be continued.)

#### ENGLISH NOTES.

A stay in England of nearly three months, beginning with London Yearly Meeting and ending with a summer school at Woodbrooke, has made a memorable chapter in the lives of two young American Friends. And we are so full of enthusiasm over it all that we want to tell others just a little about it.

We set out from home impelled by a strong desire to renew old friendships made in France during the days of our common service there in the Mission des Amis and to make new contacts among English Friends. And we returned feeling that the venture had been immensely worth while and longing that many of our friends on this side might share in a similar experience.

Though it was our first visit to England we felt at home as soon as we landed and this comfortable feeling grew stronger as time went on so that it was a real trial when the good-byes had to be said. A long-delayed spring was at its height when we reached England and surely no other season there can compare with the spring for loveliness. Green fields bordered with white hawthorn hedges made wonderful landscapes. And the English gardens! Well, like many other beautiful things, they have to be seen to be properly appreciated.

From Southampton we made directly to London to be in time for the Yearly Meeting. We could hardly believe we were really there. It was a wonderful occasion, a real education for us visitors and a splendid opportunity for social intercourse. From London we visited Leighton Park School at Reading, a Friends' boarding school for boys, Oxford, and Jordans, with fine weather to make these beautiful places doubly attractive. Then we moved to Birmingham, situated in the centre of England, the so-called midlands, a two hours' railway journey from London. Here we made headquarters and paid several visits. Many Friends live in and near Birmingham and the Selly Oak Colleges, which include Woodbrooke, are close by.

A trip to the Lake country was our next undertaking and very enjoyable it was in spite of much "falling" weather. A day's journey to Grasmere and a pilgrimage to Ulverston and Swarthmore were the chief events of our stay in this picturesque region. Emma C. Abraham, the present owner and occupant of Swarthmore Hall, conducted us over this historic building, now quite restored to its original condition by the good lady herself. She is a direct descendant of the Fells and fairly worships the place. We were thrilled our-

selves to see the spot which had so much to do with the beginnings of our Society far back in the seventeenth century. The same day we visited old Swarthmore meeting-house, built at the concern of George Fox near the close of his life. Here are several articles of his furniture and the famous "treacle" Bible, his gift to the meeting. It rests in a glass case open at the eighth chapter of Jeremiah, so that one may read the last verse in the quaint style of this old edition, "Is there no treacle in Gilead?"

From the Lake district in northern Lancashire we traveled over into the great industrial section of southern Yorkshire, a hard, forbidding country, grimy with the soot of countless mill chimneys. But the warmth of hospitality we experienced there made us forget everything else. Visits were paid to Huddersfield, Leeds and York, and of course to Ackworth School. While in York we called at the two Friends' schools there, Bootham and The Mount, and were much interested in going over them. A long week-end with some old friends near Colwyn Bay in beautiful North Wales and a few other short visits in the neighborhood of Manchester finished our northern tour and after returning to Birmingham we started for Somerset in the southwest.

This part of England has a charm and beauty peculiarly its own and we fell in love with it at first sight. Likewise the Friends we met there quickly won our affections. The summer session of Bristol and Somerset Quarterly Meeting was held at Street while we were there, a community noted for its hospitality and good fellowship. It was impossible to feel like outsiders in such a genial atmosphere. We lingered in Somerset as long as we could, making a number of new friends and visiting many interesting places, such as Glastonbury, Wells, the Quaintocks, the seat of the Lake Poets before they took to the Lakes, Cheddar, and Sidcot School, another Friends Boarding School run on co-educational lines.

From Bristol, our last stopping-place in the west, we went to Salisbury to visit its great cathedral and then on to London. There we stayed some time at the Penn Club, a popular stopping-place for Friends. Trips to famous Canterbury in Kent and Hampton Court on the Thames and participation in a stirring "No More War" demonstration at Hyde Park were some of the features of this stay in London. The city is inexhaustible in its interest to visitors and we loved it, but a summer school at Woodbrooke drew us back to Birmingham. This was planned and conducted by the National Adult School Union and the Woodbrooke Extension Committee and was a most enjoyable and inspiring occasion. It gave us an opportunity to meet various leaders in the Adult School Movement and a number of young Friends. About eighty attended and we had a happy time together. It was a fitting conclusion to our sojourn abroad. The day following the close of the conference we embarked at Liverpool and our summer in England became a memory.

In looking back we feel the best part of such an experience cannot be fully told. The kindness of English Friends, their spirit of warm friendship, their sympathy and understanding, their simplicity, their clear thinking and fearless seeking for truth, and their sane and wholesome outlook on life made a deep impression on us. We owe them more than we can say for this time of fellowship, for the privilege of being in their homes, for quiet walks and talks, for the times of family worship, for the hundred and one apparently trivial details of daily life which they let us share with them. Our hope is that there may be more interchange of visits between English and American Friends for we need to know and understand each other better.

R. H. AND K. S. MARIS.

"Way cloud to-day  
With fear of the sorrow  
That may or may not  
Come to-morrow."

—JOHN OXENHAM.

## In the Far East.

William C. Allen.

### COUNTRY SCENES IN JAVA.

The best way to see the Javanese countryside is to take one of the little two-wheeled carts, with outrageously narrow seats, propelled by the joint efforts of a much-driven horse and a much-urging driver. The Javanese horses are very diminutive—they reminded me of the big Newfoundland dog, "Carlo," which paraded about my grandfather's place in the country and around whose neck I wound my arms when a little boy. But they travel. The drivers take the cares of life easily—too easily at times. They sit out front and occasionally gesticulate vigorously as they try to explain some scenic attraction which you fail to see. But if you have a kodak you must understand one magic word, "Brenti." That means "stop." Our Jesus generally were very willing to pull up under shady trees and dream sweet life away whilst I would dismount at the tail of the trap and hunt for the right position from which to snap a subject.

One of the wonders of Javanese country life is the Borobudur, between Semarang and Djokja. You motor about thirty miles over the smooth roads, which the Dutch government has constructed in every direction, under over-arching trees or through the crowded streets of odd villages where rubber-tires and naked youngsters threaten to come into deadly contact. Every little town or cluster of houses have their "pasars," or market-places, where the people gather to barter, talk and eat. These markets are under rude sheds or giant trees and the men and women squat in circles offering for sale odd fruits and uncanny-looking vegetables, minute potatoes and gristly bits of meat. Men with queer carts or small stands dole out gaily-colored fluids to their thirsty patrons. Sometimes a few tailors are seen in the midst of the moving mass of purchasers and idlers; and these champions of the sartorial art sit on the ground, with hand sewing-machines in front of them, prepared to stitch or sew whilst their customers wait. Then, a moment more, and you are away out in the open country amid canals, cocoanuts, hedges, blue vistas and nearby flocks.

Finally, you reach the Borobudur. By those competent to judge it is considered the most remarkable Buddhist relic in the world. It is an enormous square stupa, built around a hill, and is 531 feet on each side at the base. It was constructed in the eighth or ninth century, most likely by Hindu architects. It faces a glorious outlook across a peaceful valley and distant mountains. The building is wonderful in many respects. It consists of seven stories, or galleries one above the other, all receding from the base until they culminate at the top. Each gallery is open to the weather and the walls are everywhere covered with elaborate bas-reliefs illustrating the tradition associated with the life and alleged reincarnations of Buddha. These carvings are of the most delicate description—there are over two miles of them—they depict men and women, horses, elephants, monkeys, birds, chariots, flowers. There are many images of Buddha and handsome gargoyles. You are lost in wonder at the wealth of design and the possibilities of the artist's exquisite work long, long ago. Not the least extraordinary is the fact that when a Moslem inundation threatened Java this immense structure was covered with earth by patient toilers, and for many centuries was hid from human view. It was finally discovered and excavated. Contemporary sculpture seems purile in comparison with its conception and wealth of artistic detail.

Whilst in Java we enjoyed a short vacation at Garoet, one of the charming resorts of the island. Here at the unique and delightful Hotel Papandajan was secured much-needed rest from heat, dust and work. The hotel was quite typical, at the intersection of village streets thronged with Javanese and funny little carts and horses. The bungalows constituting that delightful hostelry were embowered in a wealth of gigantic

trees and winsome plants and flowers. Here bare-footed "boys" waited on us hand and foot—white folks become very sluggish in a climate where there is almost no variation in temperature all the year round. In Garoet we met with some good Christian life, although the Mohammedan religion overwhelmingly prevails. One calm summer morning we walked through the trafficking village street to the "Protestant Church," and soon were within the little bamboo building before the native service had concluded. The room, with its almost flexible bamboo sides, was chiefly noteworthy because of its extremely dilapidated appearance and the immense pulpit, some eight feet wide, wherein the preacher stood. He wore the turban-like headgear, made of "batak," so universally used in Java, retaining it with all its handsome coloring on his head as he preached. His native congregation listened soberly and devoutly whilst he expounded the Gospel. Soon after the natives had left the Dutch church people assembled. Their minister was a scholarly-looking man who wore a great black robe of unusual proportions, with immense sleeves, relieved by his ample neckgear that gracefully hung down his breast. His little group of listeners hung with rapt attention upon his words—there was none of the condescending listlessness or bored appearance so frequently observed in home churches or religious meetings. Evidently his words were authoritative and he knew it. His manner was very oratorical, but devout. We were glad to worship with these, our brethren, of two distinctly different races, although probably there were no English-speaking Christians besides ourselves in the neighborhood. We could not understand the guttural Dutch or softly-spoken Javanese hymns and ministry, but there is, the wide-world over, the gracious language of the Spirit which is apprehended by Christ's people everywhere and which is the mother-tongue of all who honor Jesus.

I do not forget one notable feature of the landscape. In the midst of miles of primitive rural sights one will suddenly come across a great sugar-cane mill with its lofty stacks sending forth clouds of black smoke over the troops of workers and scores of oxen which are contributing food to its greedy maw. Hard by will be the spacious and beautiful residence of the Dutch manager, evidently offering much that European culture can give, whilst not far away are the smaller homes of the Dutch employees. This foreign colony is surrounded, at its very doors, with the color, sounds and alternating filth and cleanliness of native life. These managers are little Overlords in the realms in which they live, and, after acquiring a competency, are likely to retire to Holland to enjoy the fruits of their labors under the equatorial sun.

What a glorious country the people of Java live in! Whilst the coast cities are hot and moist, and may contend with plague, cholera and fevers, the uplands and mountains are much more healthful and rich in beauty of the sort that only the tropics can afford. Here, close to the Equator, are some of the most charming resorts of the world. White people from over the Far East seek the mountains of Java when taking vacations. The exquisite loveliness of the plains with their rice-paddies, and sugar-cane fields, in a wondrous setting of foliage and flowers, with their broad backgrounds of rugged, deep-blue mountains can not be described. In Java I have seen several mountains of 10,000 feet altitude, or over, which for symmetry and impressiveness, in an atmosphere that rare Nippon can not rival, have compared with far-famed Fugi of Japan. I think of the towering, tossing sugar-cane, the highest of its kind in the world, of great-leaved banana trees, of nutmeg and almond trees, of groves of splendid banyan and rubber trees, of shining and somber stretches of other trees that look as if they were heavily laquered in the fervent sunlight. There are clumps of bamboo with trunks large enough to make good-sized conduits for city water. In

spots there flare upon the vision the "Flame of the Forest" trees with their magnificent tulip-like flowers glowing all over them. In places you see long rows of palms such as before I never laid eyes upon—they are so very high and so exceedingly slender that they look like straight ropes thrust upward into the air with a bushy tuft of palm-leaves swinging at the top.

Masses of foliage betray in their dark depths the thatched roofs of innumerable bamboo houses. The many little water-courses are alive with natives sporting in them beneath the overhanging shade. The distant hills are green with tea and coffee plantations. Steep slopes have built upon their sides layer upon layer of rice-paddies—great terraces they are, like huge amphitheatres. There are ponds surrounded by stately cocoanut palms in whose placid surfaces are reflected, as in a mirror, lovely shores and distant volcanoes. There are cool-looking pools where, retreating from the mid-day sun, lave big-horned oxen, their heads only visible in the soothing waters. Men and women, clad in all the colors of the rainbow, wander along narrow foot-paths that separate fields and water, while others gather in groups beneath out-spreading trees and idly squat or recline by the shaded roadsides. Everywhere is color, color. The dress of the people, their gay sarongs and kabays everywhere moving in ceaseless streams, in the midst of Nature's rarest handiwork, completes the charm of the beauty of this wonderful land, so aptly termed, "The Pearl of the East."

AUSTRALIA, 1922.

[The following has been sent us by a correspondent, it having already appeared in an English publication. The authoress, Maude Robinson, is widely known to a large group of American readers through her delightful stories, "Nicholas the Weaver," and others.—Eds.]

Why should cheap joys be "pathetic?" I firmly believe that the home-made suit makes a mother really happier than the glossiest Eton ever turned out by a West End tailor, and that the marigold and scarlet runners of the tiny backyard are as precious and enjoyable as orchids and roses.

Do we really find well-to-do people more happy, more cheerful and contented than the thrifty wage-earner? (I am not speaking of really abject poverty.) I fancy the man with a grievance is as common in one class of life as the other—riches do not inevitably bring happiness, for that cannot be bought.

I am old-fashioned enough to believe that the law "Whatsoever a man soweth, that shall he also reap," has never been reversed, and that he who is so lazy, dishonest, and unreliable that no one will employ him richly deserves the poverty which he brings on himself—the saddest part is that his wife and children are the chief sufferers.

What will be the end of the modern theory that everyone must have a "living wage," whether he earns it or not? In the relief work now being provided many of the men can be seen standing at ease, a tool in one hand, and a cigarette in the other, yet expecting—and getting—the same pay as the honest worker. It is enough to discourage any man on the job from doing his best. How long will the long-suffering community be able to go on keeping these non-producers, who will increase year by year when they find that no effort is necessary, and bread (nicely buttered!) can be had without any sweat of their own brows? (The sweat being the privilege of the payer of taxes and rates.)

These may be unpalatable truths to the modern social reformer, but the many letters of approval which have reached me show that a great many Friends are feeling that it is high time someone had the courage to point out whither we are tending. The theory that money is happiness, and that there is a universal right to get without giving, is far too lightly and thoughtlessly pronounced, and is insidiously mischievous in these days of anxiety and re-adjustment.

I SUM UP all my desires for you in the single prayer, that you may be kept from the peril of the lesser god.—PRESIDENT HENRY CHURCHILL KING.

## JOHN WOOLMAN IN GERMANY.

It has not been many years since the interest of the average Philadelphia Friend was centred, so far as religious subjects were concerned, within a radius of our own meetings. One need but scan a few consecutive numbers of THE FRIEND to satisfy oneself that our horizon has stretched farther than we could then have guessed it ever would.

Some of us will find our thoughts oftener turning to the work at the school in Tokio and other Japanese interests associated with it; the burdens carried by our friends Daniel and Emily Oliver and W. Bacon Evans in Syria claim first place just now with not a few; the strain under which our people live in Russia calls not without a ready response from all of us, and now that a little group of four have gone on a special mission to Germany we are following their doings with the keenest interest to know what they can do and how we can help them.

The letter which follows is from our Friend, Alfred C. Garrett, written from Berlin and dated Twelfth Month 3rd. It was handed us too late for last week's issue or it should have had place, because we want our readers to know of the opportunities for this peculiar service that are opening up, having the conviction that there are those who can not "go," but who wish to assist in the cause of those who "do."—[Eds.]

A. C. G. writes:—

Since reaching Berlin about two weeks ago, my efforts have been directed a good deal to trying to have put through some of the publications which were delayed for lack of funds. It seemed that while we were getting settled and learning a little more German, this might be a good service, and so we have met with the several committees, some of them several times, had conferences with leaders, and urged and promised, so as to get things through.

The thing I most wanted done was the immediate publication of "Woolman's Journal," as translated by Alphonse Paquet; the translation is a beautiful one,—and Paquet does not care to encumber it with much introductory matter, but let it speak for itself. The manuscript had already been purchased from Paquet—and now they just wanted \$100 to publish it at once. I concluded therefore to use the \$100 put at my disposal by our Book Committee in Philadelphia for this purpose, and this morning I drew from my Letter of Credit that amount.

The other things we have put through arc the "Philadelphia Letter" to the churches on Peace (50,000 copies in German translation); also Rufus Jones' "Double Search" and the Peace "Calendar." But I do not appeal for any help on these. "Woolman" and the "Calendar" are expected to be out before Christmas. We agreed to free distribution of the "Calendar" for Christmas.

But there are two other things that I hope Philadelphia can help with:—(1) "The Quakers and War" (in German), being the pamphlet put out by the "All Friends' Conference." The edition has been exhausted, and they want 3000 more, but have no funds. (2) "Children's Stories," four or five thousand of which are printed, but they need money to distribute them,—it's a shame it cannot be done at once. Carolina Wood has already sent \$250, but more is needed; probably funds might be sent through her. What better could American Friends do at once in order to follow up their own child-feeding, and conserve its results? Why put thousands of dollars into feeding, and then allow its results to fade away? I feel that we need to get our message before those we feed, and keep it before them till they grow up and can act upon it effectively in national life. The stories now printed in neat simple pamphlets are: "Fierce Feathers," "The Thief in the Tan Yard," "The White Feather," and "Our Word is Our Keeper."

The letter concludes with a brief reference to some meetings attended in Berlin and then in a short note A. C. G. refers to the Peace letter as follows:—

The Berlin Field Committee has taken up in earnest the distribution of the "Philadelphia Letter" to the Churches on Peace, and I feel that we ought to push it along while they are

interested in it. I reported to them what had been done by the London Meeting for Sufferings and the plans made at Paris. They now say they want to print 50,000 of the translation they have made into German (which seems now to be revised to satisfaction,—by the way, it seems to have been a mistake to say they had re-written the letter to suit themselves; they were simply dickering over the most effective translation); they have got a list of all the Protestant pastors in Germany, etc.—so now they need \$300 to carry out this program. Last evening Joan Fry had a rather remarkable meeting with Count Bernsdorff, and a Catholic Father, to see what opening there was to distribute it among German

Catholics, and they seemed so friendly and favorable that she thinks there may be quite a further opportunity there. I propose in about ten days to draw \$300 from my Letter of Credit for them, so as to push this thing through promptly.

Austria has now to be considered, and I just had a letter from Headley Horsnail, Friends' Secretary at Vienna, asking about the translation and distribution here. He especially wants to know the re-action of Roman Catholics to the letter, especially in America.

[Friends wishing for more definite information with the view of assisting in this work may be referred to William B. Harvey, Secretary, 304 Arch Street, Philadelphia.—[Eds.]

## A Successful Experiment in Education.

Social progress and education are identical in Denmark. Therefore, one must have in mind the background of Danish history in the nineteenth century if one is to understand the story of education in that period. That story gathers about the folk colleges, the instruments of the adult education movement, which has been the most influential factor in Danish education in the century.

Denmark is about one-third the size of New York State, and has a population of three-and-a-quarter millions, about the same as the State of New Jersey. In the Middle Ages, Denmark had governed Norway and Sweden, and at one time most of England. The early English settlers in America had, in fact, a considerable percentage of Danish blood in their veins. But Denmark sided with Napoleon in the early nineteenth century, and went down in his defeat. She was reduced to one of the smallest countries in Europe. To add to her woes Prussia and Austria in 1864 seized one-third of what remained, the richest provinces of Denmark, Schleswig-Holstein, which a short time later were annexed by Prussia.

Industrial depression set in. The Dane found that he could not compete against the large scale production of wheat in America. Markets closed. Floods, droughts, epidemics among the cattle, and dire poverty swept the country. By 1870 Denmark was at its lowest ebb. A Danish writer says that "the people seemed to be on their death beds." Religion had become a colorless rationalism. The spiritual life of the people seemed extinguished.

During this period of decline, however, male suffrage had been granted. At that time, N. F. S. Grundtvig—bishop, poet, and above all, educator—arose. This "prophet of the North" who is generally rated as one of the four or five great leaders of Democracy, tried to stem the tide of decline. When male suffrage was granted he advocated the simple and powerful thought that all who were to exercise citizenship in a democracy should be trained for citizenship after reaching adult age. This is a definite departure from our own thought. We believe children should be trained—at least until they are fourteen and if possible until they reach adult age. This means not to exceed two per cent. or three per cent. of our adults. Denmark, on the other hand, is training almost fifty per cent. of her adults.

The method by which she trains them is entirely different from anything in our school system or our colleges and universities. We have almost nothing that can be compared to the Danish system.

Grundtvig maintained that it was necessary to establish popular folk colleges for that part of the youth who should become neither officials nor scientists, but farmers, tradesmen, artisans, etc. This education, therefore, should not finish with an examination. The breeding and enlightenment here given is each one's own affair and is its own reward. It must be such that it does not, after the end of the school year, weaken the desire to go out again into work.

Grundtvig did not formulate a plan in detail but indicated only the broad outlines of what has proved to be the most powerful movement for Democracy ever experimented with. Grundtvig's followers, in the face of haughty opposition from

the Intellectuals to this idea of culture and spiritual growth for the peasant and working-man, and bitter opposition from the narrow Religionists, built up a movement which emphasizes the development of citizenship through the constructive use of leisure time and the spiritual awakening of every youth in the country.

The Danes have built scores of folk colleges, and the greatest men in the country have given their lives to this movement. Every fall Danish youths flock to these schools for the five months' training courses. At the end they go back to their work on the farm, in the factory, in the stores—wherever they are in life—with the burning desire to serve their community and their nation.

They go back trained as volunteer community leaders. This is the very core of the Danish method of training. All this tremendous spiritual power would evaporate, as it does with many of our own college youths, if the Danes did not have the genius to equip these inspired young people to serve their community and their nation as leaders in gymnastics, community singing, amateur dramatics, folk dancing, folk games, hiking, young people's associations, athletics, sports, lecture associations, educational clubs, and the like, both in the common life and in the homes of the people.

From the first, therefore, young people were brought into active participation in the community life at the right psychological moment in their lives. As they grew older, they organized the world-famous co-operative movements of Denmark. They established some of the finest agricultural colleges in existence. They reclaimed waste heather lands and through highly scientific farming of rather poor and stony soil have made Denmark one of the wealthiest countries in the world—measured by the well-being of the people. They took the control of the government out of the hands of politicians and social interests. To-day the people of Denmark actually govern themselves. Many leaders in the Danish Parliament point with pride to the time when they were volunteer gymnastic leaders in their home communities. A series of laws of the most progressive sort have been put on the statute books. Municipal Government attracts the best men in the community. No one questions the advisability of financing community projects municipally.

The eight-hour working day is universal in Danish industry. Old age pensions and other institutions take care of the problem of the aged and helpless. Poverty has been practically abolished. There is a greater degree of economic justice than in any other country in the world, and wealth is distributed most equitably. Denmark has reduced the death-rate from tuberculosis from one of the highest to the lowest in the world. Illiteracy is practically abolished. The percentage is about .02 of one per cent., while in the United States, for example, the illiteracy is variously estimated between 10 and 25 per cent. Landlordism is fast disappearing in Denmark and most of the farmers own their own farmland.

The Danes, of course, have a regular school system which they got largely from Germany. Every child finishes the eighth grade; many go to secondary schools where they prepare for vocations or the university. Both the grammar and

the secondary schools are of a high type, with a large percentage of male teachers who are regarded as leaders in their community. A large percentage of the Danes attend the university from which they cannot graduate, however, in less than seven years. The folk colleges do not fit anywhere in this system.

The Danes, we see, insist that a child up to seventeen or eighteen years of age is not psychologically ready for the most important kind of education. Attendance at school during the adolescent period is not considered important by the Danes. Somewhere between the age of eighteen and twenty-five youth begins to ask the great questions of life. When a youth is, of his own accord, psychologically ready for education, he should have the opportunity to go to a folk college, where there are teachers who understand how to teach the adult youth. This Danish experiment has proved that there is a definite time when the great fields of history, art, literature, science, sociology and adult play appeal to youth. The Dane has been able to do in five months, at exactly the right time, what four or five years before the right time cannot do. It is the conviction of many that through the high development of the art of teaching the Danes are able in four or five months to produce better educated men and women than we do in four or five years of college, because we entirely disregard the significance of this period of life and we do not teach with that in mind.

Youth is not a time to prepare for making money. Youth will make great sacrifices to come to school for spiritual development when it will not make the same sacrifices to acquire a dry intellectualism. The Danes have shown that the power of democracy lies in the fact that the whole mass of the youth can be aroused spiritually and can comprehend the meaning of life as a whole and see clearly the duties of community membership.

*From The Survey, abbreviated by Anna Cope Evans.*

### CHILDREN'S CORNER.

**HUMMING BIRDS.**—Among the trees, shrubby and vines that almost bury a quaint old farmhouse many birds find attractive building sites for their summer homes and here little humming birds have come and gone for years.

The people in the house know many birds and love them. Perhaps the birds know this and so feel safe and happy in building their nests and tending their little families there.

After the long journey of thousands of miles the humming birds usually arrive punctually the last week of spring. On their arrival early in the morning they are heard humming among the flowers of the "Washington Bower," an old-time shrub that seems to have started as a bush and later decided to be a vine and is a combination of both.

It is said there are hundreds of varieties of humming birds in tropical countries, but the ruby-throated is the only one that comes to the eastern part of the United States.

Words can give little idea of the beauty of this least of our birds, so tiny, so dainty, so brilliant! A jewel of rubies and emeralds flitting on swift wings! The father bird wears the ruby and is the more gaily dressed, while the mother-bird is safer in less glowing colors.

The nests of these birds are not less interesting than their builders. Only the finest and most delicate materials are used in making a nursery for their little ones. The soft brown wool, called plant fibre, from the stem of a tall fern forms the body of the nest. The outside is wrapped around with cobwebs and covered with lichens, like the grey moss you sometimes see on stones and the bark of trees. The nest is so fastened on a twig that on the under side it looks as if it had grown there. If glue is used it may be taken from evergreen trees (where bees get it for their use). When finished the nest is one inch across the top, from side to side, and three-fourths of an inch deep, and looks much like a knot on the branch of the tree.

The nests are built in various kinds of trees—evergreens, fruit and shade trees, from five to twenty feet from the ground.

Two tiny white eggs, about the size of a small bean, are laid. There is one day between the laying of the first and the second egg and also between their hatching. In fifteen days the eggs are hatched and the young birds look like little hairy caterpillars. But how fast they grow and change! In three weeks they leave the nest, yet the mother still feeds them for a time as they fly about the trees and perch on dead branches. She gets honey from the flowers, seeming to prefer the red ones, as the trumpet vine and scarlet-sage, but all kinds are called on. The honey and tiny insects from the flowers and little flies, caught on the wing, are the food she gives the young birds by putting her long bill far into their wide open mouths, even down their throats.

The little nest is so soft that even the light weight of the young birds on its edge sometimes makes it quite flat, so if there is a second brood there must be a second nest. As one nest was built the twenty-third of Fifth Month and another the thirteenth of the Eighth Month, it seems there is sometimes a second brood.

One of the five nests found this summer at the old farmhouse varied from the usual plan. Instead of using lichens the little mother bird cut tiny round pieces from the leaves of the tall fern that gave her plant fibre for her nest, and fastened them on the outside. Did she think that green trimming would be prettier than grey? If so she must have been disappointed for the pieces of leaf dried up, leaving the brown fibre of the nest quite bare. This is interesting as it shows a variation in nature, which many persons think always follows fixed and unvarying rules.

The last brood left its nest the first of Ninth Month and had little time to prepare for the long journey of migration. How wonderful that such tiny birds can make this journey and return in the spring to their former summer home! They doubtless have the same upholding care as the sparrows we read of that sold two for a farthing.—M. A. P.

### American Friends' Service Committee

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### INSIDE A DUGOUT.

A recent letter from Poland gives a picture of the life in dugouts which thousands of Polish peasants are still enduring. Its writer says:—

"There is an old army dugout that I know of not far from Powursk. Two widows and seven children live in it. It measures four by five yards. Every morning sixty buckets of water are bailed out of it. A few iron rails from the trenches are flung down for the women to stand on. There is a small stove, and on top of this the children live and sleep. The women never lie down. They sit all night and sleep with their feet on one of the iron rails because there is only room for the children on top of the stove. This is one of thousands of cases.

"Here in Powursk is a fetid, unventilated dugout, rotten with damp and green with mildew. A baby swings from the beams of the roof in a primitive basket. To see the baby one must peer through the gloom. The baby is doomed; an old man from next door delirious from typhus wandered in here from his own bed and got into bed with this family, infecting the lot. The old man died and the three grandchildren that he left struggled through typhus in a ramshackle shed just big enough to hold comfortably a fairly big calf."

The Friends' Mission is doing its best to relieve such conditions. Mission horses have been organized into timberhauling columns for the winter. The Polish Government has

given grants of timber to the refugees, but in many cases, lacking horses as they do, they cannot get the lumber to their building sites. This the Friends' hauling columns are enabling them to do.

The price of building a two-roomed water-proof peasant cottage is 700,000 Polish marks, or at the present rate of exchange, \$38.50. Contributions are urgently needed for the support of this work in Poland.

#### SERVICE ITEMS.

The plan developed by the Russian Mission, of distributing food to able-bodied adults only in return for some service to the community, is now under way, and the workers feel that it is the best thing yet devised in getting relief to the proper people with the least pauperizing effect. "Already some bridges have been repaired; wood has been cut for Children's Homes; roads have been put in better condition; and in one volost (township) a large part of the population turned out with spades and prepared tracts of land for sowing in the spring. All of this work was accomplished in return for the Quaker food rations.

Two new enterprises are now under consideration. One is the reconstruction of an abandoned machine-shop which will be able to repair a great deal of farm machinery and will teach many of the boys mechanical trades. Another is to provide a building and general dormitory facilities for boys at the Totskoye Agricultural School. The head of the school will undertake to teach a number of older boys from the Children's Homes, if the Mission will provide a place in which they can live.

ONE HUNDRED AND SIXTY horses were recently bought by the Russian Mission for about \$20 each, and taken into the famine zone. They will be sold to the peasants in return for grain or equivalent service. If the payment is made in grain, the latter will be used for famine relief purposes. The latest cable from the field urges that all available funds be cabled at once to be used in purchasing more horses for spring plowing.

RECENTLY the Mission in Vienna extended its fresh milk distribution to include a number of groups which had not received milk previously. Eight times during the first day of this new distribution, a mother turned to her child with the cry: "Now you know what milk tastes like!" Many of these children, though several years old, had never before tasted milk. The fresh milk distribution carried on by the Friends' Mission is helping to save many little lives from disease and the fate of a cripple.

MEMBERS of the Vienna Mission recently interviewed Herr Schueller, Section Chief of the Austrian Foreign Office. He said that under the League of Nations plan for the rehabilitation of Austrian finances, 100,000 state officials are to be dismissed in the near future.

Provision for their readjustment to other branches of national life is a problem with which the Austrian government itself must deal. The Mission, however, is helping to meet the problem by rendering assistance to the Land Settlements, which will absorb many of these men and their families, and by assisting individual families who are in need of emergency relief.

Herr Schueller urged the necessity of helping the children and students, who in the near future will be required to take over the control of affairs. He also entered a plea for the relief of the old people, who must be cared for in their declining years.

IN the face of increasing distress among the middle and artisan classes of Vienna, the Austrian Mission has worked out a plan for increasing its middle class relief activities. The plan provides for increasing the help given to professors, teachers, lawyers, doctors, scientific and research workers, former civil officers and students. The help given will include food parcels, tickets for a daily hot meal in the municipal

kitchens and the opportunity to purchase clothing and coal at low rates. Students will be aided to pay their fees and to secure books. The degree to which these activities can be extended depends only upon the amount of funds contributed for them in America.

"IN our dark days your noble gifts came like a beam of light. One was almost inclined to think of the appearance of your members as the ambassadors of the Mount of the Holy Grail, coming to help the youth of Germany in their deep need."

So says a letter recently received by the American Friends' Service Committee, from 175 school children in Gross Schönau, Saxony. Expressions of thanks from the children of Germany still continue to come in, showing how much they appreciated the food and the good-will brought to them by the Friends' Child-feeding Mission. Many of the children have shown their gratitude by sending beautiful drawings and hand-lettered statements of thanks which they themselves have made.

In a recent letter, Mlle. Merle gives interesting news of life and work at the Châlons Maternity Hospital, which was erected by Friends as a memorial to their work in France.

"I have only good news to give," she writes. "The best of spirits reign among the staff. Internationalism is not much talked of, but is lived daily in a friendly spirit. The hospital goes on being a great success from the medical point of view. We book more and more mothers, and the work develops in every direction. We have not had a death in our sick babies' wards for more than four months, and have had a number of extremely interesting cases cured.

"Our baby clinic is well attended, and with the help of the French Red Cross, we are going to superintend a second such clinic in another part of the town. My only fear is that in a very few years our new home will be too small!"

FROM a well-known firm of rug manufacturers in Philadelphia comes a generous check, accompanied by the following note:—

"At Christmas-tide all should be joy and happiness, and it is a blessing that so many are enabled to celebrate the great event in health and prosperity.

"Perhaps we do not come in contact with the various forms of human misery to realize their extent, but the fact that there are such institutions as yours, working so unselfishly, reminds us of the unfortunates and our duty to them.

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President."

SHIPMENTS received during week ending Twelfth Month 23, 1922—76 boxes and packages received; 5 anonymous.

Contributions received Twelfth Month 19-20, 1922—\$4,224.73.

#### FRIENDLY NEWS NOTES.

ENGLISH Friends are very good to us; we still have J. Rowntree Gillett in our midst, and word is at hand from A. Neave Brayshaw that he expects to sail for America on First Month 12th.

Dr. Henry T. Hodgkin is expected to arrive from England on Second Month 7th; it is hoped that his itinerary may allow him to spend the time between the 16th and 22nd of Second Month in and around Philadelphia; he is en route to China once more, where he is expecting to take up very important work in connection with international Christian co-operation.

We were crowded for space when the following would have

been most timely, but we cannot allow such an important event as the Anniversary of Old Salem Meeting-house, N. J., to pass without some notice.

Daniel Batchelor has written a full account of the gathering from which we take this short extract:—On Eleventh Month 11th, Armistice Day, the Friends of Salem, N. J., celebrated the 150th anniversary of the building of their Meeting-house. The settlement of the Friends there dates from 1675, and they named the place Salem, signifying Peace. From this place the Friends have migrated to all parts of the country, carrying the name with them, until there are Salems dotted all over the map.

The present building was erected fifty years before the unfortunate separation of a century ago, and so it was fitting that both branches of Friends should join in the celebration. Fully three hundred persons took part in the exercises of the day.

One feature of the morning session was the planting of a young oak tree, with appropriate exercises by a group of children; in the grave-yard close by stands the famous "Salem Oak," believed to have been a tree one and a half centuries old when the first Friends sailed up Salem Creek and made a landing there. A unique feature of the lunch at mid-day was a huge birthday cake, on which there were one hundred and fifty candles.

At the afternoon session, eight ministers from the various churches of Salem were seated side by side in the speakers' gallery. The kindly greetings from all of these, including two young colored ministers, were delivered with excellent taste, laying emphasis on their points of agreement with Friends' principles.

The chief feature of the afternoon session was an address by Rufus M. Jones.

Only one or two points can be touched upon in this limited space. He said that the first of the world's needs was the *vision of a better social order*. Four years had elapsed since the signing of the armistice, which was to usher in an era of peace, —and international relations were now in a worse condition

than before. Our statesmen lack vision, and "where there is no vision the people perish."

Every great advance was due to some one who had vision—who had *faith in the invisible*. As instances in the realm of science, he cited Sir Isaac Newton with the law of gravitation, Edison with electricity, and Marconi with wireless transmission.

The next need was a *dynamic faith*. As a Society of Friends, they must not be content with a passive belief that things would be better at some future time, but an energetic faith that would strive against all odds—and overcome them. They must attempt the impossible. In this connection, he quoted an epitaph from an old tombstone which read, "*She hath done what she couldn't.*"

## NOTICES.

FRIENDS' MEETING for Divine Worship will be held each First-day morning at eleven o'clock, at the Osceola Hotel, Orlando, Florida. We hope all Friends traveling this way will keep Orlando and the little meeting in mind.

ELIZABETH ABBOTT CHRIST.

THE ANNUAL Meeting of the Corporation of Barclay Home will be held at the Home, 11 West Chestnut Street, West Chester, Pa., on Third-day, First Month 9, 1923, at 2 P. M. A cordial invitation is given to all Friends to attend this, also the Managers' Reception, from 3 to 4 P. M.

ANNE T. ELDRIDGE, Secretary.

MARRIED.—On Twelfth Month 27th, at Olney, Philadelphia, SAMUEL MORRIS, of Mount Equity, Pennsada, Penna., son of the late George Spencer Morris and Lydia Eliocot Morris, to ALBERTA S. MACLEAN, of Cambridge, Mass.

DIED.—At Pasadena, California, on Twelfth Month 10, 1922, HANNAH P. RUDOLPH, in the seventy-eighth year of her age; a member of Woodbury Monthly Meeting of Friends, N. J.



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# THE FRIEND.

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## AGAINST DEBASING THE CURRENCY.

*The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of hosts, and in this place I will give peace. . . . (Haggai: ii: 8, 9.)*

So spoke the prophet and encouraged the builders of the second temple. Much as these words must have meant to the zealous Zerubbabel and Joshua and their helpers, it is certain that the prophet also saw and spoke of realities which transcend the local, the racial and the material. Old Jerusalem was trodden again by the Gentiles. Hand-built temples disappeared in blood and smoke. Treasures of silver and gold were despoiled. Yet the statement and promises spoken by the prophet were true nevertheless. There is a New Jerusalem, a house not made with hands, and a treasure beyond the reach of moth, rust or robbers. Here and here alone is the true peace.

And this peaceable kingdom is not for heaven only. God's will is to be done on earth, as well as in heaven. So He dispenses to each soul here in this life a portion of His heavenly treasure. Happy are those servants who acknowledge the gift, and who occupy honestly and fruitfully!

WM. BACON EVANS.

## DO WE KNOW THE FELLOWSHIP OF CHRIST'S SUFFERINGS?

Our country-woman, Helen Hunt Jackson, has written a little poem called "My Legacy," in which she tells of her search for this legacy and what it proved to be:—

"They told me I was heir; I turned in haste  
And ran to seek my treasure;

"I journeyed many roads; I knocked at gates;  
I spoke to each way-farer  
I met.

"And so the morn, the noon, the days were spent,  
While empty-handed, up and down I went.

"At last one cried, . . .  
"Hath no man told thee thou art joint heir  
With one named Christ, who waits the goods to share?"

She sought Him long ere she received her "share." And what did it prove to be?

"My share! No deed of house, or spreading lands,  
As I had dreamed; no measure  
Heaped up with gold; my Elder Brother's hands  
Had never held such treasure.  
Foxes have holes; and birds in nests are fed;  
My Brother had not where to lay His head.

"My share! the right like Him to know all pain  
Which hearts are made for knowing;  
The right to find in loss the surest gain;  
To reap my joy from sowing  
In bitter tears; the right with Him to keep  
A watch by day and night with all who weep.

"My share! To-day men call it grief and death;  
I see the joy and life to-morrow;  
I thank my Father with my every breath  
For this sweet legacy of sorrow;  
And through my tears I call to each, 'Joint heir  
With Christ, make haste to ask Him for thy share.'"

That is the very thing we avoid—to ask our Father to send us sorrow and suffering. Instead of thanking Him for these gifts when they come to us, we count ourselves objects of commiseration, and our friends do too, and extend their sympathy. It seems a strange thing to us that some beautiful sanctified spirits have bitter trials even to their last days. Is this all wrong—our way of looking at affliction? Was Christ's life really so marked with suffering as "H. H." represents? "A man of sorrows and acquainted with grief?"

To answer these questions, let us "search the Scriptures." We all know that Jesus encountered opposition during His public career, and we assuredly remember Gethsemane and Calvary. Occasionally we are told "He sighed deeply in His spirit," or that He wept for the sufferings of others. But His usual attitude was that of silence as regards His own personal rights, privileges and feelings, appearing not unto men to fast; while the beautiful, active helpfulness of his life, and his frequent messages of good cheer, bringing courage and hope to broken hearts, turn our attention rather to the "tidings of great joy," to the glorious blessings of His Gospel, to the results rather than to the incidents of their attainment. We seem to forget that He announced that He "came not to send peace on the earth"—those words so often misapplied; we pass over with little notice the aloofness of His kindred, His two-fold rejection by His own city, the many disciples that walked no more with Him. He no doubt marked more clearly than we do, the ominous gathering hatred of scribes and Pharisees because He violated their Sabbath laws, ate with publicans and sinners and called God His father. The mystical views about the bread of life, the light of the world and spiritual freedom which they were not able to understand roused them to more active measures, and soon they were plotting His death. He knew, beyond a doubt, what was to be the tragic, humiliating termination of His earthly career.

When we apprehend that a dreaded event is awaiting us, how absorbing and paralyzing such a thought becomes!

Most momentous of all His sufferings was the burden of the sins of the whole world, sins that had been, sins that were to be. As says J. Rendel Harris: "To make His far-seeing griefs complete, we must include all those [sinners] who in later days have crucified Him afresh and put Him to an open shame, in which congregation may we no longer see our own faces." What heart of man could stand this crushing weight? How can we even in slight degree realize it? If Gethsemane and Calvary move our hearts to their depths what must they have been to the Saviour of the world! Truly never man suffered like this man! And for us!

We must now consider the application of these truths to the lives of Christian believers. Because Christ suffered for them, are they exempt? His own words forbid such an assumption. The disciple is to be as his master. He *must* bear his cross, and drink the cup that Christ drank. He will be persecuted and hated by the worldly spirit. The lives of the apostles bear ample evidence that such was their experience, and that they handed down similar testimony. "All that will live godly in Christ Jesus *shall* suffer persecution." Paul said also, "I die daily;" "the sufferings of Christ abound in us;" "we which live are always delivered unto death for Jesus' sake."

What has become of the suffering Christian? Have the days when, for conscience' sake, men suffer in their persons and

estates, gone forever? You remind us of the C. O.'s. Yes, but Christians in Christian lands are, as a group, living easy and comfortable lives. Men speak well of them. No "woe" to such? We rather think something is wrong—that as the Heavenly Kingdom has not come on earth, the Church should be in the thickest of the fray striving to establish it—fighting against entrenched evils, getting all manner of abuse, risking ease, property, life, if need be, suffering with her suffering Lord.

However that may be, the day for *inward* struggle cannot yet pass away. The individual soul will always have to *strive* to enter in at the strait gate, and to walk in the narrow way; to attain self-surrender and personal righteousness. The Father's dealing with His sons is still graciously marked by chastenings. The cross must continue to be borne. But the pity of it is that we should regard these losses and crosses and temptations as so many deplorable accidents, rather than counting them all joy, bringing us into a closer fellowship with Christ, and making us to know better the power of His resurrection. May we have the grace to believe that our mourning is a blessed thing because of the comfort and discipline that follow. Then we can say, as did Helen Hunt Jackson:—

"I thank my Father with my every breath

For this sweet legacy of sorrow;

And through my tears I say to each, 'Joint heir

With Christ, make haste to ask Him for thy share."

A. S.

## The John Woolman Year.

Some one asked yesterday what is *the* new book on the library table in most Friends' homes this winter? The answer was a mere guess, but the hope found expression that it might be the new "Journal of John Woolman," edited by Amelia M. Gummere.

THE FRIEND early reviewed this masterpiece, but failed to express the sense of obligation under which we are all placed—that this work was carried through by a Friend—that it was a native of New Jersey who conceived the idea, laid the plan and then worked for ten years or more until she was satisfied that the field had been fully covered. The one hundred and fifty pages that are of her composition unfold a story that has a charm that no other Quaker record exactly parallels.

But this is far from all. On a side street in Mt. Holly, N. J., to be exact, at 99 Branch Street, stands the little brick house, where John Woolman bade farewell to his wife and daughter in 1772, as he started on his religious visit to England, from which he was not to return. The same Friend who has brought the Journal afresh to many firesides this winter, has also brought to the notice of a large number of people this obscure spot, has given it a place and an importance not dreamed of ten years ago. I have just read the sixth Annual Report of the Trustees of this property, and have felt more than a tinge of regret that THE FRIEND has not often called the attention of our readers to what the work of these Trustees should mean to all of us and how little most of us are doing to help support what they have in hand.

We write of visits to Amesbury, our chief Quaker shrine in America; we write often of Jordans and Swarthmore in England, but the little house in Mt. Holly has failed to receive the notice and the support it merits.

John Woolman as the modest but positive champion of justice in every detail of life, as the author of the "sweetest autobiography in the language," and now freshly before people who read and think, should receive a new influx of devotion

from the good people near and far, who wish to see the purity he strove for grow and prosper.

The Annual Report just issued begins: "The sixth annual meeting of this Association was held on a bright afternoon, October 15th, at the Memorial, when between thirty and forty members were in attendance. The well-curb was filled with products of our own garden—baskets of apples, preserves from our own fruit, and glorious dahlias, all of which found a ready sale. This made a bright bit of color in the clear sunshine, as we met before the hospitable door, on porch and grass. Quite two thousand visitors have come to us during the season just closing—a record of which we may well be proud. The motoring craze and the need for an accompanying tea house will probably keep up the number. Signs placed at the junction of Garden and Branch Streets, and at the site of the old fountain on Mill Street, have brought some of our callers. These signs were originally given, and have been renewed, by our Trustee, Edward B. Jones; they had suffered both from boys and weather. We rejoice in the great improvement of Branch Street, whose macadam surface has greatly increased traffic, and gives us a comfortable approach. We can now with an easy mind urge our friends to visit us."

The report recites numerous donations made to the Association during the year; these include a series of drawings in pastel, some of which have been sold, a percentage of the receipts being given to the Association. The same can be said of some beautiful rugs sent from New Hope. There has also been an exhibit of Russian embroideries placed here by the American Friends' Service Committee. Alluding to the tract of land adjoining the cottage and the property of the Association, the report continues: "Most of our peaches, grapes and pears were sent to a neighbor to do up on shares. These products also adorned the well-curb. The orchard is still a problem. The trees are coming into bearing, but the peaches, though abundant, are all defective this year. The Association has not had the funds to give the proper care, and

the spraying has not been sufficient. Through the period of the war—the growing time for the orchard—our Garden Committee had not time to give the place the attention needed. But there is a reluctance on the part of the Trustees to neglect it altogether, or, as once proposed, to sell the land. We are therefore hoping that someone will feel this as an interest for the future. A rose-arch has been added to the garden with good effect. Gifts to us have been; from Robert Pyle, of West Grove, Dr. Van Fleet and American Pillar roses for the arch, as well as one of the new Rosa Huginos for our rose-bed. Three roses, which are also well started, came from the W. H. Moon Company. From a member of the Woolman family (Lilian W. Woolman), we have a copy of Violet Oakley's "The Slave Ship Ransomed," from the frescoes in the Capitol at Harrisburg. In the predella are four scenes representing John Woolman's services to humanity. The frame was chosen by the artist herself. We have been presented by Maria C. Scattergood with the completed portfolio of these wonderful paintings, which is ready. Several pieces of old china, some old Friends' books, and a small steel engraving of George Fox came from the estate of Mary Deacon, of Mt. Holly, through her son, Hartley Deacon, of Germantown. Two old books from a daughter of Samuel Aaron, the schoolmaster of a former generation. An ancient grille-iron for the fire-place is an interesting gift from J. W. Lundy, and the old clock has been repaired and keeps old-fashioned time—a bit slow!

Among the many visitors during the year mention is made of Elizabeth Braithwaite Emmott, Dr. Henry T. Hodgkin and wife and T. Edmund Harvey, known more than by name to a widening circle of American Friends.

This reference is made to the death of Howard M. Cooper, of Camden, N. J., one of the largest and earliest contributors to the original purchase fund and whose constant interest has helped the Association over some of its discouraging moments. The report recites: "After many legal aids and much helpful advice, he drew up for us the Act which we hoped would be presented to the New Jersey Legislature last year, but which did not reach its end, although every member of the Senate and House received our circular letter. We intend, however, to renew our efforts this year, and all of our members are earnestly requested to lose no opportunity to push our interests at Trenton, and where possible, to call upon their own member, or the Chairman of the Appropriation Committee in that city, urging attention to our needs."

*(The Assembly convenes this month.)*

"We are asking for an appropriation of \$10,000, to be used, as is required by the State, in necessary improvements, chiefly the removal of the old stable next door, once John Woolman's home, to our own land, where it can be fitted up for our urgent needs. The maintenance fund must come from our endowment, which has fallen very far short of the needed sum. We had the backing, in our application to the State, of the New Jersey Historical Society and of the Women's Burlington County Historical Society, and other influential persons, but we are still encouraged by Senator Roberts to make the effort again. A good Finance and Publicity Committee will, we hope, help us out."

All of our friends should read the fine article on John Woolman's Cottage, written by Caroline L. Crew, and published in the spring number of *Americana*. She has not failed to stand by us in our higher interests, and attention is called to her important and interesting article.

"It is with great regret that we are obliged to announce that she feels herself unable to continue in her present position in charge of the Memorial. Her health will not permit her to undertake the strain again. We feel that the atmosphere of the little home has been largely due to her presence and understanding of the purpose in the minds of the Trustees."

The report concludes with the following fair and modest statement:—

"In conclusion, it is not our desire to continue to beg of many kind friends. Yet until we can get upon our feet

with a small endowment fund, and without annual dues, secure enough to meet our modest needs, we are forced to call attention to the fact that we cannot maintain this pleasant Quaker refuge, even, as our beloved Professor Rendel Harris loved to say, "in the simplicity," without some further support financially. We must leave the question of our future success, urging the fact that we now have no debts except that to our hostess, Caroline L. Crew, in the hands of our friends, who have never failed us yet.

"AMELIA M. GUMMERE,  
"President."

An examination of the financial statement shows that 23 persons have made contributions during the year, totalling \$2,845.50, some large sums being included. There are also 32 persons contributing to General Fund, which totals for the year \$628.00.

THE FRIEND is positively and properly committed to the policy of non-interference in matters financial. Its own affairs in these days of inflated prices tax its powers. But it can commend to the notice of all who may read this brief message the real importance of this object lesson at Mt. Holly and can recommend a day's outing with 99 Branch Street as an objective as one which will yield a worth while treasure.

D. H. F.

#### THE AUTUMN CONFERENCE OF FRIENDS IN JAPAN.

The Conference was held from Eleventh Month 2nd to the 5th, inclusive, about fifty miles north of Tokyo, at the village of Tsukuba.

There were three meetings daily; a most inspiring sunrise prayer meeting a half hour from the hotel in front of a Shinto shrine among hills and waterfalls; addresses during the forenoons and evenings. The afternoons were for rest, mountain walks and councils.

There are three organized Monthly Meetings in Japan and nine other congregations, or twelve centres altogether, with two or three out-stations each, besides members scattered here and there throughout the country, and also many attenders of meetings not identified with any congregation. The Conference is a general meeting, not a delegate body, and Friends and others from most of the congregations were present, though somewhat irregularly.

The first meeting was addressed by the President of the Conference, a valued Friendly minister, Chiomatsu Suzuki, on "The Epistle to Philemon."

Two very inspiring and instructive addresses were given by Susum Tajima, pastor of a large, growing Presbyterian church in Tokyo. The subjects being "The Foundations of Belief in God," and "Foundation Truths in Romans I to V."

Owing to the unusual number of people in the hotel, the first address was given in the audience room of the nearby Buddhist temple, and the priest was present to hear it.

Thomas E. Jones of the Friends' Mission, and Professor of Economics in Keio University, Tokyo, lectured Seventh-day on "The 'Remnant' Doctrine" of the Hebrew prophets, and that evening he applied the principles of the same in church history from Christ to the present day. In the former lecture the histories of Israel and Judah, their great prosperity, their corrupting political, social and religious life, and their rapid decline, as set forth by Amos, Isaiah and Micah, were critically analyzed. The speaker pointed out the impending and unavoidable judgment upon the sins of the covenant people by Jehovah, their holy and righteous Covenant God, who, despite their sins and iniquities, will save the "remnant" who trust and obey him. The doctrines of righteousness and holiness proclaimed by the prophets were then applied with telling effect to our own times.

Every session of the Conference was opened with devotional exercises, and in the sunrise prayer meetings and First-day meeting for worship the presence and power of the Holy Spirit were realized in silence and song, in prayer and preaching. In the meeting for worship, a young man without prompt-

ing other than by the Spirit, confessed Christ for the first time as his personal Saviour.

The last-named meeting was held on the mountain side a little way above the village—the Japanese like to worship among the large trees on mountain sides. Returning to the hotel in two minutes we observed a meeting of some twenty old men and women in the temple near the altar pounding irons and calling in concert on the name of Buddha. O that they might know Him in whose Name alone one may be saved!

First-day afternoon Thomas E. Jones and Paul W. Gordon walked to the top of the mountain with a few students. It was a time of serious interchange of spiritual experiences. Professor Jones is most admirably advancing in his mission among young men, particularly with Keio University students. He takes a few on monthly excursions to the mountains or seaside. When the residence for his family and the Boys' Dormitory have been completed next spring, this work should enter upon a period of great service for Christ.

In attendance upon the Conference were Gilbert Bowles, Thomas Jones, Rosamond Clark, Margaret James and myself of Tokyo, Herbert Nicholson of Mito, and Gurney and Elizabeth Binford of Shimotsuma, where these two heroic missionaries are opening up a new mission with promising beginnings under trying conditions. In the intervals between sessions we were often in council among ourselves and with Japanese workers concerning serious problems in the work. His American friends will be pleased to know that Mansaku Nakamura, who visited Whittier, Wichita and Richmond a few years ago and was for a time in Philadelphia and the East, is a genuine Friend and an able leader among the min-

isters of Japan Yearly Meeting. Besides his local work in the strategic center at Tsuchiura, he visits other meetings and takes tours in the Railway Mission work supported by English Friends, which is superintended by Elizabeth Gillett, a very useful service.

Serious as some conditions really are, there are very favorable signs. Just recently a number of pupils in the Girls' School have publicly and spontaneously confessed Christ as their personal Saviour in the meetings for worship, and they and some of the teachers may be expected shortly to request membership in Hijirizaki Monthly Meeting, in Tokyo.

The Japanese are very religious, as their innumerable gods and shrines bear witness. There are many genuine "seekers" after God and Truth, little suspecting that man by searching through all worldly wisdom can never find Him, that He is to be truly known only by revelation through the Holy Spirit. Herein is the call for a new, or rather a renewed order of prophets, who shall declare Him. Among what people may they arise if not in the Society of Friends?

For years I have increasingly felt that the greatest need in the home churches and on the mission fields is the personal recognition and realization of the Holy Spirit in the lives of Christians and most of all in the Christian colleges. Last summer I was favored one Sabbath to preach on this theme to a community of missionaries. It was appreciated. Some missionaries had never heard a sermon on the Holy Spirit: some only in a formal way, defining the offices of the Spirit rather than urging the realization.

WILLIAM L. PEARSON.

30 KOUN-CHO, Mito, Tokyo.

## Glimpses of Iowa and Iowa Yearly Meeting.

Walter L. Moore.

(Continued from page 316.)

Historically, Iowa Yearly Meeting of the Smaller Body had its inception in the year 1878, when the little group of Friends then constituting its nucleus officially withdrew from their former associates in church fellowship and polity, "in consequence," as stated in their Book of Discipline, "of the innovations in doctrine and practice that have been introduced in our meetings, or rather forced upon them, by those controlling the decisions of our meetings, etc."

The Yearly Meeting thus organized was vitally and numerically strengthened by the accession of a whole Quarterly Meeting known as Hickory Grove, established in 1868, and previous to 1917 subordinate to Ohio Yearly Meeting. The body thus formed is composed of three Quarterly Meetings—Bear Creek, composed of meetings for worship known as Bear Creek, near Earlham, South River, near Ackworth, and Paullina; West Branch Quarter, comprising the meetings for worship held at West Branch, and at Stavanger, near LeGrand; Hickory Grove Quarter, having as its subordinates the widely scattered meetings of Hickory Grove, near West Branch, Springville, at Whittier, Coal Creek, and Pasadena, Cal.

The distances of these several groups of Friends from one another while in itself a source of weakness as regards the solidarity of the Yearly Meeting as a working unit, tends to make the occasion of its holding one of highest religious and social interest and importance to the membership. Especially does this apply to the neighborhood where the meeting is held that year.

It was, then, with feelings having a strong under-current of deep interest and anticipation that the writer—an accredited visitor from Philadelphia Yearly Meeting—took his seat in the plain but very comfortable little white meeting-house already alluded to, and into which he had been received with courtesy unfeigned. How strangely different and far away seemed the great historic house in Arch Street, with the stir and hum of the city of Penn surging about it, where, last

spring, hearts were stirred with an outreaching of Christian fellowship towards this group of Friends! From the porch as you enter, you may gaze out upon the rolling prairie country that reaches out to seemingly infinite distance beyond the wall of the horizon. And lest we forget this country's slogan (shall we not say?):—

"The rustle of the bladed corn"—

a very field of the golden cereal comes up to the yard fence to look upon the line of automobiles which it had helped to make possible.

But we must now compose ourselves, as fitting to the occasion. The Yearly Meeting has begun with that of a meeting of Ministers and Elders in the first of three sittings of that body distributed throughout the week. Here we meet the "nursing fathers and mothers in Israel"—

Whose lives consistent with the cause they bear,  
By their devotion steeped in prayer,  
May raise the ladder Jacob saw,  
Bring Heaven to earth and read God's law;  
And with the vision fresh in view,  
See how He builds His church anew.

The business of a meeting of Ministers and Elders may be of a dry, perfunctory character, without edification to the church, or it may be a very charging place of spiritual power, and those who participate made to realize what it means to "sit in heavenly places in Christ Jesus;" a sense whereof was manifested on this occasion, in the tender, uniting power of His gospel-promised presence.

That the meeting had claimed the interest of Friends from afar was shown by the attendance of three visiting ministers, whose credentials were read, and they cordially invited to feel, in the exercise of their gifts, the same freedom they would in their home meetings. These Friends were Marianne V

Wood and Louisa Richardson, traveling in company as members of Canada Yearly Meeting, and Walter L. Moore, from Philadelphia. Epistles were received and read from each of the Yearly Meetings with which Iowa is in regular correspondence—namely, New England, Canada, North Carolina, Ohio, Western, and Kansas; also from the General Meeting at Fritchley, England. The Epistle of Philadelphia Yearly Meeting, addressed to the Smaller Body groups was also read, as was one from a group of Friends in Germany. There was also read a letter from Edith Newlin, a member of the Yearly Meeting who is engaged in Christian service in the Far East. This letter was of particular interest for its lucid description of the political and religious situation in China.

The sitting of the Meeting of Ministers and Elders was immediately followed by a public meeting for worship. This for the membership at large was really the beginning of the Yearly Meeting, and by a visitor was naturally looked upon as an interpretation of its interest. The house soon filled with a group of people whose demeanor showed they were expectant of the highest privilege the occasion might afford.

A session of the Representative Meeting held in the afternoon, brought together a group of Friends that showed forth a lively regard for the health of the body which it represented, and for its possible influence upon the world at large. A subject that chiefly engaged its attention was the report of the Peace Committee. Another was that of capital punishment, in the consideration of which the members were encouraged to bring their influence to bear upon the Governor of the State, to persuade him to exercise the executive clemency permitted him, by commuting the death sentence to one of life, or long-term imprisonment. A resolution of the New York Bar State Association, asking that the indiscriminate sale of fire-arms to the public be prohibited by law, received the hearty sympathy of the meeting, and Friends were encouraged to write personal letters to members of the Legislature of that State on the subject. At this, or at another session of the Representative Meeting held later in the week, the situation of the political prisoners held at Fort Leavenworth, Kas., came under consideration. It was felt to be right to join with many other liberal-minded people in the country in an expression of sympathy on their behalf as the way might open. At this time it was made known to the meeting that as Ella Newlin, a minister, in company with her husband, Abner L. Newlin, an Elder, had in prospect the attendance of Kansas Yearly Meeting soon to be held, they had felt that possibly their visit to Kansas might also include the military prison at Leavenworth. It has been since learned that this visit was paid to the prison, and that while at first the warden treated the Friends in a very harsh and independent manner he afterwards mellowed, and finally invited them to attend the chapel service next morning, though without any encouragement that opportunity would be afforded for addressing any of the prisoners. But when morning came the prevalence of a better feeling on the part of the warden and the kindly welcome of the chaplain so cleared the way that opportunity was afforded for some religious service on the part of Ella Newlin which appeared to be well received. It should be mentioned that in this arduous service the Newlins had the sympathetic company of Archibald and Anna R. Henderson, who had accompanied them throughout their visit to Kansas. The courtesy afforded these Friends by the chaplain of the prison, whose name is Allen, as contrasted with the manner of the warden throws into relief the difference that lies between the way of militarism and that of the Gospel in service.

The general Yearly Meeting began on Fifth-day morning, in joint session. The opening devotional period was felt to be one of particular spiritual refreshment and preparation for the work of the church which was to follow. From this time on until the concluding sitting on Second-day the business was conducted in separate session of men and women Friends. As the general round of business was similar in character and method of handling to that with which we are so familiar,

it will not be dwelt upon, save to indicate some particular features. Thus to the visitor, it was interesting to watch how the business of men's and women's meetings was kept harmoniously and promptly moving along by the simple, unobtrusive device of the passage of notes from the clerk's tables through the medium of messengers so seated that their office could be performed without leaving their seats.

The epistles from the several Yearly Meetings with which this Yearly Meeting corresponds were again read, as were also the minutes of the three visiting ministers, the letter from Friends in Germany, and the general epistle of Philadelphia Yearly Meeting to Friends of the Smaller Body Yearly Meetings. With the reading of these several epistles it seemed the spirit of an all-embracing love in the blessed fellowship of the Gospel descended upon the meeting which was not lost throughout its several sittings. A committee was appointed to draft replies to all the epistles, as way opened therefor, and also one to prepare returning minutes for the visiting Friends.

The appeal issued by Philadelphia Yearly Meeting, entitled "Christendom for a Warless World. To the Churches of Christ in All Countries," being presented to the meeting, was received, read, approved, and directed to be endorsed on its behalf.

(To be concluded.)

### CHILDREN'S CORNER.

BLACK AND WHITE—BOOKER WASHINGTON.

From *Everyland*. By Arthur P. Sheppard.

The old horse plodded steadily along, seemingly heedless of the little black figure that straddled across its back just in front of a big sack of corn, heedless even of the fact that the small rider had become convulsed with sudden anxiety and was clutching wildly with one hand at the sack behind him.

But it was a rough struggle. The sack was too heavy—every jolt of the useless road shifted the corn still further, and at last it slid off the horse's back, bringing with it the still frantically clutching figure. The horse stopped when the sack fell, and after looking round for a moment, began contentedly to crop the grass by the roadside.

In a moment the little Negro was on his feet, ruefully surveying the heavy sack and the tall horse. It was the same thing nearly every week, when he took the corn from the estate to be ground, and now he would have to wait, probably for hours, for someone to come along strong enough to lift the sack.

He felt very miserable. He was only six years old, and he was two miles from home and the woods that lined the road looked dark and terrible! Probably it would be quite dark before he got the corn to the mill and ground, and then he would have to come back those three long miles. He threw himself down on the sack and burst into tears.

Suddenly his loud sobs stopped and he looked anxiously round him. He had heard his mother and the other slaves on the estate say that the woods were full of soldiers who had deserted from the army, and that the first thing a deserter would do, if he found a little negro boy, would be to cut off his ears! He shivered and huddled down behind his sack, crying quietly.

He lay so long and so still that he nearly fell asleep. Suddenly he heard foot-steps. Would it be a white soldier? No, it was one of his own people, a fellow slave. He jumped up from the grass, and in a few minutes found himself once more on the horse, the sack this time securely fastened behind him. But it was late when he reached the mill, and quite dark when he went through the woods again on the way home, and every bush and tree seemed to conceal a deserter. His heart thumped terribly and he clung to the old horse's neck, wishing that he would go a little bit faster than his never-changing walk.

At last he saw the cabin lights on the estate, and in another minute the horse had stopped at the office. The overseer grumbled and swore at him because he had kept him waiting for the flour, and gave him a couple of cuts with his cane to teach him not to waste time again. Tears sprang to the little

chap's eyes, but he ran off much relieved. Often, when the overseer was in a worse temper, it had meant a flogging.

He soon reached the tumble-down cabin that was his home, and pushed open the crazy door that creaked on its broken hinges. He was met by the glare of an open fire, at which his mother was cooking something in a huge pot. She was cooking for the whole estate. "You're late, piccaninny," she said, "but don't cry. Yo' shall have a sweet potato and a lil' lick of molasses on yo' bread." Warm and comforted, the little chap soon fell asleep on the bundle of filthy rags in the corner on the earthen floor, where his brother and sister were already sleeping.

It was the fall of '72. . . . The old stage coach lumbered up the road that wound steeply through the mountains of Virginia, the passengers chatting together and smuggling more warmly into their wraps to escape the chill autumn winds. One passenger, however, sat apart from the others, and seemingly unnoticed in his corner. He was the only colored person on the coach, a lanky boy of fourteen, dressed in ill-fitting, shabby clothes, and carrying all his luggage in a little satchel. No one would have recognized in him the chubby little slave boy who had rolled off the horse with his sack of corn eight years before.

Very quietly he sat in his corner, apparently oblivious of the disregard of his fellow-passengers, sometimes listening to scraps of conversation that told him something of the great world into which he was venturing, sometimes lost in dreams which lit his eyes with a strange excitement. Nothing mattered now, he thought, except that at last he had really started on the great adventure, for which he had hoped and dreamed for years.

(To be continued.)

### TEMPERANCE.

The material for this issue has been furnished by Benjamin F. Whitson.

PERSONAL liberty ends where public injury begins.—SHERMAN ROGERS.

A REMARKABLE ASSEMBLAGE was that held at Toronto, Canada, Eleventh Month 24-29, under the auspices of the World League Against Alcoholism. We may have seen little or nothing about it in the newspapers, but here assembled one thousand one hundred and eleven accredited delegates from sixty-six different countries. Their common purpose was human welfare, not locally, but over all the earth. The flags of more than fifty nations had sponsors in the assembly. Every state in the United States was represented, and in no country on earth is the effort to outlaw the liquor traffic regarded as hopeless by men and women of social vision and Christian faith. It must have been an inspiring and auspicious occasion, especially when at the closing session the whole audience of three thousand people arose and with upraised hands pledged individual co-operation and life service to emancipate all peoples from the liquor traffic. Here is a League, not of nations but of citizens, with a world-vision. It is big with promise every way.

ONLY NINE YEARS AGO in the city of Columbus, Ohio, was held a national convention demanding Prohibition throughout the United States. The realization of that hope seemed then about as unlikely as world-prohibition seems to-day. We had at that time only nine prohibition States, but we ventured to mention seventeen other States as "near prohibition" because fifty per cent. or more of the territory was "dry" by local option. The leaders at that convention were "men of faith and men of vision," but it is not likely that any one of them expected such a sweep of sentiment for national prohibition as followed. It was declared then that "the liquor traffic is national in its organization, character and influence." It was declared to be "a federal evil, too powerful for State authority; a national menace requiring national jurisdiction and treatment." We have now a broader vision of the evil which, as heretofore, "overflows the bound-

aries of States and refuses to be regulated or controlled." The world is facing to-day what our nation was seen to be facing then,—"abject surrender of the right of self-government or the annihilation of the liquor traffic." We of America should say to the world to-day what our leaders said to America at the Columbus Convention in 1913, "As to our choice, free men cannot hesitate." And just as the Toronto Convention pledged its loyalty to the larger freedom so did the Columbus assemblage, and so may we,—"Trusting in Almighty God and calling upon all patriotic citizens to give this cause their unqualified support."

IN EVERY LAND the suppression of the liquor traffic is a live issue. We hardly realize the truth of this unless we have traveled or are in some way brought in touch with religious or social work in other lands. From Adelaide, Australia, we have from our dear friend Wm. C. Allen, *The Patriot*, official organ of the South Australian Alliance, pledged to "The abolition of liquor traffic." From Berlin come a pack of German literature with a letter from our friend Agnes Tierney, saying the question is a very live issue there and that a local option bill is likely to be passed soon. Letters of inquiry come occasionally from Denmark, more frequently from England, and sometimes from China and Japan, all confirming the fact that the issue is "for God and home and every land." The most concise and at the same time comprehensive view of the world situation is the *International Record*, edited by Guy Hayler, London.

SHOCKED THE WETS.—A London Associated Press dispatch of Twelfth Month 13th says that the election in Great Britain with all its surprises produced nothing that attracted wider attention and comment than the defeat of Winston Spencer Churchill, former Secretary for the Colonies, by the Prohibition candidate, E. Scrymgeour, noted as the street corner orator of Dundee.

There are many more such surprises in store for Great Britain. The cause of Prohibition is a winning cause. The time is coming when there will be no nation of the earth under the domination of liquor controlled politicians.—*The American Issue*.

THE SUPREME COURT DECISION.—The decision by the Federal Supreme Court that offenders against the Prohibition policy may be prosecuted by both the State and Federal Governments for the same overt act is one of the severest blows ever dealt the old remnant of the once prosperous liquor fraternity. The court rules that the violation of the Prohibition law constitutes two separate offenses in States where Prohibition codes are in effect, an offense against both State and Federal law.

This ruling further supports the validity of, and elucidates the "concurrent power to enforce" the clause of the amendment. It will prevent the booze criminals from obtaining immunity from paying penalties that might be imposed by the Federal Government, by rushing into State courts. A double dose of bitter medicine is not pleasant to anticipate and no doubt the mere knowledge that it may be prescribed will have a wholesome effect.

The Ohio Supreme Court has gone even further by ruling that the Prohibition law violator may also be prosecuted and punished in municipal courts—as well as in State and Federal for the same overt act. This is sound reasoning in accord with the United States Supreme Court ruling and suggests a tip to other States. Give these booze criminals "a plenty" and they'll quit their criminal practices. Hitting them three times in the same place will help some.

The ruling is opportune, coming at the time when the Governors are consulting with the President on ways and means to better enforce the law.—*The American Issue*.

INTOXICATING LIQUORS.—The Eighteenth Amendment has to do with "intoxicating liquors for beverage purposes." In



1920 the *liquor men* asked the Government to define the alcoholic strength of liquors that should be considered "intoxicating." The fixing of one-half of one per cent. as the "intoxicating" basis had their approval, and this continued the basis until the Prohibition Amendment was adopted. The Volstead Act simply incorporated this long accepted basis as its own. Now the liquor people that for so long enjoyed the protection given by outlawing unlicensed sellers of drinks in selling anything containing one-half of one per cent. of alcohol are complaining because under the Volstead Act they are themselves made outlaws if they do so.

But even if this were not the content, no law could be enacted that would permit the manufacture of any drink with 23/4 per cent. alcohol in it, because this could easily be proved in court to be "intoxicating."

Still further; there are sixteen States in the Union that under State prohibition have gone farther than the Volstead Act and will not permit the manufacture and sale of any beverage with any alcohol whatever in it. A congressional act that would legalize 23/4 per cent. would not legalize it in those sixteen States. In addition to these, are eighteen other States that by State legislation have made the alcoholic content the same as the Volstead Act does, and a change of the latter Act by Congress would not legalize anything of 1/2 per cent. or over in those eighteen States. *That leaves only fourteen States that would be affected at all by any beer and wine legislation that Congress might enact.*

Two and three-fourths per cent. beer is almost exactly the same beer that the country enjoyed (?) before prohibition came, and beer constituted about nine-tenths of the entire drink sold in the saloons. The agitators for light wine and beer are therefore asking us to repeal nine-tenths of prohibition in the face of the Prohibition Amendment. Well, we won't do it.—*The Index.*

### BOOK REVIEW.

#### "ON THE TRAIL OF THE PEACEMAKERS."\*

Since the beginning of the war Friends have been constantly using the word "*Reconstruction.*" Those who are anxious to reconstruct the world with lasting materials of spiritual quality will read with open hearts and sympathetic interest this book by Fred B. Smith. Formerly a Y. M. C. A. secretary, he went abroad on "a mission of friendship and peace." He comes back feeling that the sentiment of the world is overwhelmingly against war, telling in his racy fashion of the conditions he found in the Occident and Orient.

The Japanese, while resenting white domination of so much of the globe, are nevertheless in favor of world disarmament and international peace. The Chinese are not averse at all to joining if they feel that they will be treated with justice. Great Britain he found "calm, thoughtful, serious, feeling conscious of the crisis, but going ahead steadily in its great services for international peace and brotherhood. For though sometimes wrong, short-sighted, selfish—Great Britain is a true friend of world peace."

Continental Europe is "wrecked financially, living in a state of complete confusion about the future and horrified at the possibility of another war."

America has two courses ahead of her. First—to allow a small group of selfish men and politicians to make her policy "America first," sticking closely to the Monroe doctrine and forgetting that in these days no nation can live to itself. This way can lead only to disaster. Or America may take her place in the world, assuming her share of responsibility not only in diplomacy but in the great realm of spiritual leadership. For only can she become great by living for others and not for herself.

How can this be accomplished?—only by association of the nations and a policy of open doors and world interest. This is the opportunity for Christian leadership before the American people, to free itself forever from war alliances. The Federal

Council with its thirty-one denominations united must lead the way. The Sermon on the Mount must be applied, for war and Christianity cannot both survive.

His conclusions are:—

(1) The sentiment of the world is overwhelmingly against war and in favor of permanent peace.

(2) Present methods of settling war issues are rapidly adjusting the stage scenery for another slaughter of the innocents.

(3) Need of a world-wide campaign of education to tear the halo completely away from the war story.

(4) There will never be continuous peace till some form of open democratic diplomacy is discovered and adopted.

(5) There is need for some method which can lift the negotiations out of the sordid rut of economics.

Finally, if America takes the Christian leadership and participates in world affairs "the moral of the distressed nations would be lifted 50 per cent., the depleted and depressed money markets would jump up 50 per cent. and the peril of war would be removed almost completely."

If the author of this appealing book could have his way, then "Peace on Earth, good-will to all men" would become a glorious reality.

FLORENCE TRUEBLOOD STEERE.

### PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

The Peace Committee in the two weeks preceding Christmas was busy circularizing Pennsylvania with a Peace poster, prepared by the National Council for the Prevention of War. About four thousand were distributed with a covering letter to colleges, schools, libraries, women's clubs, Y. M. and Y. W. C. A.'s, etc., throughout the State. The International Relations Committee of the Philadelphia Federation of Churches prepared a strong appeal along Quaker lines, for immediate constructive peace work in the churches. This was sent by us to the churches of Philadelphia and vicinity, and to other city church federations throughout the State.

The Christ of the Andes shown on the poster commemorates the peaceful settlement of boundary disputes between Chile and Argentine and, cast in bronze from melted-down cannon, was placed on the boundary line in Third Month, 1904. This indeed—A Symbol of Peace Between Two Nations—has become in truth, "A hope of Peace for all the World."

*Our World*, an international paper which carries good-will on its every page, has in its First Month issue a picture of the statue, The Christ of the Andes, with a poem by Henry Van Dyke, written especially for the occasion.

#### CHRIST OF EVERYWHERE.

"Christ of the Andes," Christ of Everywhere,  
Great lover of the hills, the open air,  
And patient lover of impatient men  
Who blindly strive and sin and strive again,—  
Thou Living Lord, larger than any creed,  
Thou Love Divine, uttered in human deed,—  
Oh, teach the world, warring and wandering still,  
The way of Peace, the footpath of Good Will!

—HENRY VAN DYKE.

AVALON, Eleventh Month 22, 1922.

There is an inclination among workers for peace to become discouraged, in view of the distressing condition of the world. But there are, indeed, "signs in the Christmas fire"—signs of a new year. Among these we would mention the movement on the part of peasants and farmers in many countries to own their own homes and farms. This, fraught with economic and social consequences, will prove a pledge against future war.

The World Alliance for Friendship Through the Churches is active in its Warless World campaign. With men like John R. Mott and Francis E. Clark swinging into line the forces of

\*Obtainable at 304 Arch Street.

the Y. M. C. A. and Christian Endeavor, a new strength is gained.

America is not far from becoming a member of the World Court, connected with the League of Nations, where it is already ably represented by John Bassett Moore as one of the Judges.

The War Veterans of eight Allied nations have made their own peace program, which includes—open publicity of all international agreements affecting the entire people; execution of treaties in good faith; opposition to territorial aggrandizement; and an international court to outlaw war. These men, not statesmen, not diplomats, not rich—simply the men who fought the last war and know what war really means, are taking this new program to their own countries.

We believe this is one of the hopeful things for a New Year of progress toward Peace.

### American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

Secretaries

WILBUR K. THOMAS, Executive Secretary

J. AUGUSTUS CADWALLADER

SYBIL JANE MOORE

ANNA B. DUDLEY

MARION H. LONGSHORE

Associate Secretaries

WILLIAM B. HARVEY

J. BARNARD WALTON

WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

#### SERVICE AT HOME.

The Home Service Committee of the American Friends' Service Committee is finding opportunity for young Friends to give a year of volunteer service to work with some organization dealing with one of our many social problems. The work is intended to give young people an opportunity to express their ideals through service, and also to bring them into contact with some great social needs in order that they may have a more intelligent understanding of those problems and may be better equipped to aid in their solution.

A Junior Home Service Unit has just been organized by the Park Avenue Monthly Meeting in Baltimore under the direction of Bliss Forbush, the Meeting's secretary. The Unit is an application to junior needs of the home-service idea outlined above. It is to consist of ten members of the First-day School from fifteen to twenty-one years of age, and is to be chartered by the American Friends' Service Committee. Each member of the Unit is to give two hours of work each week, under the direction of a leader, either in training or in practical service work. The subject to be taken up by the Unit this year is that of playgrounds; their management, games to be played on them, first aid and knowledge of contagious diseases, and other kindred topics. From Fifth to Ninth Months the two hours each week will be put in on duty at one of the public playgrounds which is under the direction of the Meeting.

#### WINTER COMES TO VIENNA.

Winter has come very early to Vienna this year, and the cold combined with increasing unemployment and stagnation of business makes conditions very serious. It is true that the krone has been stable for nearly three months and that prices in some instances have dropped. Cost of living according to the official index figure has gone down by eight per cent. from Ninth Month 15th to Tenth Month 15th, and by another six per cent. from Tenth Month 15th to Eleventh Month 15th, but the purchasing power of the population is lower than ever. The foreign visitors have left, and it was they who caused at least an apparent prosperity, and through whom employment in the restaurant and hotel trade, in the clothing and leather industries, and in luxury-shops, was kept up. I went to see a friend who owns a fashionable leather-shop on the Stefansplatz the other evening, and he told me that since the morning I was the first person who had entered the place. Everybody realizes that this is only the beginning of a very difficult time and that the reconstruction of Austria,

even if one takes the most hopeful attitude, will cause a great deal of suffering and hardship.

We are receiving more and more appeals every day from people of the middle and the artisan classes; a pensioned teacher with a family of four children, who asks for a suit for his elder boy to enable him to attend school; a woman painter, who requests us to buy or at least exhibit some of her works, for which she is now unable to find a sale; an eighty-year old house-owner, who on account of the low rents enforced by law at present, is starving on an income which six years ago would have been wealth; a nurse who has lost all her belongings on a retreat during the war and who is now working in a Protestant Children's Home for a salary insufficient to cover the bare necessities of life.

I just heard of a family where the husband—a mason—has been trying to find work for weeks without success. His wife is consumptive and bed-ridden. The child, aged six, spends the day in the "Settlement," where it gets at least two warm meals a day, and for this the father pays more than two-thirds of his scanty unemployment allowance. He applied for a job—snow-shovelling in the streets—and was refused, as there are already hundreds of people on the list.

Great efforts are made among the Viennese to relieve the suffering in their own country. A relief committee under the auspices of Chancellor Seipel is raising funds for wood and coal; the Viennese Children's doctors appeal for clothing for needy school children, the various hospitals and Children's Homes; the Homes for blind people and for the old make collections through the Vienna Press; the War Invalid's organization arranged for house to house collections; collection days and charity concerts are frequently held for the First Aid Society, which is supported only by private subscriptions.

And yet all these efforts are insufficient to meet the need, and besides the amount of poverty which is bound to exist in every big city, there is great distress among people, who under normal conditions would be independent, and who will probably become so again if they are assisted at present.

E. P.

#### THE VILNA WILDERNESS.

Confirmation of previous reports concerning conditions in the Vilna district of Poland has been brought by Harry and Rebecca Timbres, former members of the Friends' Mission in Russia, who have just returned to America. In passing through Poland, they joined an investigating party on a visit to the Vilna district. The following paragraphs are taken from their report:

"When the refugees return from their exile in Russia to their former homes in this district, what do they find? A waste of battle-torn trenches; land covered with endless reaches of barbed wire, and filled with shells waiting to explode and kill the peasant who sets his spade into the soil. Forests of birch, whose roots will defy eradication for the next ten years, cover the fields that were once waving with grain. It is impossible adequately to describe the wilderness left on a modern battle-front. It took six million men working for three years with the most efficient machines science could invent to make that land what it is to-day; now a few thousand peasants, starved, half-naked, return and with their bare hands try to recover from it their lost homes.

"Barbed wire is everywhere. It is sunken into the lakes killing all the fish. It lies deep underground, where it was driven by exploding shells, and catches and breaks the plough of the peasant. It makes of every forest an impassable thicket, and of every hillside and plain a forest of bristling steel.

"Never did pioneer face such a prospect with so few resources at hand as the refugees who return to this wilderness. They arrive with nothing and find nothing. They are starving when they come. They have no money, no beasts, no tools, hardly any clothing. Their only diet for the last two years—in some cases even longer—has been grass, roots, and potatoes. "Their dugouts are little better than sties. During the

war they were probably quite comfortable, but now, four years later, the logs are rotting and the heavy roofs are caving in. The mass of earth on top forms a reservoir, so that water drips inside in wet weather and dry. Thirty per cent. of the people have tuberculosis.

"The frequently-asked question, 'Why has the Government not helped them?' is easily answered; there has been no Government. Speaking more exactly there has been too many governments. The administration of that territory has passed through seven powers since the beginning of the war and six of these changes have taken place since the armistice. None of the successive governments have been sure enough of their tenure to do anything in the way of improving the territory. The inhabitants, drifting back, have had to shift for themselves. Last spring the district was definitely turned over to Poland, and the Polish Government has now begun to give some help in the way of loans of money, of seed-grain and grants of timber. But Poland with her currency so far depreciated, has so many problems that she cannot give adequate help."

The Friends' Service Mission is undertaking relief work in the Vilna district this winter, and the American Friends' Service Committee needs contributions for the support of this work. It will supply raw wool and flax so that the peasants can make their own clothes; seeds, tools and horses so that they can put out crops and haul timber to rebuild their homes; glass, nails and other building materials; encouragement and inspiration so that they shall not lose hope.

SHIPMENTS received during week ending Twelfth Month 30, 1922—126 packages; 2 anonymous.

Contributions for week ending Twelfth Month 30, 1922—\$12,980.12.

#### "WHAT MAKES SECURITIES SAFE?"

(From Babson's Reports. Offered by J. Passmore Elkinton.)

Keep an eye on fundamentals. Is there a client who would have thought it possible ten years ago that the highest grade government and municipal bonds of Germany would be practically valueless to-day? In 1912, City of Berlin bonds were selling freely on a four per cent. basis and moreover were on the circulars of the most conservative bond houses of Great Britain, France and America. No one dreamed that they were not absolutely safe. The same feeling prevailed regarding German corporation bonds. Germany was looked upon as most prosperous with a sound banking system and a most stable financial structure. The mark was considered in the markets of the world equally stable with the dollar or pound sterling.

It is true that those who held German stocks, have thus far not suffered any appreciable loss. Those who owned farms, factories, and other real estate have not suffered appreciably by the decline in the mark. As the value of the mark declines, their operating costs, especially wages, decline correspondingly, and in most cases, they can increase the price of their products to make good any threatened decrease in profits. Germans who held stocks or equities have not generally suffered; but those who owned large amounts have greatly prospered by the mark's decline. For instance, if we calculated marks in terms of dollars, a man who owned a building in Germany worth \$500,000 in 1912, with a mortgage thereon for \$400,000, could to-day pay off that mortgage for 25 dollars.

The conservative German investor of 1912 is to-day practically penniless. Those who held bonds and mortgages and owned no money are to-day stripped of all their wealth. They still have their safety deposit boxes and these boxes are yet full of the highest grade government, municipal and corporation bonds, upon which interest is being paid. The interest, however, is being paid in valueless marks, and as the bonds mature, they are being paid off in valueless marks. The ordinary bond was of the 4000 mark denomination and 4000

marks are to-day worth less than \$5.00. And the same loss comes to the humble savings bank depositors as to the wealthy.

One thing more: Is it any more impossible for our government, municipal and good corporation bonds to be equally valueless ten years hence? The United States is surely no more prosperous to-day than Germany ten years ago. Our banking system is no better, while our industrial organization is even less efficient. Even our form of government—Democracy—is yet in the experimental stage, and has many struggles to meet and overcome before it will be safe. Surely, it is easily possible that the American dollar may depreciate as much during the next ten years as the mark has during the past ten years. Statistically, there is only one reason why this is not probable. This reason is the character of the American people. The German leaders were essentially materialistic, while our leaders are essentially idealistic.

The only reason that the statisticians find for feeling more confidence in the dollar and in American bonds, is that Americans are of a different character from the Germans.

We do not advise religion as a safeguard of property. For any person or nation to become interested in religion for such a low purpose would be the best evidence of a general lack of religion. On the other hand, this surely is a matter which should awaken us all to a greater interest in true religious education, save evangelistic work and an earnest attempt to change the motives, desires and hearts of men and women. Civilization rests not upon any system of government, industry or finance, but rather upon the heart attitude of the people.

#### FRIENDLY NEWS NOTES.

A SMALL book of some 16 pages has recently been in the hands of many Philadelphia Friends. We expect for it a wide circulation. We refer to William Littleboy's article entitled "Our Beloved Deaf," which appeared in *The Friend* (London) between five and six years ago, and was afterwards reprinted in revised and enlarged form as a booklet. Three impressions of the booklet have been exhausted and a fourth has just been printed and will be on sale at 304 Arch Street.

THE following over the signature of a Norwegian Friend, has recently appeared in print:—

"In connection with what I have read in print concerning Friends in Norway, I should like to add that Friends here will be glad to receive visits from Friends abroad. The best time for visiting our country is during the autumn and winter months, as it is difficult to gather people in meetings during spring and summer time on account of the light evenings and holidays.

"At present meetings for worship are held at Stavanger on First-days, morning and afternoon, and on Fifth-day morning. Once a week there is an evening meeting for younger people. Other meetings, as those of the Christian International and the Peace Society, find an open place in the meeting-house.

"Though the number of members is small, the Society in Norway has been upholding Quaker principles and is also recognized for doing so. A newspaper says, 'The Quakers [in Norway] are most likely the religious Society that has cleared the broadest way for liberty of faith and confession within the Norwegian community and legislation.' This has to a great extent been done by suffering for Truth's sake, in prison and out of prison, from the beginnings and up to recent days."

THE historic houses of Washington, D. C., were open for inspection one day last autumn during the meeting there of the Garden Club of America. One of the most interesting of these is the Octagon house built in 1798 and later occupied by President Madison, and Dolly, his Quaker wife, after the burning of the White House in 1814 and where the President signed the Treaty of Ghent. Tudor Place, on Q Street, in Georgetown, is a fine example of Tudor architecture, with colonial features. It was built in 1810 and owned for many years by the Washington family. Dr. William Thornton, born in the

West Indies, 1761, of Quaker parents, was architect of these as well as of the United States Capitol.

ELIZABETH BRAITHWAITE EMMOTT, whose "Story of Quakerism" has done much in making that history acceptable to young people, has prepared "A Short History of Quakerism" which will be published by George Allen & Unwin. The book is based upon the history as recorded in her brother's two books, "The Beginnings of Quakerism" and "The Second Period," and Rufus Jones's two volumes, "The Later Periods of Quakerism." The introduction is written by R. M. Jones.

GERRARD ROBERTS, an English Friend, writes that he met R. R. Moton, Booker T. Washington's successor to Tuskegee Institute, recently in London, where the latter had just lunched with the Bishops of Canterbury and of York, and that Dr. Moton paid well deserved tribute to Timothy Nicholson and other Friends for their work for the colored people. Major Moton said his ideal for the solution of the world's color problems is through education by a ring of such institutes as Tuskegee and Hampton around the world.

THE Penal Reform Society of Pennsylvania, along with many good citizens of the Commonwealth not members of the Society, would like to see many County jails moved out of the county towns into the real country.

Dr. Kirchway, who succeeded Thomas Mott Osborne at Sing Sing, is Director of the Penal Reform Society of Pennsylvania, and is now touring the state starting local organizations. This is a subject on which Friends need to be well posted, for the question should reach our legislature in the very near future.

THE Philadelphia *Public Ledger* recently contained a tribute to the gifts of J. Russell Hayes, from which the following is taken: "Many volumes of J. Russell Hayes' poems are dear to the hearts of all lovers of nature as well as those of the people of Chester County, particularly 'The Brandywine,' 'Brandywine Days,' and 'Old-fashioned Garden.' Mark Sullivan, widely known as a writer and popular speaker, recently said that Hayes' volume, 'Old Quaker Meeting Houses,' is a favorite book of himself and Herbert Hoover in their quieter hours."

AMERICAN schools claim to lead their English cousins in things scientific, but we have not heard of any alumnus of a Friends' school here who has been quite so much to the fore along this line as the following statement from an English Correspondent claims for L. McMichael, a former scholar at Ackworth school in Yorkshire.

L. McMichael, was one of the first promoters of wireless in London, he came to the school recently, making his presentation in person and gave a detailed explanation of the mechanism and its powers. Music was heard plainly that was being played some fifteen miles away; Ackworth came into touch with Madrid and Bagdad, and received time signals from Paris and from Berlin. The wonders of these transmitted electric waves were further exhibited when L. M. McMichael fixed his

wire to aerials within the hall and again, with the aid of a sound amplifier, signals from ships in the North Sea were heard.

A RECENT letter addressed to Allen D. Hole gives the translation of a letter of thanks from Frau Marianne Hainisch, mother of the President of the Republic of Austria, after having received a copy of "St. Stephens House" from the author, Anna B. Thomas. She says: "You have accomplished a notable thing in your book, 'St. Stephens House.' It is a monument of love in a time of unparalleled confusion. The work of the Friends' Emergency Committee will be a model for all time of how to overcome hate and to work for international peace. Many thanks for it. I hope it will be translated into all languages."

Frau Hainisch is a little lady of over eighty who has spent her long life in kindly deeds and is still working on amidst the weakness of advanced years and the terrible conditions now existing in Austria, Anna B. Thomas explains, and one is impressed upon seeing her, as upon seeing the Grand Duchess of Baden in Germany, also past eighty and overflowing with love and good works, that "One is our Master, even Christ, and all we are brethren."—*From The American Friend.*

THE Hostel at Jordans proves its popularity by the number of visitors, 5500 have been there during the past year; almost one-fifth of these have been visitors stopping for part of a day or longer.

#### NOTICES.

A JOINT conference of the members of Philadelphia and Abington Quarters on the general subject of "The Ministry" will be held at Friends' Meeting House, Coulter Street, Germantown, Sixth-day, on the evening of Second Month, 1923. Afternoon session 4.45; supper 6.00; on second session 7.00. Keep the date in mind.

THE John Woolman Memorial Association will hold a public meeting in the Court House, Mount Holly, N. J., on First-day, First Month 14th, at 3 P. M.

The meeting will be addressed by Henry Tattall Brown, Chairman, and Elizabeth Shipley and Mary Hannum, recently returned from Europe. Subject—"The Quakers in Russia and Germany."

DIED.—Twelfth Month 22nd, at the home of his parents, Edward R. and Evannetta P. S. Satterthwaite, in Hamorton, Penna., RAYMOND P. SATTERTHWAITE, in the thirtieth year of his age; a member of Kennett Monthly Meeting of Friends.

—, Twelfth Month 26, 1922, at her home in West Chester, Pa., SARAH T. SHARPLESS, in the seventy-fourth year of her age; a member of Chester Monthly Meeting of Friends, Pa.

—, Twelfth Month 15, 1922, at the home of her son, Dr. Francis Jacobs, in West Chester, Pa., JANE B. JACOBS, in the eighty-second year of her age; a life-long member of Birmingham Monthly Meeting of Friends.

—, First Month 3, 1923, at her residence in West Chester, Pa., MARY B. BAILEY, widow of William L. Bailey, in the ninety-fifth year of her age; a member of Birmingham Monthly Meeting of Friends.

—, at the home of his daughter, Rachel Holcomb, at Pennsville, Ohio, Twelfth Month 7, 1922, JASON PENROSE, aged ninety years, eight months, fifteen days; a member of Pennsville Particular and Chesterfield Monthly Meeting.

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THE Trustees of the John Woolman Memorial Association would like to get in touch with a competent person to take charge of the Cottage and Tea-room at 99 Branch Street, Mount Holly, N. J. The house is offered rent free to the right person. Opportunity could be given to a married man and wife to raise vegetables on an acre or more of well cultivated garden in addition.

For particulars, write to

Amelia M. Gummere, Pres.,  
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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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THE FRIEND.

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ANN SHARPLESS,  
FRANCES TATUM RHOADS, } *Contributing Editors.*  
ALFRED LOWRY,

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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

ALICE TRIMBLE

*Editor*

and

ELIZABETH T. RHOADS      RUTH KIRKBRIDE  
HOWARD W. ELKINTON      MARRIOTT C. MORRIS, JR.

MIRIAM G. BROWN

*Associates*

### GOD'S CHILDREN, TOO.

Once upon a time two little girls squabbled over their play. Edith went home hastily and then Dorothy stormed into the house and stamped hard every step of the way upstairs to her own room. The house grew very still. Presently a door opened and Dorothy came downstairs singing.

"Has the storm all blown away?" asked her mother.

"Oh, yes," answered Dorothy. "It has. I almost forgot that Edith is one of God's children, too. But I remember now and I'm going out to play again."

A few days ago two older girls stood on Chestnut Street watching a parade.

"I hate this man," said Dorothy. "He's a wicked old sinner! He has ruined my people. I can never forgive him."

Horses pranced past; the band played. Then a great automobile rolled along. In it sat an old man, wearily lifting his hat to the crowds. Some bits of white paper fluttered down from a high office window. A few people cheered. The car rolled on.

Dorothy turned impulsively to Edith and said, "I almost forgot that he is one of God's children, too."

Think of the difference it would make if we used this attitude as the base of all our activities. If the irritating person next door, the criminal, the "wicked old men" who have the power to throw the world into chaos again all became "God's

children, too" to us, our work for world peace and local harmony would be irresistible.

M. A.

### BITS THAT COUNT.

Let us try adding to our list of New Year resolutions: "Do something for somebody each day;" yes, and not only add it, but practise it.

As a group of young people we all want to do something for somebody else; we have proved that by our work during the war, and by our response to various other calls for social and charitable work.

For various reasons some of us are often unable to take part in these duties which appeal to everyone as worth while. Instead of making the best of our situations we sit back and do nothing, or else put the small things, for which reward is perhaps not evident or immediate, at the bottom of the list, to be done only when some urgent stimulation forces them to the front.

Perhaps the opportunity which looms before us as our "bit" is something which no one else has done, or which might cause criticism—we're all sensitive about being criticised. Perhaps we might inconvenience ourselves. Selfishness is a very dominant reason for our lack of service to others.

I remember distinctly an experience which I had last summer on a crowded trolley car. A tired-looking old colored man stood opposite where I was sitting, with his arms full of bundles. The bundles kept slipping and the paper was coming off one. Should I offer to hold his bundles?

I slept soundly that night, but I have thought many times that I didn't deserve to, and have rebuked myself many times for not doing what I thought was "my bit." I was afraid of what the people around me would think. Have you ever had such an experience?

One of the things from which we get most joy out of life is our contact with other people. To get this joy from contact with other people we must first make *them* happy; and one of the best ways of doing this is to do something for them. Since our environments and situations are so different and opportunities so numerous, it is impossible to make a tabulated list of what we might do. How wonderful it would be if we each one of us could get the spirit of doing whatever we could, as often as we could, every day.

Probably we all think we don't have time to do another thing. In these days of rushing, every minute counts. But what about the minutes we waste each day in working at useless trumpery? or the opportunities we are afraid to tackle? or those we are not keen enough to realize?

Let us open our eyes and be alert to our opportunities! We all have a part to play, which no one else can fill, in this big game of life; why shouldn't we begin to score to-morrow by doing our "bit?" Then by the end of the year we shall be twice as happy; and again we shall head our list of New Year resolutions—this time with confidence—"I'll do something for someone else each day."

ANNA M. BENNING.

"How many of whom we least expect it, are longing to pray! How many who hardly suspect it themselves!"—DR. RICHARD CABOT.

## The War on War.

No thinking person can contemplate the world situation with equanimity; no well-informed person, without the most profound concern. We do not require the warnings that are coming from statesmen and military men alike to know that our civilization is drifting to its doom—literally to its doom.

Nationalistic hatreds are sown thickly abroad to mature in fifteen or twenty years. This is Fact number One. The development of the aeroplane is Fact number Two. The development of poison gas completes the story. Thomas Edison says that one fleet of aeroplanes with gas can wipe out London's seven millions in three hours,—or the millions of Paris or Berlin or New York. The French with their two thousand two hundred aeroplanes and our Lewisite gas could probably bury the lower half of England—or of Germany—under gas in the first night of war. Thos. Edison says that no defense from such a raid has been discovered. The only recourse is retaliation.

"As I read my morning paper," said a thoughtful man, "I am inclined to think I have sinned in bringing a child into the world."

"I should be a traitor to my country," says General O'Ryan, "if I were not doing all I can to abolish war."

Nothing else that we can do in the next fifteen years matters if we fail in this. Home, family, business, useful reforms, other good causes,—all are wasted time, if the war that is preparing cannot be averted.

This is no time for light-hearted optimism. Only the despairing cynicism that says, "War always will be," is worse. The jackals and the coyotes will be barking amid the ruins of our civilization if we drift on. We can and must take the steps that will avert the doom impending.

We have not time, be it said, to "change human nature." It is not necessary. We have substituted law for war without changing human nature in communities, state and nation. Disputes here are taken to the courts and settled in orderly fashion. Our task may be said to be that we take one more step and substitute law for war internationally.

Progressive world organization, whether through a league of nations, or an association of nations, is the cornerstone of any intelligent peace programme, and has been so regarded by lovers of peace from William Penn down. The round world is smaller than the thirteen colonies were when they made their great experiment in partial world organization. The oceans are hardly more than rivers. Neither prosperity nor influenza nor the opium traffic nor anything else that affects human welfare any longer regards national boundaries. We must face the facts.

World-wide reduction of armaments to police forces is the second part of the programme. Peace and economy alike demand it, common sense has long cried out for it. Blind competition in armaments, that profits only the makers of munitions and the builders of battleships, is ruining the world. We need our money to build school houses. All nations do. Armaments endanger the peace of the world.

World-wide education for peace constitutes the third and last part of our peace programme. Without this, all the rest goes for naught. Our American love for France comes out of our study of the Revolutionary War in childhood. Our love for Poland dates from the same period—Kosciusko! and a prejudice against England was probably acquired at the same time.

The education that will make peace permanent must rise above national prejudices, must go behind the wars to their causes and find how they might have been prevented, and patriotism must have a more solid and secure foundation than military victories.

The National Council for Prevention of War, in supporting the preaching of this doctrine, is gathering the forces that make for Peace into a movement that is bearing fruit. Sentiment is crystallizing in practical measures. If we stick to-

gether, America, as President Harding said, will "lead the world to outlaw war."

Space is too brief to tell here of the progress of the year. Our army and navy personnel were cut, with the result that Japan has announced a reduction of twelve thousand in her naval personnel, plus six thousand civilian employees in naval arsenals. "No More War" day was a nation-wide success, and not only deepened America's determination to be done with war, but led to President Harding's receiving tens of thousands of letters and telegrams urging recognition of the World Court at The Hague, and further definite steps toward peace. Secretary Hughes has announced that the will of the people thus mightily expressed bids fair soon to be carried out.

Now the obvious need is support for America's closer co-operation in European reconstruction as soon as France permits, and for progressive world organization through either the League of Nations or the projected Association of Nations. At the same time, while pushing these measures, the militaristic reaction must not have free play and education for peace must not be neglected.

The Council is giving especial attention to its educational campaign this winter. Its text book, "War on War," has been well received. The first edition of twenty-five thousand copies is nearly exhausted and a second edition will soon be issued. Four of the Atlantic City hotels—the Chalfont, Haddon Hall, the Dennis and the Morton, have bought together sixteen hundred copies for free distribution among their guests.

The "Appeal to Teachers," has been asked for both from Scotland and from England. Two thousand copies have been sent by the Friends' Peace Committee to an English educational publication, on request.

A wide range of literature for teachers and parents, including peace programmes and the stories of heroes of peace, is being prepared.

At the same time, extension of the organization is going on. The Executive Secretary has spoken in twenty States to more than fifty thousand people in the year just ended. Branches of the Council are being formed both locally and by States. Individuals and members of other organizations are being inspired to act as apostles of the cause far and wide. The Bulletin has a circulation of ten thousand. It is an influential group of readers—few more so. It is helping to vitalize and focus the efforts for peace in the affiliated and other groups.

Friends have done much to make the work possible. They have done more than their share. The cost of the fiscal year, recently ended, was about forty thousand dollars. Of this, probably, two-thirds or nearly so, came from members of the Society of Friends. The Budget for the current year calls for one hundred thousand dollars. It is carefully drawn and carries a minimum programme. I cannot imagine this programme being carried out without the solid support of Friends. They must give more than their share. Neither peace nor war can be won by those who reckon the cost. Our acquaintances gave without stint to win the recent war. It is our turn now, as Friends, to give with the same spirit of sacrifice for the cause that will really save civilization.

Without generous support, we cannot go on. We are seeking the aid of Young Friends to conduct a thorough canvass of their meetings. We ask the hearty co-operation of older Friends everywhere in making the canvass a great success. It may be that God has been preparing our Society for such a time as this. May He give us grace and wisdom in our day of opportunity!

FREDERICK J. LIBBY.

A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.—MILTON.



BUDGET

FOR THE NATIONAL COUNCIL FOR THE PREVENTION OF WAR.

1923.

Salary of Executive Secretary .....	\$ 4,000.00
“ “ Associate Secretary .....	3,000.00
“ “ Legislative Secretary .....	3,000.00
“ “ Publicity Director .....	3,200.00
“ “ Assistant Publicity Director .....	2,500.00
“ “ Educational Secretary .....	1,800.00
“ “ Two Organizers .....	3,600.00
Traveling expenses of the two organizers .....	2,400.00
Lecturers .....	5,000.00
Salary of Office Secretary .....	2,200.00
Stenographic and Office help .....	8,000.00
Traveling expenses of staff .....	3,000.00
Financial Secretary and expenses .....	7,000.00
House rent, heat, light and janitor .....	600.00
Telephone and telegraph .....	1,500.00
Office Supplies .....	1,000.00
Postage .....	1,000.00
Bulletin, printing and circulation .....	10,000.00
Posters .....	2,000.00
“War on War” .....	8,000.00
Pamphlets .....	10,000.00
Organization of States .....	5,000.00
Extension abroad, France, Germany, S. America, Japan .....	5,000.00
Incidentals .....	6,600.00
	\$100,000.00

WHEN YOUTH MEETS YOUTH.

[The following letter was sent to Berlin for distribution among German Young Friends, by the International Committee of the Young Friends' Committee.]

To the Youth of Germany, who with open souls are seeking, as we are, for themselves and for the Nations a better way of life, the Youth of the Society of Friends of our Yearly Meeting in Philadelphia send greetings of warm fellowship at this Christmas Season.

We would wish our greeting to carry a message of hope and courage to you. We feel very humble in view of our own material welfare in counselling courage, when we know the difficulties of life which you, and which so many of the Youth of Europe and Asia are facing. At times, however, we almost envy you your hardships which challenge the soul and mind of you, whereas we, in our comparative ease, are apt to become of dulled sensibilities and weakened aspirations.

You have in your hands the moulding of a new Germany of fresh and clean ideals. To you is given the great opportunity of conquering bitterness and hatred with understanding and with that love that suffers long and is kind, that taketh not account of evil, that love that never faileth.

May the spirit of the living God clarify your vision and fill your lives with power to fare forth, undaunted, along the great adventuring way of Love, which was trodden by Jesus of Nazareth.

“For even the youths shall faint and grow weary, and the young men shall fail; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.” (Isaiah)

We have been inspired by your courage to push bravely forward in our own struggles at home. Our Christmas wish for you and for ourselves is that we may unitedly come to a greater possession of, and abandon to, that love of God which already unites and motivates us all.

COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—St. Matthew xi: 28, 29.

AMERICAN AND GERMAN GIRLS UNITE IN CHRISTMAS PARTIES.

The International Institute of the Y. W. C. A. is conducting classes in English for German immigrant girls who are arriving in this city at the rate of about seventy-five a month. Last week these classes were converted into Christmas parties.

At the Y. W. C. A. building of the North American Lacc Factory, the German girls, carrying snow-trimmed Christmas trees, sang German Christmas songs as their contribution to the White Christmas Pageant given by the American girls who are members of the various girls' clubs of the Y. W. C. A. One of these girls' clubs gave a Christmas gift to each of the newly-arrived German girls as a token of Christmas goodwill and of welcome to this country. The teacher of the class at this branch of the Y. W. C. A. is Jeannette Keim, of Cynwyd, formerly engaged in the child-feeding work conducted by the American Friends' Service Committee in Germany.

In West Philadelphia a similar Christmas party was held at the home of Maria C. Scattergood, 3515 Powelton Avenue, where another group of German girls has been meeting weekly throughout the winter to study English under the guidance of Elsa Silber of the Friends' Institute and formerly of the staff of the Amerikanische Kinderhilfsmmission in Essen, Germany. Assisting her with the Christmas party were Maria C. Scattergood, Mary B. Moon, of Morrisville, and Elizabeth T. Shipley of Haverford, all former members of the German child-feeding mission of the American Friends' Service Committee.

JEANNETTE KEIM.

EXTRACTS FROM LETTERS OF JOSEPH AND EDITH STRATTON PLATT.

I wish every one could have an opportunity to get a peep into a civilization where the power of Christianity has not been working. It would help us all to appreciate a little more what we are enjoying. We get into the habit of taking it for granted, and don't realize that the only reason why we are not struggling with the same problems as our Chinese Friends is that, somewhere back there, someone was tremendously concerned to see that the great message and meaning of the life of Christ was better understood and made clear to all men. And we are enjoying the fruits. But you, dear friends and loved ones there, are *not only* enjoying the fruits. You are sharing in the burden where it is the hardest.

J. E. P.

Stella Burgess and I went to call on the wife of one of the Chinese Y. M. C. A. Secretaries here in Peking. It was my first real experience of seeing inside a little Chinese home and I want to share my first impressions with you. It was down a little alley of another alley and we gave a little knock at the gate of the Compound at the same time calling out, "Is Lin Taitai at home?" And a voice answered, "Who is there?" Stella gave our names, though the little wife on the inside perfectly well knew who it was as we had sent word ahead! Then she appeared at the gate with her six months' old baby in her arms, a pink-cheeked little cherub in the arms of the prettiest little mother you ever saw. She bowed and led us to the inner court where she went through another little ceremony before conducting us in to her mother-in-law. She called out in a cunning little voice, "Nai Nai!" (mother). Mother answers and the girl gives her our names, though all the time she has been looking out the window for us! "Come in." Well, we walked into a little cold hut of a room with a stone floor and on back to the living-room, bed-room, dining-room, all in one apparently. The whole left end of the room was a built-in stone platform about the height of a chair. This is heated inside and has a straw matting on top. It is the bed for the whole family at night and everything else by day. On the edge of it we sat. At the other side of the little room was a table with tea cups on it and a chair at each end. Opposite the side of the room where we entered was a wash-bench and some basins.

In the middle of the room was a little stove—charcoal. I guess it must have been, as there was no chimney. The kettle boiled on it and the old lady warmed her fingers over it. I wish you could have seen her playing the part of hostess! I never saw anyone so tickled. Her old yellow, leathery skin just absolutely shone through with light! She had only a few teeth, as I happened to know, for she showed them most of the time in one big smile of delight! She soon had two little cups on the table and got out her tiny package of company tea and clawed out a little heap of it with her funny, gnarled old fingers and put it into the pot. Then she graciously served us both, apologizing all the time for their "crazy, dirty, disheveled, little old miserable house." (This is the way they do, even though the house may be a mansion.) The little mother sat on the edge of the bed with her baby and giggled with pleasure, most of the time, leaving the duties of hospitality chiefly to the real head of the family! When we got up to go, of course, they both attended us to the street gate, where we bowed ourselves away, with many smiles and nods from the little old woman! Well, that was a great experience, and I won't soon get over thinking about the hundreds of homes like that, only not so happy or so clean. There is that little wife, of an especially blessed life, and yet what was her life? She lived with her mother-in-law, who decided everything. Even her baby wasn't her own. There was not one attractive thing about the house, as such. There she sat, on the Kläng by day and night, doing what the old mother decided—probably she does not read or write, or often go outside of the courtyard. How empty her life must be, but in comparison with the general run, greatly blessed, for the old mother-in-law is kind, and there are not several other families in the room, too. I suppose the homes of our Moukden secretaries aren't nearly so attractive as this one, and we don't wonder the word "home" for them brings up no happy associations, but only the thought of noise and dirt and confusion and difficult relationships and responsibilities and heavy burdens and little love or none! What can the sight of our home do for them, except to give them a bitter glimpse of what they have missed in their lives! It weighs on our hearts more and more. As soon as the women of China wake up there is bound to be a terrific reaction, and one of the things one discovers here in Peking is that it has already begun. Girls are refusing to marry at all—the more educated ones, and men too. There is the beginning of the complete breakdown of the family system. Here is where I do see how we can help. When the crash of ideals comes it is for us to step in and rescue whatever was fine in the old ideal of home, and offer something in the place of that which stifled personality and fullness of life. If only we can!

E. S. P.

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#### THEY DO NOT LIVE.

They do not live who choose the middle way,  
Whom ecstasy and anguish have not known,  
Who scale no trembling heights, nor plumb the lone  
Depths of an aching darkness in bright day.  
They miss the passion with the pain, the gay  
High tides that sweep the spirit to its own,  
The lifting surge of music, the dear tone  
Of a loved voice in pleading or in play.  
They miss the hurts and stumblings; surely fear  
Is never theirs, nor groping in the night;  
In their serene cool weather come no dread  
Torrents or tempests to corrupt their sight,  
Nor any rainbow; neither do they hear  
The sea, nor does the thunder wake these dead.

—IRWIN EDMAN, in *Harpers*.

NOTHING is more expensive than penuriousness; nothing is more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back.—CHAS. KINGSLEY.

#### OUR LIVES SUBLIME.

Some weeks ago the writer happened to overhear a dialogue between a middle-aged and a young Friend which ran something as follows, and thought the two points of view might prove of interest to others.

*Middle Age*—I did not say that you Young Friends have lost or never had an interest in literature and art, but that you seemed so possessed with the idea of service to mankind that you did not enjoy these things as we did thirty years ago.

*Youth*—But surely a sincere striving for the uplift of humanity is of more real value to the world than a cloistered and selfish pleasure in books and pictures. Of course we should like to sit placidly by our firesides and invite our souls, but we feel such an attitude unprofitable.

*Middle Age*—Well, I get to thinking sometimes when I see you so wide-eyed and eager, so weary with your conferences and committees, and distraught with your conflicting interest—I get to thinking of Emerson's "What! so hot, my little Sir." I question whether you are doing quite so much for the world as you think you are! I am not sure but the dignity and grace and spiritual qualities engendered by the absorption of beautiful and lovely things is as valuable as your "lives of service." Perhaps just *being* happy and kindly and loving your neighbor as yourself *is* service.

*Youth*—Well, I must get off here. I have two Committee meetings this afternoon and a lot of evening work. I really haven't time to talk!

RUTH E. CHAMBERS.

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#### WESTTOWN.

In last issue a paragraph appeared that prompts an immediate rebuttal. Attention was called to a dearth of teachers and a wealth of business men in this generation. The trouble with choosing a principal for Westtown is not with the candidates, of whom I believe there are a number, but with Westtownians. Naturally, we want a man who will reflect our ideas of what Westtown was, is and should be. Secondly, we want someone who satisfies our picture of a successful principal. We do not care to trust our School to a young man because he may be too young, nor to an elderly man because he may be too old. Frankly, we modestly prefer a man of just the right age, experience and temper. A member of our own Yearly Meeting and well primed on all the subtleties of the Westtown History, Committee and Quaker politics. Such a principal would, indeed, be a find almost too good for this world!

The next head-master of Westtown should preferably be from the teaching profession. Such a choice would not only insure a man of scholarly point of view, as head of the School, but he would be a direct inspiration to both staff and pupils. There are men, in the teaching profession, who are in harmony with the best of Quaker ideals, who would illustrate high character and who would have the strength to carry the School up and forward for the period of an head-mastership. It is the privilege of Alumni to aid and support such a man, after he has been chosen by a committee delegated to make the choice.

H. W. E.

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#### PRINCIPLE HONORED.

We sometimes think of the past or those of the past in something of a sacred manner; in many ways, perhaps it is well to do so, but I often think that we neglect our present-day opportunities in not giving first-hand experiences under present conditions and environment.

A Quaker youth reading of a staunch, consistent Friend of the past, is most likely to say, "Well, it is different now. I am placed in a different atmosphere, I cannot be a Friend and keep my position and standing."

It has seemed so strange to me that as soon as a young Friend discovers that he or she has a talent which the world is seeking after and is willing to pay a goodly sum to receive, that he

seems to think that the first requisite for him is to forget his Quaker training as fast as he can. Yet without the soundness of principle and uprightness this training gave him in his early life, there would not be much in him for the public to admire and seek after.

It is my firm conviction that a youth of especial talents in the Society of Friends can be most useful to the world by not departing from the principles and practices of our Society.

I know of a certain Friend who associates with the State's best and foremost people—governors, supreme judges, and others of similar high standing, at meetings, banquets, etc., but not once has he departed from the "thee and thou" of the Quakers. He is introduced publicly and privately as "the Quaker from \_\_\_\_\_" and it is surprising how many people of note, both men and women, say to him, "I also am from good old Quaker stock and I am proud of it."

I know we cannot move the world swiftly to our way of peace and righteousness, yet many of our greatest men and women are conscious that the world would be much better and in smoother running order if they lived up to their convictions.

The purpose of this little article is to emphasize the importance of living our profession in our daily lives, whether we mingle with high or low.

I am certain that thus we will not only receive the respect of other people, but we will be a strength to the weaker ones—a witness for the Christ whose precepts we strive to make our principles.

JOHN E. HINSHAW.

#### FALLSINGTON FELLOWSHIP REUNION.

The Fellowship Group composed of Young Friends from Falls and Trenton Meetings met for a winter reunion on First-day evening, the thirty-first of Twelfth Month.

Unlike most Fellowship groups we do not hold regular meetings during the winter, as the majority of our members are in college or at Westtown or in business in Philadelphia during those months.

During the summer we meet every two weeks on First-day evenings for worship and discussion study, and these meetings have been so rich in inspiration, co-operation, consecration and comradeship that we are always sorry when, each fall, the time comes for us to take up separate lines of work.

During the Christmas holidays we were all at home once more and of course everyone wanted a reunion; consequently, with suppers in baskets and boxes we met at the home of Joseph Edgerton. There were twenty-two of us, and such a jolly, friendly supper! After supper there were hymns and Christmas carols and then a real Fellowship meeting. Sarah Bishop who led the discussion pointed out to us that in order to have worth while meetings during the summer we must begin to plan for them now and not wait, as many of us have done, until the first meeting. Let us decide upon the kind of meetings we want to have, the things we most want to get from them and then try to find the best medium through which to reach our goal. Each one must do his or her share, by reading books suggested for study or looking over proposed courses, and be ready with an opinion which will simplify the decision next summer. There were several suggestions offered for consideration which naturally will suggest others, and there was a strong feeling that we should gain through our Fellowship meetings something very definite and concrete which will enable us to do the Master's work more effectively.

In the very real and living silence with which our evening closed these words were spoken which seem to express beautifully the aim of our fellowship together, that we may in greater measure fulfil the text: "But be ye doers of the word and not hearers only, deceiving your own selves." (Jas. i: 22.)

M. GERTRUDE EDGERTON.

GIVE us such lifting up of soul as shall cause us to see the littleness of earth and the vanity of time, then give us such ideas of duty and sacrifice as shall bring us down to the earth again to do its meanest work as by appointment of heaven.

#### IN THE YOUNG FRIENDS' COMMITTEE.

The Executive Board of the Young Friends' Committee met at four o'clock on Sixth-day, First Month 5th, at Friends' Institute. In the absence of the chairman, the Secretary was asked to preside.

The Meeting was opened by a reading from the Bible. Then followed the roll call. The minutes of the last meeting were read and adopted.

The Editorial Committee reported it was at work on this issue of the *Young Friends' Number*. It encourages contributions from anyone who is interested in one or all the phases of Young Friends' activities.

The Social Committee reported that the two meetings planned for the Christmas holidays were held. A meeting is planned for Second Month 16, 1923, at which time Dr. Henry T. Hodgkin will meet with Young Friends and their friends.

The Extension Committee has added some names to its membership, as it was authorized to do at the last meeting. One meeting has been held; another is planned for the near future at which time a schedule for visiting meetings will be planned. The matter of visiting colleges will also be given attention then, and a committee will be appointed for this most valuable service.

The International Committee, after conferring with William B. Harvey, has learned that older Friends are entirely desirous of giving Frederick Libby every possible encouragement and support in his work, and are glad to have the co-operation of Young Friends in this. Young people in the different neighborhoods will be asked to take an active part in helping to keep up interest and collect funds in the Meetings and in the neighborhood. A drive for \$100,000 is being planned, and the International Committee will meet with Frederick Libby next week to discuss ways in which we may be helpful in making the effort a successful one.

Two hundred and fifty copies of a letter from Young Friends have been sent to Germany. From Berlin they are to be distributed to Friends and others interested.

Letters were sent to several households where it was hoped foreign students might be entertained during the holidays. There was little response to them. The whole matter demands great tact and care, and interest in this kind of international service must grow as our horizons broaden.

At a recent supper meeting, to which Friends interested in mission work and student volunteers were invited, Dr. Sharp, Executive Secretary of the movement in this country, spoke.

*The Public Ledger* for First Month 4th contained an editorial "Against War." The Chairman of the International Committee read a letter to the editor, expressing our approval of the editorial. With the full consent of members present, this letter was sent from the Young Friends' Committee.

The Finance Committee reports that returns have not come in as fast as it was hoped they would. There is at present \$442.50 in cash, \$79.00 pledged. This does not include the latest returns from several meetings.

Edith Darnell reported for the Committee to appoint our representatives for the summer conference committee. Those appointed are: Mary J. Moon, D. Robert Yarnall, and Faith Borton. These Friends met with representatives from seven other Eastern Yearly Meetings on the sixteenth and seventeenth of last month. It is planned to hold the conference in the early summer or early autumn. Each Young Friends' Committee is responsible for advertising in their meeting. The plan to send a letter to all our members, including fly-leaves of the conference plans was approved by the Board.

Robert James was appointed by the Conference as treasurer for the Conference.

Invitations to attend a conference to be held in Baltimore on First Month 27th and 28th were given us. We do not feel able to send representatives to this conference unless our summer conference representatives are called to Baltimore at that time.

It was reported that our letter with check had been sent to Tom and Esther Jones.

Rowntree Gillett is very glad to visit any fellowships or young people's groups if he is needed or wanted by them. Any group desiring a visit from him is asked to communicate with Mary Moon.

The meeting then adjourned.

FAITH BORTON,  
Recording Secretary.

#### FROM OVERSEAS.

Two letters have been received from England, from the Woodbrooke Extension Committee, and the Young Friends' Committee, respectively.

DEAR FRIEND:—

You will remember that before the war a helpful interchange of visits between English and American Young Friends was taking place. Ever since the war ended there has been a desire to renew these visits, but for various reasons the time to do so has not seemed ripe hitherto.

Largely as a result of William Littleboy's visit to America we are feeling that we should like to send a deputation of Young Friends to you next summer and a joint Committee representing the Woodbrooke Extension Committee and the Central Young Friends' Committee has been appointed to get such a deputation together and to find out whether the proposed visit would be acceptable to Friends in America.

It seems to us that the deputation should consist of at least six Young Friends, and we hope it may be possible to send more, say eight or nine. We also think that they should all be prepared to spend at least six weeks in the States, some, we hope, may stay longer. Our idea is that some should arrive in time to attend the Richmond Conference in Seventh Month, and we hope that some may stay long enough to visit a few of the colleges early in the autumn term. It is also hoped that they might spend a good deal of time among Friends in Philadelphia.

With kind greetings,  
Yours sincerely,  
(Signed) ROBERT DAVIS.

DEAR FRIEND:—

The English Young Friends' Committee has for some time past been feeling keenly desirous of drawing into closer association with the Young Friends' organizations in America. When therefore we received at our last meeting the letter from the recent Richmond Young Friends' Conference, addressed "To Young Friends Everywhere," we felt that the time was opportune not only to reply to the Richmond letter, but also to send a loving greeting to other Young Friends on the American continent.

For we are becoming increasingly conscious that the Young Friends' Movement in America and in England is one movement. We are one in aim and ideal, and to a larger extent than ever, one in general outlook. And we are one in the realization of the vital importance both for ourselves and for the world of a living experience of contact with God.

And therefore, as we look on the needs of a world that is perishing for lack of the knowledge of the power of God's love, we desire to draw closer than ever before with you who are bound on the same quest as ourselves, and who are following it along similar lines. We would welcome suggestions from you of more direct means of co-operation in the exchange of ideas and methods of work.

For the English Young Friends' Committee,  
GERALD LITTLEBOY,  
Hon. Secretary.

"THE CHILD IN THE MIST," an address delivered by Henry T. Hodgkin at the National Missionary Conference held at Shanghai, China, last spring, is published in full in the Episcopal paper, *The Churchman*, in the issue of Twelfth Month 9th. The child in question, which was the theme of the inspiring address, is the national Chinese Christian church, which is flowering as the fine product of missionary effort from the days of Morrison to the present.

#### THE YOUNG FRIENDS' EASTERN CONFERENCE.

Young Friends everywhere will be interested in knowing that an eastern Young Friends' conference is to be held in the early summer or early fall. Dates will be announced soon. This conference has been planned by and for young Friends of both branches. It will probably be held at Westtown School, Pennsylvania. The working plan for the conference is the result of a week-end committee meeting, held in Philadelphia from Twelfth Month 16th to 17th. At this meeting twenty-two young Friends represented the young people of eight Yearly Meetings. Approximately six thousand form the constituency of the approaching conference.

The young Friends' conferences held in the Middle West have done much to make a homogeneous Society of Friends in America, and eastern Friends hope to carry the spirit and activity of this movement into every Friends' community on the Atlantic coast. They have planned the Young Friends' Eastern Conference for this purpose. They hope to deepen and strengthen the spiritual life of young Friends in every meeting of all branches, and to find a way of life that is more truly expressive of the Spirit within.

The following were present at the Philadelphia meeting, and form the Central Committee. From Philadelphia: Mary Atkinson, Edward Wright, Eliza M. Ambler, Lindsley Noble, D. Herbert Way, Elizabeth Ann Walter, Mary J. Moon, Faith Borton, D. Robert Yarnall; from New York: Phoebe Seaman, Ruth E. Craig, Paul J. Furnas; from New England: Eleanor Gifford, Elizabeth W. Paige, Elizabeth Perry; from Baltimore: Herman Barnes, Louise Hiatt, M. Millicent Carey, Louis C. Moon, Edith S. Blackburn, Richard Taylor, Ethel Reynolds.

The officers of the conference are as follows: Paul J. Furnas, Chairman; D. Herbert Way, Vice Chairman; Lindsley H. Noble, Secretary; J. Robert James, Treasurer. For further information apply to Elizabeth Ann Walter, 154 N. Fifteenth Street, Philadelphia, or to Mary J. Moon, 20 S. Twelfth Street, Philadelphia.

#### NOTES.

THE delegates to the Earlham Conference last summer held a reunion week-end at Westtown during the holidays. At the delegation meeting it was resolved to encourage the coming Conference of Eastern Young Friends, as well as to continue the enthusiasm for Earlham Conference.

It was also resolved to support wholeheartedly the work which Frederick Libby is doing for the prevention of war.

THE annual party to fill Christmas stockings was held at Twelfth Street, Twelfth Month 21, 1922. The ex-Twelfth Street Social Committee gave us \$60.00 to spend for toys, with the result that we had stockings for one hundred and seventy-seven little folks when our work was finished. Most of these went to Benezet House and to Bedford Street Mission.

ON Sixth-day, Twelfth Month 29, 1922, a Christmas party of Young Friends was held at 20 S. Twelfth Street. After a cafeteria supper, accompanied by exchange of news, the group, consisting of about one hundred and fifty young people, drew around the log fires, and several Christmas carols were sung. Then in the flicker of the firelight, and with glowing candles on window sills and mantel shelves, we listened to an inspiring Christmas message from J. Rowntree Gillett.

In the important Austrian paper, the *Neue Freie Presse*, there appeared recently a delightful appreciation of the late Edward Backhouse (well-known to so many in America as the Secretary of the All-Friends' Conference) and his wife, from the pen of Frau Scheu Riesz, the well-known Austrian poetess and educationist, whose husband is a prominent figure in the legal world in Vienna. Frau Scheu, it will be remembered, has closely co-operated with the relief work in Vienna and is an ardent internationalist.

## FROM THE NEAR EAST.

[The following letter from Daniel Oliver to a Philadelphia Friend is dated Twelfth Month 1st, last, and has just been received First Month 9th. Withholding the name of the individual addressed, we give the letter virtually in full.—Eds.]

MY DEAR FRIEND:—

I cannot believe that thou hast forgotten us in Syria—and yet no answer comes to my letters to thee. I am writing again and will try to get my letters all through another channel in the hope that it may reach thee. I hope thou art well and still as active as ever in leading in good work to help the unfortunate, the hungry and the starving. There never was a time more than now that we needed thy help in the Near East, and I cannot believe that thou wilt fail us. I have cabled and written to THE FRIEND, and if both got through, as I hope they did, thou wilt know the position. (Both of the communications appeared in THE FRIEND last month.) I have also written by this same mail to Wilbur K. Thomas, and I am hopeful from his letter to me that he will help us also.

Wm. B. Evans and myself visited an Armenian Camp of refugees in Beyrut last week. There were 5,500 in the camp. Later 300 arrived from Mersene; 1000 were coming in from Constantinople. Before that 1500 Greeks and Armenians arrived from Constantinople but were not in the camp we visited. How can I describe to thee the impression made on us when seeing all this mass of people who had just escaped with their lives, *having suffered the loss of all things*, and lost many, many of their loved ones also? There was a sea of mud everywhere. Some had old tents, some had small wooden huts, others old sacks thrown over pieces of wood trying to get some protection from the pouring rains and cold winds. All seemed in rags and the friend who was taking us around (Sarraffian, himself an Armenian, who was once, years ago, a refugee, but now a merchant in Beyrut, and devoting his time and energies to helping his countrymen and women in distress) told us that one of the greatest needs was *clothes and blankets*. A large number are *absolutely destitute*, and are getting a little soup in the middle of the day. We propose, if funds are forthcoming, to bring two or three hundred families up to the mountains and get them settled in the empty houses in the villages, that is, those who are laborers or farmers. Those who are artisans and trades people, the best place for them would be the cities, such as Damascus, Homs, Hamana and Aleppo. The problem is a tremendously big one but it is largely a *question of funds*.

The only true solution to my mind is not to give doles of food, and have these poor people remain stranded in the camp in Beyrut, producing a kind of slums, but to get family by family on their feet, by getting them somewhere where there is some prospect they can live and earn their living. In any case, for the winter months they will have to be fed and cared for. Very few indeed can earn their living now, as there is *no work* to be had.

This is a most urgent cause and I appeal to thee to throw thy whole heart and soul into it. If I were at home I would give my time night and day to spreading the information and arousing interest, but we are here far away from home. We are face to face with appalling misery and need, and our ability to relieve distress depends entirely on Friends at home. For the sake of Him who died to save us all, and for the remnant of a suffering, dying nation, who have endured horrors and anguish compared to which history has no example, please do thy utmost to get funds that we may immediately step in to do something to relieve at least some hundreds of the worst cases.

There is another matter I wish to ask thy help with. We need very much a woman friend to help my wife with her side of the work, and we have thought and thought who could come and who would come. If someone would be willing to come for a year, as Wm. B. Evans did, I think, then, it is very likely she would stay longer. The interest of the work grows on one.

If thou can help us to find a suitable, capable helper for Emily Oliver, thou wilt be doing our other work here a great service.

We count on thy help, and with our united love and warm greetings, in which Wm. B. Evans joins,

I am,

Sincerely thy friend,

DANIEL OLIVER.

## CHILDREN'S CORNER.

BLACK AND WHITE—BOOKER WASHINGTON.

*From Everyland. By Arthur P. Sheppard.*

(Continued from page 330.)

Much had happened since those far-off baby days. In the first place he had got a name! To the one name, which, like other slaves was all he possessed, he had himself added an imposing surname—a tremendous addition to his self-respect—and now he was known as Booker Washington.

In the little salt mining town of Malden, in West Virginia, to which the family had moved when they were set free, he had worked for twelve hours a day in the salt furnaces with his brother and step-father. Night after night, when he had come home to the one-roomed, tumble-down cabin, no whit better than the home of their slave days, he had sat up, long after the rest of the family were fast asleep, poring over a reading book by the glimmer of a little rush light, stumbling through the alphabet, painfully spelling out tiny words, never giving up hope.

Then one day, working in a coal mine, he had heard some men talking of a little school that had been started in Hampton, five hundred miles away, a school for Negroes, where even the poorest might get an education. Trembling with excitement where he crouched in a dark corner behind the men, he made up his mind that by hook or by crook he would get to Hampton Institute. Two more years had passed and now he was actually on his way, all his possessions in the satchel on his back.

Suddenly the coach stopped before a ramshackle, unpainted house that did duty for a wayside hotel. It was getting dark, and the travelers gladly tumbled out to the prospect of a good supper and a warm bed. When they had all gone in, the boy shyly approached the office. Already the modest store of money with which he had started was gone, but perhaps he could beg a little food and some place to shelter him for the night. The hotel-keeper had welcomed all the other travelers kindly enough.

Suddenly the man saw him. "Here! Get out of this," he exclaimed.

"I haven't got any money," the boy began, "but——"

"I don't care whether you have money or not, you can't stop here. We don't have niggers in this hotel."

The boy turned away disconsolately. But there was no bitterness in his heart, and soon the thought of his adventure drove the disappointment from his face. Seeking what shelter the hedge-rows could give him, he spent the night in walking up and down. In the morning he climbed to his place on the coach again, cold and hungry, but eager with anticipation.

Three weeks later, ragged, tired and dirty, Booker Washington knocked at the door of Hampton Institute. Walking, begging a ride, half-starved, sleeping under the boarding of a raised sidewalk, working on the quay of a river-side town in order to earn enough money to go on, he had at last arrived. That plain, three-story brick building was to him a discovered El Dorado.

Soon he found himself with a number of others of his own race standing before a lady who, he heard, was the head teacher, and who was interviewing them in turn. Presently she spoke to Washington.

"Can you pay anything towards your education?" she asked.

"No," he replied, "but I am willing to do anything to earn money for it."

The teacher looked at him keenly. She had kind eyes, but they seemed so penetrating. The boy hung his head. He knew that he must look a ne'er-do-well, dirty and unkempt, but if only he could have a chance! He looked up again. Whether it was the look in his eyes, or whatever it was, the teacher did not refuse him, but told him to wait.

It seemed to him that he waited hours. He saw many admitted and his heart sank with disappointment, others were turned away, and then he was thankful that he still had a chance left.

Presently the teacher spoke to him, "That recitation-room there needs sweeping. Take the broom and sweep it."

(To be concluded.)

## American Friends' Service Committee

20 South Twelfth Street.

PHILADELPHIA, PA.

Secretary

WILBUR K. THOMAS, Executive Secretary

J. AUGUSTUS CADY/WALLADER

SYBIL JANE MOORE  
ANNA B. DUDLEY

MARION H. LONGSHORE

Associate Secretaries

WILLIAM B. HARVEY

J. BARNARD WALTON

WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### TWO OF "THE LITTLE CHILDREN."

Perhaps it was these two little children that you helped with a recent gift to the work of the Friends in Russia. It is children like these that you can help at any time by contributing to that work, for they are typical of thousands of orphaned little famine victims whom the Friends' workers are laboring to serve and to save. One of the workers tells in the following words how they were discovered:—

"When I went to the door of our outpost house at 9 o'clock in the evening, to show out a village committee with which I had been in conference, I found standing there in the darkness a wee patient girl of four carrying a two-year-old brother. How long she had nursed him she did not know, nor where she had come from. She only knew that they had no longer parents or home, and the all-important fact that this distinctly heavy babe was 'my brother' and that 'my brother' was a hungry boy and liked much food, particularly bread, whereas she herself could live on grass!

"My cook and the interpreter fed them on milk and bread, while my partner in the district and I discussed who could carry the child to the only home not already overcrowded. I disapproved of his doing so, because he has not had typhus. He quite agreed with me—but insisted on carrying the child! But after a while it began to cry—and then it was quite promptly handed to me!

"Naturally it did not cease the very moment I took it, and the anxious little Mother-sister trudging along with my interpreter, demanded fiercely, 'Why do they hurt my brother?' To the assurance that we were not hurting him, she replied: 'Yes, they are, why do they make him cry, first one and then the other? Give him to me.' However, by the time this imperative little order was given, I had soothed the babe and our reputations were saved. Poor wee heroine! She is too young to lie, so I quite believe she had begged all she could for 'my brother' and eaten grass herself."

### A START TOWARD A NEW LIFE.

How much and what kind of help have the refugee families who returned to devastated villages last winter received from the Friends' Mission in Poland? One of the workers on the field answers this question as follows:—

"Upon arrival the wife received a refugee ration for her family. She was given embroidery or spinning to do in order that she could earn money with which to buy food. The Mission helped her to buy such food cheaply. She was given clothes for her new-born baby. When autumn came she was

given an opportunity to buy some warm clothes for a nominal sum. If any members of the family were taken down with typhus in the winter or with malaria during the summer they were aided by the Mission Nurses.

"The husband received from the Mission the loan of horses for one or two days' plowing in the spring, and had the right to borrow Mission harrows and cultivators to work the land plowed. He also received one or two poods of oats, barley and buckwheat (a pood equals 36 lbs. avoird.); three to four poods of potatoes, one kilogram of flaxseed, one-third kilogram of peas and beans, and in the late spring plants for his vegetable garden. Later in the year he received the use of horses for two more days of plowing, and from three to six poods of rye to sow. He was given an opportunity to buy a horse and one or two sheep very cheaply and to buy at a reduction price spades, hoes, scythes, sickles, saws, files, axes, glass, and some other house-fittings. Plows have been lent to him for a time, and later he will have the right to buy one.

"The refugee families are thankful for the help thus given them. It is a start toward a new life; and it is not only the material help which is of value to them, but also the encouragement which they receive—the feeling that there are those who sympathize with them in their suffering and who are really their friends."

### SERVICE NOTES.

He lives in one of the villages in which the Russian Mission has been distributing food—a patriarchal old peasant. He survived the famine only by eating all his livestock and poultry. When spring came, he began to look about for means of restocking his farm. A crow built a nest on his roof. Seizing the opportunity, he borrowed two hen's eggs and put them under her, withdrew the little chicks when they hatched, and substituted two more eggs. This he continued as long as the crow could be induced to remain. Who said that the Russian peasant lacks initiative?

MANY Russian peasants last autumn dug graves in which they themselves expected later to be placed. They felt certain that the famine would bring death to them before the end of the winter. They desired to be decently buried, and knew that when the famine was at its height, those who survived would not have strength to give them a decent burial. So they dug graves for themselves in advance. How many of those graves will be used depends largely upon how much relief is sent to Russia from America this winter.

A GERMAN letterhead bearing the Service star and dated Berlin, Twelfth Month 18, 1922, contains the following message:—

"The Berlin Centre sends Christmas and New Year Greetings to their Friends in England and America."

The following signatures are attached:—Joan Mary Fry, Elizabeth Rotten, John P. Fletcher, Agnes L. Tierney, Alfred C. Garrett, Eleanor Evans Garrett, Philip C. Garrett, Carolina M. Wood, Elise H. Behrend, and Ernst Lorenz.

A CHECK for \$14.25 is forwarded by a teacher in Paullina, Iowa. She writes: "\$6.25 of this amount was contributed by my school of thirteen children. Instead of giving each other Christmas gifts and having an expensive party, they decided to give the money to the Russian children. It wasn't much, but with some of them it meant a real sacrifice. Our best wishes go with it. We have just succeeded in having an article about the relief work published in our town paper, and we hope to send more funds later."

THE Jamestown (North Dakota) *Alert* reports that Governor Nestos of that State was asked concerning the probability of holding an inaugural ball. He replied that in view of the needs of the poor in the State, and of the "distress and suffering of the starving and half-clothed women and children in Russia, Ukraine and the Near East," he believed that the people of

the State would secure more real happiness out of contributing for the relief of these sufferers the money that would be spent on a ball. The Governor expressed his hope that the people would contribute still more largely to the relief organizations. The Northwest Russian Relief Committee, which has subdivisions in Minnesota, North Dakota and South Dakota, and which has received the hearty support of Governor Nestos, distributes its funds through the American Friends' Service Committee.

#### HOT CAKES!

This is the season for griddle-cakes and waffles. They need syrup to make them good, and you can have good, pure cane syrup in the following manner:

A Friend who manufactures such syrup has offered the American Friends' Service Committee a contribution of 100 gallons. The syrup is a golden brown and is delicious, not being refined to an insipid sweetness. It will add savor to your meals, and the price is only \$1 a gallon, postpaid.

Send your order promptly, as this offer includes only 100 cans. While you are enjoying better syrup you will at the same time be helping feed hungry children abroad.

Remittances should be made to the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa.

SHIPMENTS received during week ending First Month 6, 1923—66 boxes and packages; 2 anonymous.

Contributions received for week ending First Month 6, 1923—\$14,148.65.

#### NO PLACE FOR DOUBT.

"Having eyes to see, they see not; having ears to hear, they hear not; neither do they understand."

Not long ago I sat in a room in our home with telephone receivers to my ears and heard a message from a man in Philadelphia. A slight adjustment of the instrument, and I heard the voice of a man in Newark, N. J. With another change I heard "Pittsburgh" talking. These messages had been sent broadcast into the air, that all who were equipped might hear.

I have at home a photograph produced by a mineral in a peculiar manner. Every precaution was taken to prevent access of "visible" light. Yet the images of a key and a coin are perfectly clear and distinct. The source of the light was a mineral, absolutely invisible in the dark room where the photograph was made. It is a light that is readily detected by a properly "sensitized" medium.

Such facts as these can but convince us that there are phenomena in the physical world about us which "Eye hath not seen, ear hath not heard." Yet there are those who even in the presence of such facts remain incredulous and we marvel at their doubts. We say it is folly to deny the existence of such "sights and sounds." It is likewise folly if any of us doubt the spiritual sights and sounds which our Heavenly Father grants to those whose souls have craved that their eyes might be opened to see Him in the beauty of His holiness, that their ears might be opened to hear as Moses heard by the burning bush in the wilderness, as the child Samuel heard in the temple, as George Fox and hosts of others have heard Christ Jesus speaking "to their condition."

I have a friend, who hears the human voice without difficulty, yet he never heard a cricket make a sound. He does not deny the occurrence of such sounds. Helen Keller neither hears nor sees, yet she is keenly sensitive to beauty of form and sound as revealed to her through her highly "sensitized" fingers.

There is no place for doubt in the face of all these things. Through all the ages God has touched the souls of men. His opening of the spiritual eyes has been quite as real as was the touch of Christ for the blind Bartimæus. His strengthening of our feeble and halting and faulty walk through life is just as vitally necessary and real as was our Saviour's healing touch for the palsied man of Galilee.

Great as is our spiritual debt to our Heavenly Father for the vision and guiding voice to which He has sensitized and attuned us, we can look forward with confidence to greater blessings from Him. His promises are sure. We can count upon their fulfilment. We can "speak that we do know,—that which our eyes have seen, that which we have heard, and our hands have handled of the word of life." And we can gladly believe that "Eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive the things which God has prepared for those who love Him and His appearing."

Let us go forward with joy and confidence in Him who has been the Author, and who will be the Finisher and the Rewarder of our faith.

CHAS. W. PALMER.

#### FORTY-SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE FRIENDS' INSTITUTE, 1921-1922.

The Institute has been a busy place during the past year. The activities of the American Friends' Service Committee are continuing with more volume than is generally realized. The service of our little building, here at Twelfth Street, is known of in the wide field of many countries. The home department of this work has been organized during the year. This endeavors to interest the young people in giving a year of service to some home charitable organization or international work. The Message Committee has been formed during the year, also, endeavoring to carry to Europe something of the message of the Society of Friends.

The Young Friends' work has developed nicely during the year. Meetings have been held with an attendance of about 150 young people at Thanksgiving time and Christmas vacation, when we served supper and had an evening address here at the Meeting House. Besides these, a meeting for worship was held the First-day before Yearly Meeting week, attended by about 350 Young Friends. A camp supper was held later in the spring, at Crum Creek, after which Rufus Jones spoke to the company. We were thankful to have William Littleboy in our midst last winter. His itinerary was largely in the hands of the Young Friends' Committee, and their Secretary was glad of the opportunity of visiting Young Friends' groups, in different neighborhoods, as they were called together to meet him. She also spent a week-end in New England, visiting Mount Holyoke and Wellesley Colleges, meeting with the Young Friends' groups there and helping them feel the strength of the Young Friends at home. Three visits were planned from this office to the students at State College, two of them being made by Young Friends. The Mission Committee held several small supper meetings, addressed by returned workers. *The Young Friends' Numbers of THE FRIEND* are still edited from this office. During the summer, the delegates to the Richmond Conference were looked after. The Young Friends co-operated in getting up a neighborhood conference held at Birmingham.

The correspondence which comes to the office is interesting and varied. We are very glad that the Richmond Young Friends' office keeps us in touch with Western Young Friends studying or working in the city. We have had requests from an Austrian wanting to get in touch with Friends in his native country, to which he is about to return. A letter came from Australia asking our co-operation in work for universal peace. A girl in the Y. W. C. A. in China, wrote asking for information about Friends' doctrines. There have been several inquiries from people coming to the office wanting to know more of Friends' beliefs. Numerous visitors from a distance have asked to see our Meeting House; in some cases they have been Friends and in other cases descended from Friends, and in one case they were two young Catholic boys, who had read much about Friends.

There have been over 10,000 visitors to our rooms, and 283 Committees have held meetings during the year. It has been difficult, at times, to accommodate our Committees as satis-

factorily as we should like. We feel thankful for the co-operation which has enabled us to make the most of our rooms.

We feel that the Institute is furthering a real need in our Society, and we appreciate the loyal support of its friends.

On behalf of the Board of Managers,

MARY J. MOON.

#### FRIENDLY NEWS NOTES.

ONE of the leading editorials in the Philadelphia *Public Ledger* for First Month 4th is given below. We welcome most warmly all such expressions. That the sentiments herein contained should reach the thousands of readers of the *Ledger* is cause for thankfulness. Again in the *Ledger* of the eighth appeared over the signatures of two of our own members a brief message of appreciation:—

#### AGAINST WAR.

Leaders of men and of callings in New York have issued an appeal to their countrymen to side with them in declaring and working against that state of mind which leads to war.

To get rid of war there must be a public opinion in all lands determined that war, with its imagined glories and its hideous reality of carnage, shall cease to be. The present appeal is clearly and simply put. There are many on earth who were not sufficiently lessoned by the recent four years of abomination that swept in the whole of the world directly or indirectly. They have not felt the weight of the suffering of non-combatants during and since the active hostilities.

If mankind, after nineteen centuries of the Christian gospel and ages of piety that never knew a creed or any sectarian confines, still wants massacre instead of justice and charity and gentleness, the voice of mankind will so pronounce and decide. If lawlessness is desired and not law: if vagrancy is preferred to labor; if insolvency is to supplant credit; if brute violence is to prevail over morality and peace; if misery for one and all shall replace tranquility and happiness—then let those eager for battle have their way. But that is not the choice of the sometimes forgotten and often inarticulate millions. It is the way of selfish politicians and demagogues not entitled to their will.

One declaration of citizens, however thoughtful, however eloquent, will not turn the scales in a right decision. But many such protests have a cumulative force that must be heard above official arrogance, the rattle of the sabre or the clang of the iron heel. A warless earth may seem a millennial dream in our time, but it must come, and it is an aspiration to be cherished till the dawn of peace.

#### WORLD'S PEOPLE WANT PEACE.

To the Editor of the *Public Ledger*:

The Young Friends' Committee of the Philadelphia Yearly Meeting of Friends desires to express its hearty approval of the editorial "Against War" which appeared in the *Public Ledger* of the fourth.

It seems that at last the *vox populi* is beginning to be heard with ever-increasing strength amid the din of strife. The peoples of the world want peace—they are longing for it. But how shall their longing be made known one to another unless some organ give it voice?

What is better able to do this than the press? We are, therefore, more than glad to see that the *Public Ledger* is fulfilling its vocation, and we would encourage you to continue this work, so that the millennial dream, which you rightly say "must come," will come more quickly.

With you we cherish this aspiration and would add our voice to the universal call for peace.

SIDNEY O. NICHOLSON.

Chairman Philadelphia Young Friends' Committee.  
PHILADELPHIA, First Month 8th, 1923.

#### GET RID OF THE "WAR MIND."

To the Editor of the *Public Ledger*:

It is our duty no less than our pleasure to endorse most

cordially the editorial "Against War" in this morning's *Public Ledger*.

We must, one and all, get rid of the "war mind." We must cease to take counsel of fear and suspicion and must trust in the strength of those spiritual forces which should be the moving power of a Christian nation.

All preparation for so-called defence by great guns, poison gas and the "horrid engines" of war should be condemned by our churches, by our legislators and by all the moral agencies of our people. Let us cultivate in all our relations, social and political, that spirit which is from Christ Jesus, our Redeemer, and which alone "will save the sanctities of life and sweeten the bitterness of human passion."

On behalf of the Representative Meeting,

GEORGE M. WARNER, Clerk,  
WILLIAM B. HARVEY, Secretary.

PHILADELPHIA, First Month 4, 1923.

In a recent letter from Agnes Tierney we read:—

"I must speak of the importance here at this time of having plenty of Quaker literature. Used as I was to the difficulties of getting any thing serious read at home, I was unprepared for the hunger and thirst here for solid reading. It seems to me that for the spread of Quaker ideals, furnishing literature is really the important work.

"If we could quickly get into all the universities a shelf of our best Quaker literature it would probably be much used. I say 'quickly' because of course the interest has been aroused by the feeding, and again because so little new literature comes into Germany now. I pay 350 marks each day for my lunch. That is a trifle over four cents. Think how many meals it would cost a German professor to subscribe to the *Atlantic Monthly*. The majority of them can't pay 350 marks for a meal—far from it.

"If there is any way in which you could get doctors to send their literature here it would be a wonderful thing. The doctors cannot possibly afford to subscribe to foreign periodicals. Gilbert McMaster tore a leaf out of the *Survey* giving tuberculosis statistics of New York and addressed it to Dr. Rost. He got an affecting letter of thanks from the medical head of all Germany saying how much it meant to them to have a report like that."

PART I of the new London Book of Discipline can not be referred to too often. Joan M. Fry, in a letter to Berlin, writes. "Our Study Circle is of great value to us all, and is slowly growing in size. We are working at a translation of the new Book of Discipline. Ernest Lorenz first makes what seems to me a very good translation; he reads this aloud, and as many of us follow in the English as our books allow. Then comes the most lively discussion, for we are intensely particular to get the right word, and it is delightful to see the eagerness with which we all search, and we are not all by any means of the learned classes. With very few exceptions every one takes some part, and there is much divergence of opinion, much seeking for the real meaning in both English and German, and thereby a very deep appreciation of what is contained in the matter read. But what pleases me most of all is when, after much discussion, we arrive at some solution that satisfies us, and the light that comes over the faces in the circle is a real joy to see."

DIED.—At the residence of his daughter in Pittsburgh, Pa., Twelfth Month 6, 1922, JOHN H. BUNBY, in the seventieth year of his age; a member of Stillwater Monthly and Particular Meeting of Friends, near Barnesville, Ohio.

—, at his home on First Month 6, 1923, ALBERT M. COPE, in the seventy-sixth year of his age; a member of Middleton Monthly Meeting, Ohio.

—, Twelfth Month 19, 1922, at Minneapolis, Minn., EVERETT MOON, in his sixty-second year. He was the son of James H. and the late Elizabeth Moon, of Fallsington, Pa., and a member of Falls Monthly Meeting of Friends.



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A RELIGIOUS AND LITERARY JOURNAL.

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## SHARING THE GOOD WORD.

We like to share good news and especially when the news is fresh. News about well-being, happiness, and health never really grows stale if it is true. Mere matters of fact lose their interest, whatever anyone learns about the way to prosper and succeed never becomes old so long as it proves true.

One of the earliest secrets of civilized man was that the outside affairs of people can often be improved best from the inside, or the spirit. We have noticed so often that if we improve the spirit we improve the whole tone of the man. One of the sure methods of physicians, teachers, business managers and politicians is to stimulate courage. If people feel right inside, clean, fearless, hopeful, the outer performance goes better. That is why religion of the right sort is so full of energy, such a blessing to sincere people.

We believe that inside the universe, as inside men, there is a spirit that is the real universe just as it is the real man. And we believe that this spirit of the universe, the real, eternal quality of it is God. The spirit of man is the lesser spirit, or child, of the spirit of God and is doubly so when the relationship is made firm by consent. The way in which child and father come into touch with each other is variously called, prayer, communion, &c. Real religion is a relationship of harmony, or obedience, between the child and the Heavenly Father. It seems the simplest thing in the world to say that this is what ought to be, all the time. We know that there are many practical hindrances, arising chiefly out of selfishness and short-sightedness.

Friendly interest in each other's welfare is a great help. We can help one another to improve, where we are short-sighted, and to quit our old selfishness. Finally advice, even if it is open criticism, ought not to be misunderstood. One can often do more work in company with workers who are doing the same kind of work because one draws from the experience and stimulation of more than just the self.

It is the same in the art of living as the children of one Heavenly Father. When we lend help by advice, or example, by courage, or a brotherly word, we are ministering to each other and this ministry, back and forth, is good for us. Whenever one receives one ought to give. In the give and take of such living all grow better and no one worse. It is a kind of riches that increases as it spreads so that no one is ever poorer for being generous. One may feel that there is very little to give, but still the little ought to be given in the right spirit. It is all right to be modest in our estimate of ourselves so long as it does not prevent us from doing something. Of course

when one person is more skilful, wise, rich, and willing it is natural to look to such to give while we are satisfied to be receivers. But that will not help on the spirit that we need. Let the rich give abundantly, but let each one of us give all we can and then it will be better for us all.

Now all this applies to Christian ministry which we regard not as a specialized profession, but as a widespread responsibility. The whole fellowship of human beings owes ministry, each member to the other. We can see better how this works by taking a smaller group, say a meeting of people who know each other. There will doubtless be some one person, man or woman in the group, who is especially successful in drawing the thoughts of the others to the best thing. Such a person helps us to purer thinking and living. We may nominate such a person as the most helpful person we know. He may be a minister. Certainly if a number of people believe the same way about it he is likely to be so considered whether formally appointed or not. We may be so fortunate as to know five or six similar persons who do us good morally or religiously. We may believe that God is using such agents to make his meaning plainer to our lives. This is a sacred matter because it affects the deepest and most sacred realities of our natures. When people are so stirred and helped they qualify for the best kind of life there is here or elsewhere.

It warms the heart to realize these good possibilities which God has provided. And when we are convinced of them we want to share them and even talk about them. It doesn't seem like professionalism, or cant, but follows naturally from gratitude and the facts. Life would be ever so much more worth while if we recognized these good facts completely and spoke of them oftener. This is the divine instinct of ministry, not to let good and truth dry up and wither away, but to keep them among the live concerns of our daily experience. Let us keep them there by doing them and by speaking of them. Speaking helps make doing plainer and doing justifies talk. So in this broad sense we are all ministers if we seek, by doing and speaking, to make the good prevail in our lives. Each clean stroke of effort to be good helps other people in their battle against evil. Nothing succeeds like success they say. Nothing goes better than goodness when this spirit is with it.

We point with gratitude to the greatest minister the world has known, the Savior, our Lord Jesus Christ. He by both word and deed made all this plain. He gave himself completely for this, even to the death, that He might shake men out of their sleep and madness and bring them, humble and sorry for their sins, back to an understanding of the blessed God. This was the greatest news ever known, that the family relation might be restored and that mankind might live on the bright side in the light and love of the Heavenly Father.

There are a great many different ways of saying these truths and there are even more ways of acting them out, and the more earnestly and sweetly we go about it the more real life there will be for all of us. And no one will be any more glad than God himself. By paying attention to these things and keeping each other reminded of them we are doing a great service. Some can do a little of it and some more, but all ought to keep at it. This is ministry. It does not depend on college degrees, or sex, or race, or age, but on the success with which the Spirit of God joins with the spirit of man, redeeming, making greater, and making eloquent, in speech and actions.

We are social beings, made to be so, and we realize the best character by social methods. That is why the give and take of life, and ministry as one of the finest forms of it, can do so much for us. No one is infallible, we make many mistakes,

100 CYRUS COOPER  
A.F.D. NO. 2

but the illumination of the Spirit in experience, our own and other people's experience, will correct us. Ministry is not an exhibition of any one's superiority, but the following of a law, natural to social beings. If any one shuts up the fountain of his giving forth he is likely to be choked in his receiving. We keep alive in the great life God gives us by keeping the circulation good, the giving and taking of spiritual nourishment which God has ordained through human experience.

All that has been said applies to our daily course. But suppose that we gather in a meeting with a desire to honor God and to deepen our lives, may not these same facts be effectively true there? Surely if God wished to meet the needs

of such feeble folk, gathered in simple earnest devotion, He can and will. It may come about by deep stirring and revealing of the mood of each one in the quiet meeting, or it may be by disclosures which shall come to us by the voice of one, or several, in our number. We have so many self-directed enterprises that we like to gather once and again and submit our reverent assembly to the democracy of the Spirit common to us all. We have many occasions for instruction, lecture, and discussion, but we like to reserve a stated meeting for searching what the Spirit of God may have for us, without too much program and fore-determination.

HAVERFORD, PA.

ELIHU GRANT.

## In the Far East.

William C. Allen.

### THE NATIVE PEOPLES OF JAVA.

One cannot tell about "the people" of Java—one must write about "the peoples" of Java. It is an exceedingly complex subject. The country includes many races. Broadly speaking, the principal objects of my observation included the Dutch, Malays, Javanese and Chinese.

The wise statesmen of Holland made a very good bargain when they accepted the island in an international "settlement" many years ago. They have wonderfully developed it since that time. Of course they have exploited it—as an American sea-captain once remarked to me about "our possessions": "What are colonies for if you don't make money out of them?" It seems to me that in the main the Dutch have administered the government very well. There are beautiful roads and an excellent railway service over the country. I did not see any personal abuse of the humbler folks of color by the white people. Law and justice apparently prevail. There are no indications of extreme poverty, of suffering, such as are witnessed in most countries of the Far East. The peoples of Java generally look well-nourished and appear to have all the clothing that their hot climate demands.

The Javanese are the descendants of the original races, as far as history reveals. They are small in stature, slight of build, seldom do you see a stout person among them. They have jet-black hair. Some of the little women are very pretty, with flashing eyes and splendid carriage, as they walk under their gay parasols dressed in the brilliant tints of the land. The men are more lazy in their movements. Should I criticize them? Suppose my ancestors had for centuries lived in a climate where the temperature kept close to ninety degrees, day and night, throughout the year? Yet they are a merry lot. Apparently they enjoy their short lives to the full—possibly more than do our money-grabbing, care-ridden, over-dressed, over-eating white people.

The heart of ancient Javanese life throbs about the quaint old city of Djokja. Here are made the exquisite cloths, and brass and metal-work, that are famous as fabrics and curios throughout the souvenir-loving world. Here still reigns the Sultan over millions of his people. Do we say "reigns?" Yes, and no! This native potentate maintains somewhat of the glories of the past with modern "improvements;" but, whilst he is still accorded many rights as to the interior administration of his kingdom, his kind Dutch friends appoint for him from Holland an "Adviser," who sees that political affairs run smoothly on their own behalf. In doing so they doubtless contribute to the peace and happiness of the native population as well as to their own comfort and safety.

When in Djokja our missionary friends secured for us permits to visit the Sultan's palace. This covers many acres and in reality is a compound wherein are many buildings. There are 15,000 residents in the palace, including servants, and their families, and servants' servants to the last degree. Leaving our carriages at the entrance we walked through the principal gateway and were obliged to sit there on a narrow

board seat for almost one hour whilst waiting for our official guide. Finally he appeared, resplendent in military costume, decorated with green epaulets and cap, and wearing a long sword. One of the first sights was a structure about fifty by fifty feet in size, under which the Sultans used to sit to administer such justice—or possibly sometimes injustice—as suited the imperial fancy. Close by, in plain sight, so that no mistakes could be made as to the punishment meted out to offenders, was the wall where executions took place. Whilst here, at one corner of the building, we saw a high official sitting on the floor with a few attendants about him. He was most polite and affable to two of our party as he talked with them and gently caressed his toes whilst doing so. When we approached the private apartments of his majesty our guide, with reverential manner and subdued voice, told us of the uses to which were applied the surrounding reception halls and verandahs, all open to the air. The ceilings were of varied bright colors, the rows of big European arm-chairs looked strangely incongruous amidst the Oriental scene. At this juncture a group of fifteen young girls—princesses and children of the Sultan—crowded at one end of a porch behind the lattice-work and with jolly talk and gesture commented upon us. They had come down to see the strangers. Who most enjoyed the mutual investigation it would be difficult to tell. The Sultan has numerous wives and many children.

When we left the sacred precincts and reached the houses containing the transportation facilities of royalty our guide became very cheerful. He blithely discoursed on the difference between the royal antiques and the royal motor cars. With much gusto he expatiated on the big carved gilt chair used by the Sultan, placed atop of enormous poles, and carried by forty men. No less interesting were the brides' chairs used by the new wives of the Sultan when they became the latest addition to his extensive matrimonial outfit. They, too, were golden. As we wandered through this building several of the attendants commenced to burn incense in little ovens under or near the chairs. This was to counteract the profane and dangerous effect of a visit from the unbelievers—let us trust it did so!

The Malays are not so good-looking as the Javanese—possibly they are not of quite the same mentality—they are a careless, indolent, passionate race. Yet somehow I like the Malays, probably because they are fearfully aggravating when, with the greatest innocence, they seem to do everything amiss. They are the servants everywhere. They are not strong physically. I have seen three of them pant for breath, in an agony of exhaustion, as they pushed and pulled an ordinary trunk up the steps at a ship-side. One American porter would move more quickly and easily handle the load. They were to be pitied—not condemned.

The Chinese are a very important factor in the life of Java. They are always in evidence. Although their features are easily distinguished, and though they mostly wear the national garb of China, they have lost their mother-tongue and speak

Malay or Dutch. They are the merchants of the country. They are not afraid of heat, dirt or labor. Many of them have become very wealthy. Some of the finest residences of Java are owned by their prosperous business men. Their financial operations extend throughout the Far East, to Europe and America. Yet these people of invincible courage in trade, of gifts for organization, of possibilities in culture, are not permitted to live just as they desire. Two centuries ago some Chinese were implicated in an insurrection against the rule of Holland, and since that time have, as punishment for the mistakes of their predecessors, been segregated. Yet the Chinese quarters of the Javanese cities are in some respects the most interesting of all.

The poorer folk of Java live out-of-doors most of the time. They buy their morning meal from the itinerant food-seller in market-place or highway and cook their evening meal at home. What we thoughtlessly waste at a modest American repast would seem to them fit dainties for a king.

The sarong is the national garment of the native races of Java. It is made of "battak." It consists of a single piece of fine cotton cloth, about forty-two by ninety inches. The process of manufacture is peculiar. Up little streets, away from the bustle of the outside world, you enter a battak establishment where a few women toil all day as they sit upon the ground. They draw the weird, strange designs on the cloth and patiently cover with wax the parts they wish to protect from the dye into which they dip the fabric. Then the wax is removed and the process is applied to another color. Thus gradually are evolved some of the most beautiful and striking patterns in the world. The blaze of colors are so harmoniously blended as to make a perfect tone such as only an Oriental can create. The varieties of battak are infinite in use and decoration. Men and women wrap the sarongs around their slender forms, from the waist down, and tuck in the corners to hold them in place. Clad in glowing or softer tints, with smaller pieces deftly folded round their heads in turban-fashion, millions of the Java people fairly illuminate the lovely landscape, and city walks, with the vivid beauty of their garments.

And how—with all their natural indolence—these different peoples are oftentimes compelled to work. You behold them in the sugar-cane fields toiling in the sticky earth under the fiery blaze of the overhead sun. You see whole families wading in the waters of the rice paddies, with ever-bending backs, as they plant each little wisp of rice in regular rows in the muddy bottoms. The father of the family receives for farm labor a daily wage of about twenty cents in American money, the mother—with maybe a baby strapped to her back—about twelve cents, whilst the children add their share of effort and receive nothing. You white people who love sugar and rice, and feel they cost too much, think of this paltry pay for toilsome service! Our obligations to struggling humanity are very great, the wide-world over!

AUSTRALIA, 1922.

### CHILDREN'S CORNER.

BLACK AND WHITE—BOOKER WASHINGTON.  
From *Everyland*. By Arthur P. Sheppard.

(Concluded from page 344.)

The boy picked up the broom eagerly and went to his task. This was his chance, he felt sure. How thankful he was that for more than a year he had been house-boy with the strictest and most thorough mistress in Malden. He knew how the work had to be done. Three times he swept the room out, then four times he dusted it, walls, benches, tables, desks, every corner, every place where there could possibly be any dust. Then he reported himself to the teacher. Immediately she got up to inspect his work. She felt the rungs of the chairs, and the tops of the pictures, she ran her finger along the wainscot. Yes, he thought, she must be a lady from the North like his old mistress, she knew where to look for the dirt. But he had made sure that there was no dirt to be found.

At last the teacher turned to him and said quietly, "I guess you will do to enter this Institution." Tears stood in the boy's eyes and he trembled with excitement.

"You shall have the post of porter," she said, "and that will help you to pay part of your board and tuition. It will be hard work, though. You will have to get up very early, and you won't have as much time for study as some of the others."

But to Washington these were trifles. The only thing that mattered was that he had been admitted to Hampton Institute.

The next morning, with the other new students, he went to see the Principal. He had heard of General Armstrong who had fought in the war against the South, and who was now helping the Negroes to become educated, and he was rather nervous at the thought of meeting him. But when his turn came, he found himself in the presence of a big, broad-shouldered man, with fair hair, keen blue eyes and a kindly smile, who took him by the hand and spoke encouragingly to him. If ever the Negro boy had felt any bitterness against the white race, it melted before those smiling eyes.

The great hall was packed with people to its utmost limit. It was the opening day of the great Cotton States Exhibition at Atlanta, Ninth Month 18, 1895, and an event of unusual importance was to take place. For the first time in the history of the Southern States a Negro had been asked to speak from the same platform as white men and women at a public national gathering. The speaker was to be Booker Washington, the most brilliant graduate of Hampton Institute, and for fourteen years the Principal of the Tuskegee Normal Institute in Alabama, a man who thirty years before had been a slave.

One or two speeches were delivered and then the chairman called on "Professor Booker T. Washington." A tall, bronze-colored Negro rose and walked to the edge of the platform. There was a roar of applause from the colored people and faint cheers from the whites. Straight and sinewy he stood, high forehead, piercing eyes and strong mouth, the justification of his oppressed race, the slave who had made good!

What would he have to say? In a hush of absolute silence he began to speak. He had only spoken for a few minutes when a tremor of excitement ran through the audience. This was no counsel of despair or hatred or revenge that he was giving them, no clamor for his people's rights, no denunciation of their wrongs. It was an appeal for friendship and love. "To my own people I say, make friends in every manly way, with the people of all races by whom we are surrounded. The Negro is given a man's chance in the commercial world. To the people of the white race I say, too, extend the hand of friendship to the eight millions of Negroes whose habits you know. As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future we shall stand by you with a devotion that no foreigner can approach."

The audience leaped to its feet in a wild burst of applause, white men and women of the South cheering as loudly as any of the colored people. Tears ran down the faces of many of the older people, as their thoughts carried them back beyond the years of racial strife to the memory of some loved master or mistress or some devoted slave. The westerling sun blazed in Washington's face till his eyes glowed as those of a prophet. He brought his words to an end. "Blot out enmities and suspicions of race," he cried. "This, this will bring into our beloved South a new heaven and a new earth."

He stopped, and a roar of applause surged to the roof. The chairman, who was the Governor of the State, leaped to his feet, and crossing the platform seized Washington's hand. So they stood before them all, the leaders of their races, with hands clasped.

The slave had had his revenge!

It is poor policy to join more societies or movements than one can actively support. It is better to be a live member of one organization than dead wood in several.

## ON THE WATERS.

Our acquaintance had been very slight, off in '18 when we met. When I was sent down to investigate conditions in Normandy I had taken a *chambre meuble* in a big old Norman house, built like all Norman houses, round a court-yard, and sheltering many families. The two big front rooms directly on the street were taken up by a music-store; my room was immediately above. As I came and went I was forever running into the friendly little man with the bald head who was the proprietor of the store, and his smiling wife; and I never passed the door without a greeting from Louise, the slender young lady with massed black hair, who acted as clerk.

From the beginning our relations were cordial, but in no way intimate. I made a happy impression upon Madame one day by giving her part of a packet of corn-starch from one of my home bundles, thus making it possible for her to supply her soldier son on his "permission," with chocolate pudding; and one day Louise brought me a rose. But that was the extent of our interchange until, months later, I went to say good-bye, just before leaving for the Verdun-area.

In that last interview I made a great discovery. This little group were all internationalists, all filled with enthusiasm at President Wilson's vision of a better world, all realized clearly that the war was the result of a lack of international law, and that no one group could be held responsible. It was a very great discovery; the first of the kind that I had made in France.

So after my departure post-cards came and went, and at the signing of the Versailles Treaty came a letter from Louise, condemning the policy of the Allies, and lamenting that the lofty hopes of the days of the Armistice had come to nothing. It was a wonderful letter from every point of view, doubly wonderful considering that it came from a young working-girl in a provincial French town, in one of the most reactionary sections of France. I translated the letter and sent it to *The World To-morrow* and *The World To-morrow* gladly printed it.

In 1921 I was back in France, and this time I found myself among the little group at the music shop as an old and confidential friend. It was one evening as we dined together in the little salon behind the music-shop that I told about the Quakers and for what they stood. They had never heard of them before and listened with amazement. I was sitting beside the proprietor of the music-shop. Beside me sat Louise, and Madame emerging from the kitchen with a tureen of steaming soup, stood with it in her hands, intently listening.

Anne was there, my traveling companion, and a young demobilized soldier with a grave and thoughtful face.

They heard me through. Then the older man rose from his place and took a volume of an encyclopedia from a book-case. "Quaker," he said, or rather, as the French say it, "Quaw-care," and he opened at the short paragraph which the word headed.

He read it through while we all listened. There was a space of silence. Then the old man spoke with conviction:

"I am a Quaker," he said.

"I am a Quaker," Madame echoed putting the tureen on the table.

"I am a Quaker," Louise said.

And the young soldier with his eyes full of memories of the battlefield said solemnly, "I am a Quaker."

We all sat silent for a while. Then we ate the soup.

It was only an expression of sympathy, of course, but two days ago I received the following letter from Louise:

"I have already spoken to you, of a young friend of mine who is very intelligent, while he is a convinced Catholic, and for that reason a narrow nationalist. I have undertaken his conversion, very gently, without his even suspecting my motives, and I have succeeded beyond my hopes. I taught him to know and to love the Quakers by lending him all the books that I possessed, thus helping him to compare their lofty and humanitarian philosophy with that to which he had been educated. Now since his eyes have been opened, now that his horizon has been broadened, he is eager to be united with them. He has written to them and explained the aspiration of his soul, and they have begged him to come and see them. This he expects to do.

"I must tell you of his first effort, which does him great honor, as you will see. I had received from the Quakers with their bulletin certain leaflets concerning the children of Poland. These I gave to my friends, including him among the number. With the help of this pamphlet he made a collection among his comrades and succeeded in raising fifty francs, which he at once forwarded. It is not the small sum of money that counts, I think, but the effort, for my young friend is only twenty years old, and we all know how little young people are apt to consider anything but their own pleasure."

After all, is there not another France than that which Clemenceau represents?

MARY KELSEY.

SHORT HILLS, N. J., Eleventh Month 30, 1922.

## Glimpses of Iowa and Iowa Yearly Meeting.

Walter L. Moore.

(Continued from page 329.)

When the meeting again assembled in the afternoon the men's side was organized for the transaction of business by the continuance of William P. Young as clerk and Lewis L. Rockwell as assistant.

Without referring to the particular sitting that engaged them, the following matters of business were of especial interest to the visitor. What is commonly referred to as "the state of Society," was considered through the reading and answering of the thirteen Queries of the Iowa Book of Discipline. The general tenor of these was about as obtains elsewhere among Friends who retain this method of endeavoring to come to a realization of the religious life of the church. Real simplicity in dress and manner of living is a marked feature of Iowa Friends as contrasted with bodies bearing the name who live nearer to older communities, where greater wealth and the usual distracting influences of urban life abound. Two of the Queries refer, though rather indirectly, to the numerical strength of the Yearly Meeting in several particulars. Thus it appears there are at present 199 families, 229 parts of families, and 223 children of school age. In all these

particulars the figures given indicate a favorable increase over the preceding year. Within the meeting there are fifty-six Elders and ten recorded Ministers. It was upon this last feature that the visitor could not suppress a secret prayer that "the Lord of the harvest would send more laborers into his harvest field."

The subject of education received close attention in the meeting through the annual report of the Boarding School and Educational Committee. As in other places, the strong and effective competition of the Public School system, arising out of its convenience and superior equipment, has made the continuance of the primary schools of the Yearly Meeting increasingly difficult. As a result, about half of its children are being educated in the public schools. The term Boarding School has reference to that established a number of years ago at Hickory Grove, near West Branch, largely through a fund contributed by the late Joseph Scattergood, Sr., of Philadelphia. This school has languished through both lack of funds and patronage. Its graduates not being accredited to higher institutions of learning, is a deterrent factor to both

parents and teachers, of which the remedy would seem to lie in the direction of endeavoring to secure increased attendance until the overhead charges are more nearly met by the tuition fees, and by following this, or carrying along with it, a strenuous effort to increase the endowment for helping to carry the fixed charges and raise the standard of instruction, so that it and the other advantages of the school may draw patronage. The Yearly Meeting needs the school to quicken its pulse along just the lines for which such a school should stand, and of which Westtown, for Philadelphia Yearly Meeting, and Barnesville, for Ohio, are outstanding examples. Westtown and Barnesville are both too remote to serve the purpose (by reason of the cost of reaching them and of attendance thereat), for which we believe the Scattergood School should be made to stand. A good beginning has already been made on this suggested line through the organization known as the Scattergood Association, made up of graduates and active young people of the Yearly Meeting who have the cause at heart. A meeting of this association, held on an evening, was one of the features of the week of Yearly Meeting. The house was filled with interested Friends who listened to a literary program of essays and recitations given by pupils of the school in a very creditable manner. An address was also given by a visiting Friend, who used as his subject,—"Present-day Opportunities in the Society of Friends."

Without attempting to portray all the business that claimed the attention of the Yearly Meeting, which made it worth the while, and held the devoted interest of the membership throughout, we reach the end of the calendar week, when Friends are ready for a respite from the exactions of business and committee sittings, and look to the two meetings for worship held on First-day as seasons of expected spiritual exaltation and refreshment; and this not for themselves alone, but for the general public of the neighborhood. On both occasions the house was filled nearly to its utmost capacity; both were blessed with our accepted evidences of the Divine Master in the midst—devotional silence, a full, deep flow of Gospel ministry, tendering of hearts, eyes bedewed with tears, solid behavior, and maintained interest to the end. Who that was there can forget the picture! Mothers with their babes in arm, little children whose faces betrayed not physical weariness, but the solemnizing effect, as it were, of that same Presence who in the long distant past took the little ones in his arms and blessed them. Youth was there, with its hopeful outlook upon life; vigorous manhood, too busy, perhaps, with its worldly affairs, in general, but now undergoing the baptism of the spirit and, if we judge aright, the man was there whose intellect had thus far warded off the visitations of Divine grace to find his soul tossed amid the darkness of unbelief. At the close of the morning meeting all were invited to remain and partake of the meal provided in the dining-room and rooms of the adjoining school-house. This extension to the neighborhood of the social as well as religious privileges of the occasion seemed to make it a very *agape* of Christian fellowship.

Second-day morning came with the knowledge that it was to be the last day of the spiritual feast. With dignity and despatch the several remaining items of business claiming the attention of men's meeting were transacted. In much tenderness of feeling a reminder was spoken by one to his fellow members, that in all probability there were those present who would not be on earth by the time of another Yearly Meeting; hence, may all be found "with their lamps trimmed and burning, awaiting the coming of the Lord."

The shutters were now raised, revealing women's meeting in readiness to join in the concluding business. This consisted of the reading and endorsement of the epistles addressed to the several Yearly Meetings with which Iowa is in regular correspondence, a reply to the one received from Friends in Germany, and, certainly of deepest interest to the Friend from Philadelphia, an affectionate, full and lively response to that from his own Yearly Meeting. Minutes of return for the three visiting ministers were also read and approved; these

were couched in language that bore the stamp of more than formal courtesy; more than that, they portrayed the winning influence of that Power which, let us believe, at the present day is working to bring again those who bear the name of Friend everywhere into that blessed fellowship of the Gospel, wherein we can truly say,—“One is our Master, even Christ Jesus.”

A minute of exercise, embracing some of the leading features which had characterized the meeting during its several sittings, was read, reviving many occasions when the spiritual pulse quickened, and heart answered heart in closer Christian fellowship.

A recent rule of the Yearly Meeting provided for the holding of its sessions alternately at Whittier and Paulina, but this year in obedience to a request from West Branch Friends it was adjourned to meet there the coming year.

Though the week had been so full of religious engagement, and three meetings for worship in its course had been held, it was felt by some that an especial opportunity of the kind should be given for the youth. This was held the evening after the adjournment of the Yearly Meeting, and proved to be a season of uplift, care being taken in the seating of the meeting that even this particular should be a reminder of its object.

In the crisp air of the following morning we bade farewell to the little white meeting house seated in its neighborhood of hospitable homes, with its outlook upon country that less than fifty years ago was one vast sweep of untilled prairie. Not to one only, we feel assured, had the days spent there been as a tarriance on the "Mount," where we had seen the Saviour glorified, and through the uplifting sense of that experience could use the words: "It was good to have been there."

(To be continued.)

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

FLORENCE TRUEBLOOD STEERE.

### JAPAN.

We are constantly blundering internationally. When one thinks of the decision of the Supreme Court on Eleventh Month 13th, that no Japanese may become a United States citizen, one wonders sometimes how Japan can feel as kindly toward this country as she seems to.

Is it fair to allow black people from Africa to become citizens and then after complimenting the Japanese on their "culture and enlightenment" say that it is the purpose of Congress "to confer the privilege of citizenship upon that class of persons whom the fathers knew as white and to deny it to all who could not be so classified?"

The heart grows sick with forebodings at the thought of the seeds of international discord that we are sowing in our attitude toward Japan.

Thank God for Gilbert Bowles and his Quaker idealism, but what can a handful of men like him do to counteract the spirit of nationalism which those of the East must read into the press messages of this country?

Are we who profess with our lips the belief that God "hath made of one blood all nations of men," teaching our young people to believe that opportunity for all alike and beyond the nation is a greater grouping of the world?

JAPAN, in returning Shantung, has indeed shown a truly international spirit. A recent editorial in *The Times* says, "The only real pressure brought to bear upon Japan was moral: in creating this power the church in America played an important part."

Dr. Gulick is again in Japan speaking daily. Such men as he and Fred B. Smith are cementing the bonds of Christian friendship between the two nations.

The Archbishop of Canterbury, in a sermon in the cathedral

of Geneva on the eve of the opening of the assembly of the League of Nations, said:—

"There is in the peoples of Europe to-day, for all their divergences and strifes, a higher level of average knowledge and intelligence. A better understanding—I will not say of one another, but about one another—is beginning to prevail. There is a little, just a little, less class ignorance in one country of what people say and think in other countries. That elementary knowledge is the outcome in part of the Great War itself. The soil has been upturned. Right seed rightly sown could grow now more readily than ever before, and a common currency of thought, though not yet of opinion, is beginning surely to be perceptible.

"The hour is ripe for the husbandry of a League of Nations—ripe for the sowing and then for the growth of popular thoughts unattainable before.

"The League reaches far beyond national patriotism, though it embraces and ennobles it. We are set upon realizing in actual fact or fulfilment among men an ideal of righteous governance by common consent for the common good.

"And meantime we may surely say that militarism has fashioned its own coffin. We are here to clinch the nails. Every thinking man who is worthy of the name, whatever his creed, whatever his nationality, is with us in the resolve. Civilized humanity, yea, and uncivilized, is on our side. It is, or ought to be, unthinkable that we fail.

"We are here to-day as Christians. If only every man and woman who holds that holy faith could realize for himself, for herself, what the love of Jesus Christ our Saviour means, would there be need for a League of Nations? Before the impact of that love whatever is vile or cowardly or self-seeking would go down and righteousness and peace would stand. And it is there. Use it to that great end. Concentrated here on holy ground in this nineteen hundred and twenty-second year of grace—year of Christ—we call God to witness that, as Christians, we will neither doubt nor flinch nor fail. Once let the Christian men and women upon earth, West and East, North and South, kneel to God side by side, stand shoulder to shoulder before men, to say what they mean shall happen, or, rather, what shall not happen, in the round world again, and they are irresistible."

ISAMU KAWAKAMI has published in Tokyo a pamphlet entitled, "International Morality and Japanese Nationalism."

He mentions a pessimism a superficial observer might feel concerning the international situation, but underneath the surface he finds much hope in Japan's desire to be abreast of the leading nations of the world,—indeed, to be one with the other nations.

This is his closing paragraph:—

"The liberal-minded people of Japan are sometimes hindered by the narrow nationalism of other peoples, yet they are also stimulated by it. Even the most narrow nationalists of Japan are anxious to keep abreast of other nations, and will follow whatever they believe to be the world tendency, whether it be imperialism, or justice and good-will. If another Washington Conference can decide upon the reduction of the army there is good reason for believing that Japan will be glad to follow."

THE Annual Meeting of the Executive Committee of the "Federal Council of the Churches of Christ" was held in Indianapolis in the Twelfth Month.

This sentence from their pronouncement on America's International Obligations, has a fine appeal:—

"We therefore appeal to the Churches to become centers of public education on the moral necessity of the United States assuming its full share of responsibility in existing tasks. Our government should either avail itself of international provisions for organized international co-operation or present some better way."

THE New York Evening Post shows that the United States has reduced its Army Expenditures to 90 per cent. of the pre-

war level, Belgium to 76 per cent., Italy to 62 per cent., Great Britain to 50 per cent. and France to 42 per cent.

WHAT THREE GREAT POWERS SPEND FOR WAR.—(From League of Nations 1922 budget for France and 1922-23 budgets for the United Kingdom and the United States.)

	ARMY	NAVY	TOTAL
Great Britain.....	\$363,000,000	\$307,000,000	\$740,000,000
France.....	313,000,000	75,000,000	403,000,000
United States.....	270,000,000	298,000,000	568,000,000

THE *Springfield Republican* says that Jane Addams, who is starting on a tour of the world, spoke in London at a meeting a few days ago. She said that the United States was at present a "recalcitrant" nation, but that it must be more before long enter the League of Nations. Her reasons were:—

- The influential farmer bloc in Congress.
- The changed attitude of bankers through the East—evinced now the need of the United States taking her part as a world power.
- The influence of the newly enfranchised women who because of their interest in the undernourished women and children of Europe will make their voices heard.

"Where religion goes", says Cardinal O'Connell epigrammatically, "only one thing can follow logically—the bayonet." But it cannot be said that where the bayonet goes religion is likely to follow."

THE Philadelphia Sesqui-centennial is to be called the "World Festival of Peace and Progress!"

In the three years before the event there is surely much that all may do to make the celebration not only true for this country, but for all the World!

R. BARCLAY MURDOCHNOT of Glasgow, Scotland, writes that he has distributed over 6,000 copies of the "Warless World" Letter and that he was unable to supply the demand for leaflets for "Peace Sunday."

## THE MINISTRY.

William Penn, in speaking of Friends, said that they met together, "Not in their own wills, and waited together in silence and, as anything arose in one of their minds, that they thought favored with a divine spring, so they sometimes spoke."

In the Society of Friends, vocal ministry arises quite naturally from silent worship. Having dwelt devoutly and earnestly upon that which was from the beginning, they find the "seed" beginning to grow until utterance of that which is welling up within them can no longer be denied.

It is difficult to define clearly in the philosophy or in the psychology of religion what is conveyed by the term "seed." Yet some understanding of the word is necessary for it is a fundamental thing in silent worship. Perhaps it might be expressed as a process of unfolding or of development of the idea of God. The worshipper experiences what are beautifully called "openings," that is, he has, from time to time, an ever fresh insight into the things of the spirit; avenues of approach to the Divine are made clear; vistas of Truth are opened up before him; he is apprised of his vicinity to a most excellent Life. "In silent worship there are infinite enlargements on every side, directing us to higher and yet higher leadings—the infinitude of the private man." In some degree he sees Life as God sees it. His mind and heart are filled with an overwhelming sense of the Father's love. His whole being is pervaded by a sense, clear and unmistakable, of the presence of God.

Then, as words are given him, the spirit of God speaks through him. But the speaker must not outreach the Divine promptings. He is merely the mouthpiece. He must keep within his "measure," as early Friends were wont to say. George Fox once wrote, "Now none must go forth into words,



after they have moved and quenched that which moved them." And in another place in writing about the necessity of an absolute reliance upon the growth of the "seed," he says, "Now, when the seed is up in every particular, then there is no danger. But, when there is an opening and prophecy, and the power stirs before the seed comes up, then there is something that will rush out and run out, and there is the danger and there must be the fear and the patience."

The vocal expression of what one perceives in the opening of the seed is Inspirational Ministry. The need for utterance arises from a heart and mind filled to overflowing with a knowledge of the Divine Love. Then there is no let nor hindrance—the individual is spoken through.

Many of our members shrink from speaking of that which lies close to their hearts; they hesitate to give expression to that which they are deeply moved to say. Very often this reluctance springs from a sense of personal unworthiness. They fear that others will measure them by what they say—that their everyday life will not come up to their words. This

is a false humility, a wrong attitude to assume. What you say is not of you but of God. You are simply the channel through which the message flows. You impart that which is given you to say.

"The power of the Lord was over all," is a phrase we often meet with in the writings of early Friends. All of us at one time or another have felt the Divine Power in our meetings, though no words be spoken. We have the blessed assurance that, "When two or three are gathered together in My name, there am I in the midst of them." "My dear Friends," wrote George Fox, "keep your Meetings, and you will feel the seed to arise, though never a word be spoken amongst you." An incident in point is related that at a very large Meeting a Friend arose in his seat, "and when he was moved to stand up amongst them, he saw that they had no need of words. For they were all sitting down under their teacher Jesus Christ, so he was moved to sit down amongst them without speaking anything."

CHARLES B. HESTON, JR.

## A Letter from a Vienna Home.

Through the kindness of Maria C. Scattergood we avail ourselves of the opportunity of sharing with the readers of THE FRIEND a glimpse into the daily life of a family in Vienna. M. C. S. visited intimately during the past summer with this family, and many references are made in the letter to substantial favors furnished them which M. C. S. would not wish us to publish. The first section of the letter is dated Twelfth Month 5th.—Eds.]

I am sending another very, very big wish; the wish for a real, good International World Peace! I hope God will grant it soon.

The other day I got a second number of THE FRIEND, and I am sure I have to thank you for it; you have no idea how much good it has done, not only to me, but to our whole group; for in thinking over the things I read in these numbers, so many ideas have been started in my brain by different articles that I had to tell about them in the meetings. Last week I told them about "As Others See Us" (No. 21), and about the little boy's answer—"They ought to make us feel that we must be as good as these people *think* we are!" This boy's answer (I told them) made me wish, and long, not only to know *him*, dear thing, but above all to know those *with* and *among* whom he is living.

Twelfth Month 8th.—I have been interrupted and could not find a suitable time to finish the letter. Well, to continue the above, I proceeded telling how this little incident had started in me quite a series of thoughts, that, in pondering over it, I came to realize anew and with more force and clearness how much the *living example* meant in good and evil. It is proved by great psychologists and pedagogues that children in their first years, say to their fifth or sixth year, never tell a conscious lie; they have an unlimited imagination and tell fictitious stories and indulge in fancies and fables. Near as they still are to the wonderland they have just come from, they are not always able to hold well apart imagined day-dreams from reality, and how, when they get older and come to know the difference, how then do they come to tell lies?

If they *never* heard others tell lies, would they of themselves do so? No. This is one of the many instances which show what every moment of our own life means to our fellow-men. . . . This was my line of thought as I sat in meeting pondering over many things, and when I told them about what I had just thought, two others stood up and said how glad they were to have had me tell them this American boy's saying, and my thoughts about it, and how this had started many new and beautiful thoughts and ideas in them. So thanks for having sent me THE FRIEND.

We have started a new movement in our small group; to find out those who are suffering in silence and to help with

our own (poor!) means; to go to them and help them with their work if they are ill or old, and to try to obtain work or other effective help for them, or only to visit them if they are lonely. It is, of course, the most difficult task we could have set ourselves in many respects. First of all, the finding of such persons, then the infinitely fine tact of making our presence or help a boon, not a nuisance to them. We will also go to hospitals to ask for lonely persons who may have come there and who have nobody to come see them. . . . I forgot to say what another good thing your sending me THE FRIEND has brought me. Some of the new Friends, the new heads of the Friends' Mission here, were present at the meeting when I spoke about the answer of that American boy in THE FRIEND and they asked if we would be glad to have the *London Friend* from the Mission when they are through with it there. They said they were very pleased to see how we can fertilize each other's thoughts and souls, even from afar off, and be useful to each other.

In Number 21 of your FRIEND I was very much touched with the obituary (or is it account, you call it?) of George Cadbury; he was a great and good man. And one more article has touched the very strings of my soul, "A Simple Faith" (by G. Wharton Pepper, Senator). What a definition of faith! I must read that over again some more times, and then I shall tell them at the Meeting about it or perhaps read them a translation of it which I shall make, for of course I could never get that high soaring, soul-lifting language of his, which is, nevertheless, so simple and the more touching for it.

Now here inclosed is a "Bookmark," which my husband has painted for you. He has meant it as a Christmas present, as we are not otherwise able to show our gratitude for your many kindnesses. If you would rather give it away to some one who has perhaps more use for it if you have already got plenty of such nothings, do so by all means. . . . Now I was also very much interested about that "Story of Whales and Quakers." Wouldn't I like to visit once some such places as this old Meeting-house near New Bedford! Apropos of Meeting-house; we shall have to move from the Neue Hofburg with our office and meeting place; we've been hunting for something adequate for such a long time. But of course as so many people have to live in discarded railway-wagons for often more than a year, for want of lodgings, until they are found or rather assigned something better, you may guess how much chance we've got. Professor Boech is just trying to come to an understanding with the Neue Frauenklub, hope he will succeed in inducing them to let us have some portion of their rooms. . . .

Twelfth Month 14.—Third part of my letter; it was too late to finish it, and now I'm glad I had to wait; I was sent for by the Mission Cashier and was handed—What do you think?

was handed sixteen dollars and fifty cents, coming from Philadelphia. Well, I didn't say a word, for I couldn't; I just signed my name and came away as one stunned. A quick superficial reckoning told me what this would buy—not only the umbrella for my husband to replace the one so often mended and now past use, but also warm felt slippers for both of us for at-home wearing, and coal. There is a relief action of the Republic President's going on for coal, but my husband did not permit me to send in our petition. For, said he, this is for the very poor, who have nothing at all, we have at least some warm clothes to protect us, let them have the coal. If God has meant us to have some too, it will come by itself. Well, he was right, *it has come* by itself. I have already had a fire in our living room and in my husband's office, one day in the one, the next day in the other, so that we can go and warm ourselves at one of the stoves every day. Now I must tell of our having moved to the League's at last, they sent the auto from the Mission and three of us did the removing and general packing in four hours. Professor Boech is snugly settled in a small office, which has a large room adjoining it, that we can use for Meetings and smaller social gatherings. But I have come to the end of my tether or the letter will become too heavy for the post.

MARIA KICSLER.

### JAPAN NOTES.

The meeting of the Executive Board of the Friends' Foreign Missionary Association on Sixth-day, First Month 12th, developed many matters of interest. For several reasons the Bowles' furlough is to begin the coming summer, instead of two years later. Rosamond Clark, who has been mission treasurer and secretary to Gilbert Bowles, also returns this year, and it is proposed to engage for this work George Burnham Braithwaite, son of George Braithwaite, of the Japan Book and Tract Society. This young man was born in Japan, and both speaks and reads the language. He has recently returned to Japan from England, where his studies have specially fitted him for secretarial work. He is willing to abandon much more lucrative commercial work in which he is now employed in order to work with the Mission.

There is a good prospect of securing the services of Sarah Ellis in view of the prospective retirement of Alice Lewis Pearson next year. Sarah Ellis was in the school for a number of years, and was very efficient. She has been caring for her parents, both of whom have now died.

Building operations are progressing well. The new meeting-house is practically complete, excepting the seats. It is a beautiful building. The Institute, made partly of the old meeting-house, is also nearing completion. The Jones' house is under roof, and the stucco is being put on the outside. When the roof timbers were put in place, a feast was given to the workmen according to Japanese custom, and a photograph of the house and participants in the feast was sent. The attic of the house is found quite large enough to make a good room, so there will be room enough for all needs.

The cellar of the boys' dormitory is dug, and the contract for the building has finally been let to the same man who is building the house. Funds have been sent for land and house for the Binfords, but it has so far been impossible to buy land in Shimotsuma. It is proposed to build on a leased lot if one suitably located can be had on a twenty-year lease.

A movement is on foot in Japan for the formation of a National Council of Christians, to include all Protestant denominations, and both Japanese and missionaries; the hope being that such an organization may replace the many councils and boards now existing, and tend to the better co-ordination of Christian effort. A resolution favoring the creation of such a Council was passed at the summer meeting of the Federated Missions, and sent to all the missions represented. The Friends' Mission at their meeting in Eleventh Month last approved this resolution, and it was now approved by the Board.

A member of Tokyo Friends' Meeting, Renzo Sawada, with

his bride, recently passed through the United States on his way to a diplomatic post in Argentina. William Harvey told of his efforts to get in touch with them, with the view of arranging a reception in Philadelphia. Their time was so brief that this was found impossible. Renzo Sawada has had long experience in diplomatic work in Europe.

William Harvey also spoke of the approaching visit of Henry Hodgkin, who is on his way to undertake in China a secretaryship in the new National Council, a body which it is hoped will have its counterpart in Japan within a year or two. Notices will appear shortly in regard to the meetings arranged for Dr. Hodgkin.

The Secretary reported that the Annual Report is ready to be mailed out.

FROM EDITH NEWLIN.

MITO, Eleventh Month 26, 1922.

"My Bible classes grow in size and in numbers, till I'm overwhelmed. At first I was afraid to try grade children, but I find them very easy and responsive. The boys' class doubled in one week; they thought it was so interesting to have a foreign teacher, and then Christmas is coming. There are thirty of them now. Ouchi San is helping with them too, and it keeps us both busy. It is two miles to that place, and I'm tired out always after walking the four miles and talking in Japanese for ten or fifteen minutes to that lively class above the noise of the street crowd listening outside and the class in the back of the room. But it is perfectly joyous work to feel the response they give in answer to my questions. I've been giving some peace and temperance talks and the response from the boys is most inspiring. That school has about sixty children now.

"On Fifth-day F. M. Ouchi San has a group of Sixth year grammar girls and I give them English. Then there are coming most urgent requests for a knitting class from the kindergarten mothers. My time is so full I do not know how I'll squeeze it in, but if I can I want to. Some of the mothers are just beginning to get interested in Christianity, and if I can be with them a little more will get something started there too. I have a class of four girls on Second-day evenings; I'm going to win them to a higher life in the process if possible. We have free talks afterwards around the hibachi.

"To-day there were about forty at meeting, all young people—H. V. N. and Kameyama's young men groups, my household and Bible class and the Kameyama family."

FROM ELIZABETH BINFORD'S LETTER.

The First-day school is a great success, and yesterday 69 boys and 68 girls sat in very correct rows on the mats.

At 3 was the Shinto funeral of a rich man of this street, and at 4 was the funeral of Judge Harada's only son. They used to live in Tinto and the mother was a member of the W. C. T. U. The boy graduated from Middle School this year, age 19. Father and Mother were both lovely Christians. The boy was reared a Christian. She was telling me he was so disappointed when they were moved here to find there was no church here, and how happy he was when he heard we were coming. I called 4 times and took fruit and fruit juice. He liked the grape-juice and the morning he died the servant came running to get some over. At 11.30 the servant came again and said it was all over. We went at once. The boy wanted us to conduct the funeral. It was the most Christian funeral I have seen in Ibaraki Province. There was no incense. Judge Harada said, "we don't want anyone to have a chance to bow to the dead."

There were all the official men of the town there—a very fine class—mostly middle-aged men, at least 50 of them went to the crematory and they had prayers there. There were no "ancestral tablets," nothing but the flowers, and the box absolutely undecorated and carried on the shoulders of six men. There was such a sense of sympathy and respect. Gurney and I feel so deeply thankful that we came here in time to be

of comfort to these dear people, and that the boy could have the desire of his heart before he died.

SHIMOTSUIVA.

## American Friends' Service Committee

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

WHERE FRIENDS AND NOMADS MEET.

Last month, the American Friends Mission in Russia imported to the famine zone, and distributed there, its first 160 horses for agricultural reconstruction. The English Mission had previously secured several other shipments of horses, and the total number of horses taken into the famine zone by English and American Friends combined is now over 1100. These horses were bought in Turkestan, in the vicinity of the Aral Sea, from nomadic Kirghiz tribes.

The Quaker workers who went south to negotiate their purchase received an interesting insight into the primitive Kirghiz life.

These people live in tent colonies, wandering about and existing almost entirely upon their flocks. The Quaker workers bought part of their horses on visits to such tent colonies. Upon their arrival, a lamb was killed and cooked in their honor, much as used to be done in the days described in the *Illiad*. After the feast was over, those concerned proceeded to business.

Many of the nomads brought their herds to a center established by the Quakers. Following the custom of the country, when a Quaker worker proposed a transaction he extended his hand, palm upward, to the Kirghiz to whom the offer was made.

If the latter chose to accept, he shook the hand of the offerer. If he considered the price unsatisfactory, he smartly slapped the extended palm. Frequently a Kirghiz would appear to be outraged by the price offered to him. He would draw his herd quickly together and dash away over the country disappearing over the nearest hill and camping there for the night. But the next morning he would be back at the Quaker stockyard, ready to listen to another price and close the transaction. The average price paid per horse was about 170,000,000 roubles, or at the rate of exchange then current, about \$15. Free transportation to the famine zone was provided for the horses by the Soviet government.

The peasants are to pay for their horses either in grain from the 1923 harvest, or in service to the community. The Mission, therefore, is not giving them free stock, which might have a pauperizing effect, but is helping them to purchase the stock at terms which they can meet.

A cable recently received from the Russian field urges that all available funds be allocated immediately for the purchase of more horses in order that the latter may be secured and distributed in the famine zone in time for the spring plowing. Funds for this purpose are urgently needed by the American Friends' Service Committee. Providing the peasants with a horse is the quickest way to help him end the famine, since it will give him the means of plowing and thus of raising food.

### SERVICE WORK IN AMERICA.

"Mr. \_\_\_\_\_ has completed his service with us at Ellis Island and I write to express to you our cordial appreciation of the way in which he has served us and the incoming aliens. He has commended himself highly to all who have had to do with him, both for intelligence in his work and the high character which he has shown in doing it.

"We are debtors to you for the service rendered by Mr. \_\_\_\_\_ and I feel that the world is debtor to your Society for venturing to practice a Christianity which in these days a good many have forgotten to preach."

The above was written by a representative of one of our large religious denominations in regard to one of the volunteers in the Home Service work of the American Friends' Service Committee who served on Ellis Island last summer.

Dr. George W. Kirchwey, a leading authority on penal reform, writes, "My experience \_\_\_\_\_ has led me to the conviction I must turn to the Society of Friends for the regeneration of the prison system of the country."

Such statements are a challenge to young men and women who are members of the Society of Friends to give at least one year to the service of humanity and to the study of one of our many social problems. Such contracts will mean a religious society quickened to a renewed concern for the welfare of humanity. They will mean also a citizenship alive to the needs of the community and with a first-hand knowledge of the methods of meeting these needs.

The Home Service Department of the A. F. S. C. desires to encourage young men and women to give a year of volunteer service to the study of one of our many social problems through work with some organization or institution dealing with those problems. Information will be given concerning the opportunities available to those who address the Home Service Department, American Friends' Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

### WITH DANIEL OLIVER IN SYRIA.

The paragraphs which follow are taken from a letter recently received from Daniel Oliver, who, with William Bacon Evans, is directing a school in Syria.

"At present we are concentrating on the Orphanage work: feeding, clothing and educating the boys and girls. Also a small amount of relief work for Armenian refugees in Beyrout, if funds are available. Wm. B. Evans and myself paid a visit to a camp of Armenian refugees in Beyrout last week. In that camp there were 5500. Three hundred more have since come from Mersene, and 1000 were arriving from Constantinople, apart from 1500 Greeks and Armenians who arrived previously, and who are not in the camp we visited.

"Every day the numbers are being increased. All those we saw were in rags, and one of the most urgent needs is clothing and blankets. A large number are absolutely destitute. Some were trying to hawk about a little fruit or vegetables, and in this way to eke out a living. Many have trades and could work if work were to be had. There is a very large number for whom food and clothing and shelter will have to be found if they are going to survive the winter.

"Our plan, if sufficient funds come in, is to repeat the experiment of the beginning of the year, that is, to bring a number of Armenians up to the mountains and get them settled in the empty houses in the villages around here, or in Damascus. Those who are laborers and farmers could very well be settled in different parts of Lebanon. Artisans and tradespeople would have to settle in the cities. In any case, it means feeding and care for the winter months. There are a great many widows, young girls, blind, old and infirm people. What is to be done with these it is very difficult to know.

"In the camp, some had old tents, some were in wooden huts, and others had only sacks thrown over pieces of wood to protect them from the heavy rains and cold winds. All looked sad in the extreme, for they had all lost everything, including many of their dear ones."

### SERVICE NOTES.

A CHECK for \$150 received by the New York Committee, which is co-operating with the American Friends' Service Committee, is accompanied by the following eloquent note:—

DECEMBER 25, 1922.

TO THE RUSSIAN CHILDREN EVERYWHERE IN RUSSIA.

Dear Little Friends:—We want to do without part of our Christmas presents and send them to you instead, for we know you often go hungry while we have more than we need. So we are sending you this money which our aunts gave us instead

of presents, and wish it were more, and hope it will do you lots of good.

With our love,  
J. A. N., AND ELEVEN OTHERS.

THE Kobryn outpost of the Polish Mission reports that the sale of agricultural implements, glass, horses and sheep has been a great success. Several distributions for over 500 people a day have had to be organized. The great need for horses in the district is shown by the fact that in one place where the Mission placed nine horses on sale, two hundred peasants came, each wanting to buy one. In the Kobryn and Drohiczyn district as a whole, 114 horses and 175 plows were sold during the summer.

SHIPMENTS received during week ending First Month 13, 1923—76 boxes and packages; 2 anonymous.

Contributions received during week ending First Month 16, 1923—\$23,205.02

### FRIENDLY NEWS NOTES.

THE enclosed clipping brings encouragement, even though the very last word in the *Literary Digest* of last issue before advertisements holds sway.

We must not look for the high seats.

F. B. G. BRANSON.

Can France and Germany ever approximate anything like friendship in this generation? A French author, Ambrose Got, has answered this affirmatively in "L'Avenir des Relations Franco-Allemandes" (Paris: Etienne Chiron). Having lived in Germany most of the time since the Armistice, he is able to analyze the present currents of thought among Germans. He says that just now the real power is in the hands of the parties that stand for moderate but sincere republican ideals, groups whose intentions toward France are above suspicion. He also points out that publicists such as Maximilian Harden, George Bernhard and S. Jakobsohn are carrying on a lively campaign on behalf of a rapprochement. The author urges to embrace the opportunity by going half way to meet the advances of these more friendly elements in Germany while they are still in power.

At a special meeting of the Board of Managers of the Cheyney Training School for Teachers held Fourth Month 5, 1922, the officers and committees of the Richard Humphreys Foundation were appointed, the Board of Managers of the Cheyney Training School for teachers automatically becoming the Board of Managers of the Richard Humphreys Foundation.

Since then three meetings of the Board have been held.

An appraisal of the property turned over to the State by the Cheyney Training School for Teachers showed a value of \$97,630.12.

The treasurer estimated that the annual income of the Richard Humphreys Foundation for purposes of appropriation would be about \$8,000.00 per annum.

In starting the work of the Foundation it was necessary to make appropriations out of the due course as provided by the

Rules. Therefore at a special meeting of the board held Fifth Month 8, 1922, scholarship aids were granted aggregating \$2,450.00, also appropriations for a Campaign of Publicity to make Cheyney better known in Pennsylvania, for books and a librarian's salary, for ten Pennsylvania Scholarships of \$180 each to be known as the Richard Humphreys Foundation Scholarships, and for First-day School help, and kindred interests, these four amounting to \$3,625.00.

At a later meeting \$1000 was granted to Christiansburg Industrial Institute and \$500 to the Shelter for Colored Orphans. The ten Pennsylvania Scholarships having been granted too late for use this year, it was decided they should be used for the school year 1923-1924. It is understood that tuition at Cheyney is free as at all other Pennsylvania Normal Schools, the \$180 scholarships covers board and room.

BERLIN, GERMANY, TWELFTH MONTH 27, 1922.—The Christmas Party given by Agnes Tierney and the Garretts was a valuable occasion. It revealed to me, on the evening of my first day in Berlin, what a loyal group of "Kwaker" people there are here,—about thirty in all—German, English and American. Two were fresh from Russia, and bubbling over with information and enthusiasm for the work over there. The evening was spent in eating, speech-making, etc. While there was much fun, the occasion was to me a time of profound fellowship. One can never realize the spirit of one's friends except through companionship with them. Those who feel the deep spirit of such a group can never forget it.

ESTHER M. WHITSON.

DR. HENRY T. HODGKIN, who will soon leave England to engage in important work in China, is coming this way and intends to be in and around Philadelphia for a few days next month: it is expected that he will address Friends and others interested in Foreign Missions on Sixth-day P. M., Second Month 16, and in the evening he is to meet young Friends of both branches.

Two important meetings are scheduled for Seventh-day afternoon and evening the 17th prox.

It is expected that Dr. Hodgkin will deliver an address at the South Broad Street Theatre on First-day afternoon, Second Month 18th, and on Second day it is planned for him to address the Ministers of Philadelphia at a luncheon to be spread at the City Club.

Fuller particulars will be published in due time.

### NOTICES.

A MEETING for Divine Worship is appointed to be held at Friends' Meeting House, Burlington, N. J. on First-day, First Month 28, 1923, at 3.15 P. M. A general invitation is extended by the Visitation Committee.

THE Young Friends' Eastern Conference will be held from Eighth Month 27th until Ninth Month 3rd, probably at Westtown.

DIED.—At the home of her son-in-law, I. E. Jackson, Cedar Rapids, Iowa, First Month 4, 1923, ALMEDA CREW WOOD, widow of the late John W. Wood, in the ninety-third year of her age; a member of Springville Monthly Meeting of Friends, Iowa.

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## HIDDEN FROM THE STRIFE OF TONGUES.

A Hebrew mystic in the long ago celebrates in a psalm the blessedness of such as seek their refuge and home in God. He says: "In the covert of Thy Presence wilt Thou hide them from the plottings of man; Thou wilt keep them secretly in a pavilion from the strife of tongues."

Evidently his lot was cast in a time of confusion and cross-currents. But he had found a place of quiet and inward rest which the tumult without could not invade.

What would he have said if he had lived in our complex modern world? Is it not as never before a scene of strife? Was there ever such a strife of tongues as to-day? Men have lost the sense of being "under authority," and the tendency is for every man to do "that which is right in his own eyes," as in the days when "there was no King in Israel," *i. e.*, no central authority.

In every department of life we meet with this strife of tongues? In science, we have continually to exchange the old text-books for new as more modern hypotheses supplant those which have held the field. In philosophy, one system destroys another, so that there is no settlement of any question. In the social order the battle often belongs to craft and cunning, and the true relationship between capital and labor is still an unsolved problem. In the world of politics, the strife of parties for the mastery continues, while in international relations, the strife of tongues threatens to end in a fresh clash of arms.

And what shall we say of the religious world? It is true men are to-day inclined to minimize denominational distinctions. Federation is in the air. But theologically Christendom is an armed camp. Traditionalists pitted against Modernists, Modernists against Traditionalists, and true piety in danger of being crushed between the upper and nether millstones.

It was into a religious world torn by internecine strife that the early Quakers carried their message. It pointed to a place of quiet, to a pavilion of peace, in God Himself. Our

meetings for worship, held if not for the purpose of silence, yet on the *basis* of a silence from creaturely activities, so that the Divine may be uppermost, offer to those tired of the strife of tongues a pavilion, a Divinely provided retreat from the noise and contention without. There we reach conclusions not by the roundabout way of reasoning, but by the nearer way of immediate communion of spirit with Spirit, with the living, eternal Truth itself. We obtain certainty because we realize that with God is the fountain of life, and in His light we see light.

Friends did not start out to *deny* this or that belief or view or opinion held by others. To do that would have only added to the strife of tongues. They rather directed puzzled and bewildered men to the pavilion, where in the silence, the teaching of God is obtained—the instruction *within*, which halves the life and transfigures the character.

If our Society has no other service in the world than this, to keep up this pavilion to which weary souls may turn from the strife of tongues, its continued existence, though numerically "one of the least among the thousands of Israel," will be well justified.

MAX I. REICH.

## THE LISTENING PERIOD.

One day not long ago I was in the room of an Oregon lad who had rigged up a radio receiving equipment. Tacked up on the wall above the apparatus was a printed radio schedule, sent out from Portland, in which every hour of the day seemed programmed. No, not every hour, for on running my eye down the schedule I found one hour marked, "Listening Period." "What does that mean?" I asked of my boy friend. He explained that it was a period in which the various broadcasting stations of the State and Northwest were silent that the receiving instruments in their field might listen undisturbed to messages from afar.

The listening period! How many of us make a place for it in our crowded daily programs? So busily broadcasting are we, each feverishly anxious to send to others our own thoughts and opinions, our own plans and projects, that we hardly so much as pause for mental replenishment or for spiritual refreshment. And perchance if we do pause briefly it is but to listen to the distracting voices and sounds about us. It is the Voice from afar, yet closer than hand or touch, that would speak to our condition if we would but listen.

Sadly and bitterly distraught is the world upon which we look to-day. Busily broadcasted are race hatreds, national antipathies, religious prejudices and social antagonisms. The world is in an uproar of strident, jangling voices in which healing and wisdom are wanting. Oh, if the peoples and nations of the earth would but settle quietly into a listening period and "know that I am God!" From heaven's heights continually come melodies of love and harmonies of peace. May we listen intently for them.

WALTER C. WOODWARD, *in The American Friend.*

"MUCH might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily re-creation."—T. T. MUNGER.

## Moorestown Conference.

(Twelfth Month 28, 1922.)

Originating with a concern of Nathaniel B. Jones, a Conference "for our younger members and others interested" and including ultimately both Haddonfield and Salem, and Burlington and Bucks Quarterly Meetings, was held on the 28th of last Twelfth Month, in the Meeting House at Moorestown. Despite the blustery weather, there was a large gathering from the two Quarterly Meetings, of people who gave every evidence, both at the afternoon and evening sessions, of being earnestly interested. All of the speakers who had been invited to take part were able to be present except one, and in the place of Anna Rhoads Ladd, prevented by illness, to the regret of all, from attending, Richard C. Brown, on extremely short notice, made one of the most valuable contributions of the day.

William F. Overman presided at both sessions. The first speaker at the five o'clock meeting was J. Harvey Borton, who introduced our general topic of "Why the Society of Friends?" by a consideration of the world's challenge to Christianity. He instanced Bishop MacDowell's experience at Cornell, when, discussing with one of the students the possibilities of getting the nations of the world together around the personality of some great teacher, it seemed evident that Jesus Christ was the only figure worth consideration. Senator Pepper frankly urges Jesus' method as the one solution of the labor problem. Many others are coming to the same conclusion. The problem of the Orient—China, Japan, India, etc., is the problem of making known the teachings of Jesus Christ. The spirit of nationalism is very strong to-day. True democracy is impossible without enough men and women of Christian character to give the necessary leadership. In thinking of democracy as a fairly simple matter, we forget utterly our Christian heritage. He called our attention to the fact that in 1918 six Student Volunteers went out from England, instead of the hundred a year who formerly were sent. Everywhere missionary effort has had to be curtailed, yet out of the estimated 1,700,000,000 who make up the earth's population, fully one billion are without any outward knowledge of Jesus Christ. In our own country only one Christian out of 2,000 undertakes to go into missionary work. A church that is not a missionary church eventually dries up, Harvey Borton told us, and the Society of Friends is not to-day on the whole a missionary church. In a new way we must dedicate ourselves to the will of God. It is not what we say, but what we are. Our character is what we are in the sight of God—our reputation is what we are in the sight of men. Which counts for more with us?

William Overman called our attention to the reports to the effect that less than 17 per cent. of the population of this country attended any church or First-day School during 1921, and in the ranks of the "working classes" the attendance was less than 5 per cent. He introduced Richard R. Wood, now of Harvard, who told us how many of the prominent preachers he had met at the University were keenly interested to know all they could about the Society of Friends. These men feel, he thinks, that we have a real function, and he then outlined what he believes our three-fold function to be: first, our form of worship appeals powerfully to a certain group; second, our Peace testimony, and third, our teaching with regard to the Light Within. He stressed the peace-time responsibility of pacifists, not waiting until ultimatums have been exchanged, not being satisfied with curative work, but seeking aggressively preventive measures. Trust between nations is essential, working for this is a reason for our Society's existence. Anyone can do relief work, if he will, but the doctrine of the Inner Light, that anyone can get the help he wants direct from God, is something of tremendous importance for the Society of Friends. This often appeals where nothing else does.

Elizabeth A. Haines, a student at Wellesley, spoke next. She said the question is often raised at college, "Why any

churches at all?" Religion, the students feel, is essentially a social thing—it must be shared to be worth while. Yet they feel that their little Friends' meeting gives them strength and freedom, in silent worship, and a feeling that they are all responsible. We are all responsible, in a Friends' meeting, and we must be willing to give our best, especially where there are no leaders set apart.

Alice Roberts Evans's subject was "The Ministry." A religious movement that is successful recognizes the responsibility of all, as Elizabeth Haines had pointed out. There is no man-made recipe for the bread of life. Every person, young or old, knows the Word of God when he hears it. It registers in our hearts. She referred to some of the ministers who had most deeply influenced her in childhood: Samuel Emlen, Alfred Leeds, George Abbott. We must never be satisfied with less than the best, with anything but the Word of God. There will not then be so many "kinds" of ministry, as we so often hear described. But we do have our treasure in very earthen vessels, and the following points were emphasized as being helpful to the growth of the true ministry: Speak briefly, and at the right time, being especially careful when a great deal has been said already. Use good, clear language, not threadbare, habitual expressions. Don't be afraid of criticism. A good gardener does not let the weeds grow rampant for fear of spoiling a flower. Criticism is far better than indifference, for it at least implies some thinking. The flowers of truth will survive any criticism. Back of the spoken word there must be the testimony of the speaker's life. The hour of worship is poorly spent if it fails to fortify our conviction that God does speak to us directly.

This closed the afternoon program. The Chairman invited discussion and our Friend Max I. Reich, looking back into the past and forward into the future, and asking what is the excuse for the Society of Friends, and which of the many Quaker voices in the world to-day we ought to follow, compared our group to ancient Israel. Both had a sense of a great obligation; both were Divinely prepared to become what they became; both had to learn to turn away from man, and formal preaching, to the Word of God speaking in the depths of the soul. The early Friends discovered the secret of an overcoming life. Their "inner light" was no philosophy but a Divine reality. The Society of Friends had a Divine beginning. Will it receive again the power and glory of those early days? M. I. R. believed that in the Quaker movement God intended to complete the work of the Reformation. Our chief work to-day is not philanthropy, child-feeding, or peace (important as all three are), but as a people who have felt and known the power of God, to bring others to that power. Can we really say, "Come thou with us and we will do thee good?"

The supper, served with efficiency and despatch in the School gymnasium adjoining, was as important an element in the Conference as are the Quarterly Meeting lunches, in making for that good fellowship between those who, in many cases, see each other only a few times a year.

We assembled again in the Meeting House to hear Richard C. Brown, *viz* Anna Rhoads Ladd, as above noted, on "The Attitude of Friends towards the Scriptures." Friends have always, he emphasized, looked upon the Bible as the most important book there is. (More copies are still sold than of any other book, and it is still the most referred to, quoted from and alluded to volume in literature.) Everyone over five years of age ought to have a Bible of his own. (It is not too late to supply them!) Having it, we should read it. Even with limited time we must choose between newspaper headlines (and he might have added the "comic strips!") and the Bible.

The early Friends were filled to the brim with the words of Scripture. They argued and debated on Scripture grounds. Of course, such debates were general in the seventeenth



century, theology was in the air one breathed. Seventh-day afternoons were often given over to such struggles and the crowds returned home cheering, in much the same way as a football crowd does to-day. Friends have always revered the Bible, yet their views have differed somewhat from those of some other Christians. This was because they were convinced that religious truth is derived not from the Church, the Roman Catholic position, nor from the Bible, as is the view of Protestants generally, but is taught direct of God. Robert Barclay's masterful chapter in the "Apology" was cited. God often does speak to us in the words of a Scripture passage. R. C. B. explained clearly why Friends prefer to call the Bible the "words" rather than the "Word" of God, calling our attention to the fact that in the Old Testament the latter expression often refers more to a prophetic message than to any book, and in the New it is a name for Jesus Himself. The Bible is more precious than all other books. It is an inspired volume. But just what do we mean by "inspiration?" With an illuminating comparison to the workings of a large corporation in issuing its correspondence, etc., the speaker proceeded to illustrate various degrees and sorts of "inspiration." Yet just as nothing in writing ever quite equals a personal interview, so nothing in the Bible is quite equivalent to direct communion with God. A Friends' minister to ask whether he believed in the inspiration of Isaiah replied, "Yes, as much as in my own!"

William Bishop was the concluding speaker. His address was the longest of the day: it was listened to with profound attention, but it was the most difficult in some respects to report upon and summarize, perhaps because much of it was frankly personal and very searching. He began by asking, *What is God?* A Power, with a plan. Hence a Power interested in all that He has made, because everything is a part of that plan. He unfolded the purpose of Christ's coming, and with a great deal drawn from his own youthful experience, and which the years that have followed would seem but to have confirmed, he set forth the message of Jesus, as he understood it, and pleaded earnestly with the younger element of his audience, especially, that they should, full of joy and faith, live up whole-heartedly to their convictions as to what their Lord was requiring of them. He scouted the idea that, once this path is entered upon, we shall be bowed down by the sacrifices we are making, for we shall be so glad to be doing these things that they will no longer seem like sacrifices, thus bearing out the testimony to our Lord that He "for the joy that was set before Him, endured the cross, despising the shame."

This address concluded what, for many, was a most worthwhile occasion; a time that was not at all, as some of the less optimistic had anticipated, "just one more conference," but an afternoon and evening when we were fed, strengthened, refreshed and encouraged.

A. L.

### OUR BESETTING SIN.

In the twelfth chapter of Hebrews we find in the first paragraph the words, "Let us lay aside every weight and the sin which doth so easily beset us," by which Paul shows evidence that in those days there were such besetments as we recognize to be existent in this our day. He does not state just what that sin was, but we can readily surmise that it was the same that we have now to contend with, therefore it behoves us to search our hearts diligently in order to see whether or not we are free.

Those of us who are in constant contact with the public recognize the outstanding sin to be that of selfishness. By this it need not be understood that each act is for self to the detriment of others, but rather it is evidenced by small or greater acts that have self-aggrandizement as the basis of action without further thought as to the outcome. In the home the same applies, yet perhaps to a much less degree, because, home love is a great factor toward overcoming this tendency. This selfishness may assume various aspects in the home life,

one being neglect of the small amenities rather than a deliberate act. Omission of the little acts of kindness and love which go so far to keep up the real home atmosphere may be the actual sin, and that is not uncommon. Thoughtlessness of the comforts of those around us, in the home and elsewhere, show evidence of this sin, and it is these little acts that tend toward the greater ones that eventually disrupt the home life.

Throughout life it would seem important that we carefully analyze our actions both at home and in public to see whether or not we have the first thought for others rather than for self, and there can be no doubt that from such care the response will be conducive to heart satisfaction and improved relationships with those in whose company we are thrown. We must bear in mind that others are measurably dependent upon us as we are upon them in turn, that our lives are more or less interwoven, and all of those traits that make for a betterment of relationships should be encouraged, and those that allow of a growth of the coarser nature should be subdued and controlled. "Make someone happy each day" is a good motto, and yet it does not fulfil the purpose entirely, as it allows of the possibility of stopping right there, satisfied when other deeds of kindness could be done. Selfishness is a many-headed monster and shows itself in so many different ways that influence our characters, actions and motives that it would be a matter of considerable difficulty to fully specify all of its activities. No matter how much we try to cover up our selfishness, the selfish side of our natures will crop out unexpectedly at times in spite of our efforts. Better, yes, far better, would it be for us to seek Divine aid in our efforts to live the unselfish life than to depend upon our own efforts to overcome. With the Psalmist we can say, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be innocent from the great transgression." (Ps. xix-12, 13). Or as Job writes in the thirteenth chapter, twenty-third verse, "How many are mine iniquities and sins? Make me to know my transgression and my sin."

Small sins may lead to greater ones which in turn will have a great bearing upon our lives, far more than we may realize or suspect, so it behoves us to watch diligently and lend ourselves to daily introspection and prayer for that assistance which alone can raise us from this mire of selfishness and all other besetments and place us firmly upon the foundation that makes for the better life both here and hereafter.

WILLIAM MARTIN.

ATLANTIC CITY, N. J.

### LETTER FROM GERMANY.

BERLIN, W. S. Behren-Strasse 26 a 11.

Twelfth Month 31, 1922.

MY DEAR FRIEND, GEORGE M. WARNER:—

I received thy letter enclosing clippings on Clemenceau's speeches, and read them all with some care; and especially consulted two competent people, as well as observing the trend of opinion as I hear it in general. There is a good deal of talk of more war, to throw off the yoke of France, as it were, which more and more is felt to be intolerably galling. Only last night a good woman Friend told me there were many who wanted "just one more war," to drive France out of Rhineland. But those who think with any care at all see that this is simple desperation, and would be suicidal, and I do not suppose that any responsible governmental or military authority would undertake or even seriously consider such a project. The first person I asked was a very able young graduate of the University of Berlin; he said it was physically impossible for Germany to make war; she could not hold her own for a month, perhaps not a week; that we have no idea of the utter internal exhaustion of the German people; and he said this would be equally true even if the monarchists came into power, that they might be very militaristic, but they could not make a thoroughly exhausted nation any stronger than it was, so that foreign war would be as impossible under them as otherwise. Many people also realize that to make the attempt to resist

France with arms would mean bringing war upon German soil, so that Germany would be devastated as France was. This young man was a soldier in the German army, three times wounded, and two years a prisoner, and he is strongly of the opinion that no young German who saw war itself will ever want war again.

The other person I consulted was a German reporter for the *N. Y. Herald*. He said that as soon as Clemenceau's speeches were cabled over (about Eleventh Month 21st?) he went at once to two of the leading members of the German Reichstag, and asked them about Clemenceau's charge that Germany was going on making munitions, turning out big guns, and arming herself for another war. They answered to the effect, that it seems Clemenceau does not trust their own allied commissions of disarmament, who continually watch all munition making in Germany. "Does he think (they said) that a great gun can be made in a shack or a cellar? A great gun can only be made in a great factory, and such factories are under rigid inspection of the Allies." The Works' Council at Essen reports that the Allied Commission goes through their works daily. Of course it is true that the Allies permit a certain amount of munition making in Germany, but only sufficient to repel internal insurrections, such as might come from radical communist rebels, or monarchists, as happened in the "Kapp Putsch" in

1920. Gas, making of poisons, etc., of course cannot be so easily controlled. It is confidently asserted that the working-men of Germany would never permit a foreign war. But it must be remembered that if a people is goaded to desperation all calculations may fail, and that is the direction that many Germans feel the French have been driving them the last six months or more. As one German lady said to us, some are ready to attack France and see Germany die fighting for her honor, so to speak, on the principle, "Give me liberty or give me death." Such considerations should spur pacifists not to relax their efforts in this crisis. I was especially glad to read the replies some of our Senators, such as Borah, have made to Clemenceau, for they seemed to have a good comprehension of the real situation, and had information and a point of view such as we hear here; Borah seems to present about the same point of view as we heard at the Women's Conference at the Hague.

I see considerable rays of hope, but unremitting efforts are all the while required.

With cordial regards from our party,

Sincerely thy friend,

ALFRED C. GARRETT.

*First Month 3, 1923.*—Just leaving Berlin for Dresden and Leipzig.

## Texts—Phrases—Shibboleths.

### IV.

*One Lord, one faith, one baptism. (Eph. 4, 5)*

In previous articles an effort has been made to show that a dependence upon a text without reference to the context may at times lead to wrong conclusions. In the second article of this series, it was shown that the text: "Touch not, taste not, handle not," was often misinterpreted as a command not to use intoxicants, although in many other passages the Scriptures inculcate the practice of temperance. So also the commandment, "Thou shalt not kill," does not appear to apply to warfare, but many other teachings of the Bible clearly indicate the iniquity of war.

The text, quoted at the head of this article, has long been used as a bulwark for the Quaker belief in respect to the outward rite of water baptism. A long line of able Quaker writers from Robert Barclay to the present day have quoted this text as one of the strongest proofs of the position of Friends. In all four Gospels, John the Baptist is quoted as declaring that while he baptized with water, Jesus would baptize with the Holy Spirit. Here it is evident that two baptisms are mentioned, the baptism of water and the baptism of the Spirit. Shall we accept the doctrine of two baptisms, or shall we choose one of the two? Here comes the proof text, "One Lord, one faith, one baptism." If we are to choose one, it is evident that we accept the baptism of the Holy Spirit and reject the other. *Q. E. D.* The argument is closed.

With considerable diffidence do I, unversed in critical methods, venture to suggest that it is possible that the application of this text has been misconstrued. Let us note what happened when Paul came to Ephesus, recalling that the epistle in which this text is found was written to the Ephesians. Paul soon found some disciples at Ephesus and inquired whether they had received the Holy Spirit when they had first believed. They stated they had not heard of any Holy Spirit and that their baptism was John's baptism. They were reminded that John told the people they should believe on Christ who was to come after John. They were then baptized into the Faith of the Lord Jesus, and afterward, when Paul had placed his hands upon them, they felt a new experience, they realized that a new life was springing up within them, they fairly shouted for joy, they began to tell everybody the glad tidings, in short, they were baptized with the Holy Spirit. So there appear to have been three several baptisms connected with the organization of the church at Ephesus. The first,

the baptism of John in which water was used; the second, a form of initiation into Christian fellowship, which was generally accompanied by some ceremonial water observance, though just how nobody knows; the third, as referred to in Eph. iii: 16, where Paul prays that the Father may strengthen them with his power by breathing his Spirit into their inmost souls, so that Christ through their faith may make his home within their hearts in love.

I think it will be found that whenever the apostles or ministers administered the rite of baptism, it was with water, but the baptism of the Spirit or of the Holy Ghost, came directly from the Father and His Son.

If we read carefully the fourth chapter of the Epistle to the Ephesians, we will observe that the Apostle is exhorting the members of the church to live in harmony, to maintain in the bond of peace the unity given by the Spirit. He refers to the one body, referring to the outward Church, and to the one Spirit which enlightens the members. He refers to the one hope, one Lord, one faith, one baptism. The word in the Greek which is rendered *one* in the English version can also quite properly be translated *same*. In other words, he said to the Ephesians: "You have the same body, the visible church, you are taught by the same Spirit, you have the same blessed hope of joy both now and hereafter, you worship the same Lord, you are united in believing his doctrines, you came into the church by the same ceremony of baptism." Probably Paul in the same sentence would not twice have reminded them of the operations of the Spirit. He enumerates six particular things which were common to all of the believers. These several features of their newly found faith may be noted in the history given in Acts 19. They learned of Jesus Christ, they were informed of his teachings, they rejoiced in the newly found hope, they were baptized with water both as a token of their cleansing from sin and also as a form of initiation among the believers, they then formed the nucleus of the Church of Ephesus, and lastly they received the endowment of the Holy Spirit, the most precious gift conferred on the sons and daughters of men. The apostle then exhorts them to recognize the various gifts bestowed upon the believers, and thus working together as different members, they form one Body in Christ. Doubtless the ceremony of admission to the Church was impressive, and could be referred to as a solemn sign, an outward token,

of their union with the visible church, and therefore, to all sincere believers, of their entrance into the church triumphant.

The author is neither a higher nor a lower critic, and forms his conclusions from a comparison of the occurrences related in the Acts with the passage in the Epistle.

He makes no dogmatic assertion, but is willing to concede that the *one baptism* referred to in the quoted passage may be regarded as belonging to the ceremony of initiation into the Church. This concession in no way lowers the standard of Friends with regard to water baptism.

First, let us note a few instances of the use of water as an initiatory rite. When Peter was preaching to Cornelius and his household, the Holy Spirit fell upon the listeners. This was an event of the highest importance as the Gospel had not previously been declared to the Gentiles. Peter asked at once whether any one could refuse water for the baptism of these people since they also had received the Holy Spirit. So Cornelius and his household were baptized, and it should especially be noted that the descent of the Holy Spirit did not wait for the outward ceremony of water baptism.

Philip met the treasurer of the Queen of Abyssinia while he was reading the prophecies of Isaiah with no clear understanding of the matter. Philip explained their reference to Christ which explanation the treasurer accepted with great joy. Coming to a pool, the treasurer exclaimed, "What is the matter with my getting baptized at once?" The ceremony was performed and the high official went on his way rejoicing that he had been initiated into the body of Christian believers.

When Philip preached at Samaria, there were numerous believers who were baptized. Even Simon, a great magician, who made money by the practice of his arts, was baptized and became an adherent of Philip. Hearing of this revival at Samaria, the brethren at Jerusalem dispatched Peter and John to Samaria in order to confirm the believers. It appeared that, although they had been baptized with water, they had not received the Holy Spirit. When Peter and John laid their hands upon the band of believers, many of them felt the power of the Spirit. It seems that water baptism had not changed the heart of Simon, since he offered money to Peter and John, asking that the gift of the Spirit might be conferred upon him, evidently intending to make use of the gift in plying his trade as a magician and medicine man. Peter at once told him that his heart was all wrong, that he was still in the bond of iniquity, and urged him to repent of his wicked intent. And Simon asked an interest in their prayers. He needed a further experience which the baptism with water had not supplied.

In the course of Paul's second missionary journey, he had remained at Corinth a year-and-a-half and founded the Christian Church in that cultured city. When on his next missionary journey, word was brought to him that the Christians at Corinth were divided and wrangling among themselves, he addressed a letter to them extolling with them on their factional divisions. Some had been baptized by Peter, some by Apollo and others by Paul. There were Peterites, Apollos and Paulites. The most sensible called themselves Christians. Paul's party was probably small. He recollected that he had baptized only two individuals and one family, and declared that he was not sent to baptize, but to preach the Gospel. Evidently in this discussion baptism by water is referred to.

But now harking back to the text, "One Lord, one faith, one baptism," and supposing that we concede a probability that the apostle referred to the ceremony connected with their admission to the organized church, what support can we find for the Quaker testimony concerning baptism? Though we no longer denounce those who conscientiously believe in the rite of baptism by water, there is abundant proof for the position which Friends have taken.

(1) The general trend of the teachings of Christ and the apostles is directed to the disuse of the outward ceremonials and to a method of life based on spiritual ideals.

(2) In the four gospels and in the Acts we have with slight variance of form this saying of John the Baptist: "I indeed

baptize you with water, but he that cometh after me is greater than I, he shall baptize you with the Holy Ghost." This in itself is sufficient evidence for the spiritual nature of baptism.

(3) The apostle Peter (1 Peter 3: 20-21) speaks of the eight souls in the ark, who in a sense, were saved by water, "the like figure thereunto even baptism doth now save us," but he adds in effect that is not the action of water in the cleansing of the body from dirt, but the "answer of a good conscience toward God," thus indicating a spiritual cleansing from sin.

(4) Paul baptized with water a few in Corinth, but regretted that he did so. This method of initiation had caused factions. He even goes so far as to say: "For Christ sent me not to baptize, but to preach the Gospel." Now did the commission of Paul include all that was essential in the regeneration of souls, or did his mission cover certain features of the work leaving some details to other workers? Read Acts xxvi: 16-18. Here Paul states that the Lord had told him that he was to be sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith. . . ." It is difficult to see that this commission leaves anything out. And yet Paul by his own admission was not sent to baptize with water.

It is not with any desire to revive old controversies on this subject that this article has been written, but for the sake of Truth. Our position is strongly entrenched even if we surrender the text quoted at the beginning of this essay. We should not care to base any doctrine on a passage of doubtful import.

Almost all Christians who practice water baptism, and they constitute by far the largest body of Christian believers, regard the rite as symbolic of the cleansing power of the Holy Spirit, and they are not disposed in this day and generation to quarrel with us if we omit the symbol and strive directly for the reality of a life sanctified by the indwelling of the Spirit.

ALBERT H. VOTAW.

#### FRIENDS' PEACE MISSION VISITS FRANCE.

A mission of English Friends spent six days in France during Eleventh Month with the object of presenting to the various pacifist groups the views of Friends on peace and war, and of making contacts with movements and personalities which might take part in a European movement in the spirit of Friends. Agnes L. Tierney and Eleanor Garrett, all of Philadelphia, joined the group at some of its meetings.

Conferences were held with nearly twenty different groups and organizations, and with many individuals. It was found in general that most French pacifism bases itself on international law rather than on religious grounds, and that international pressure and agreement, rather than individual conscience, are given most consideration. A considerable number of individuals, however, took the entire Friends' position in regard to war, while many of the groups were willing to consider the question with an open mind.

As follow-up work, the group suggested a further visit to France early in the new year, getting in touch with a much wider circle; similar efforts in Germany with an attempt to establish direct contact between French and German pacifists; and the prompt issue in French of the "Moral Basis for a Treaty of Peace" and of a leaflet dealing with "A New Method in International Relations" explanatory of Quaker ideas on violence. It was also felt that a more intimate contact with France ought to be cultivated, and that, in order to make this possible, more Friends ought to learn to speak French.

The group remarks on "the unanimously warm welcome given us as Quakers. We knew this in Germany. It was new to us to find how wide-spread was the feeling of friendliness in Paris, how ready people of all shades were to endeavor to enter into sympathetic understanding of our aims, and the respect expressed for the unflinching attitude of the Friends

in the face of war. We feel that there is a wide field in France for international Quakerism rightly directed."

### CHILDREN'S CORNER.

#### THE THREE USEFUL FAIRIES.

(A Story by a Girl of Thirteen.)

This was published originally in the *Philadelphia Record*.

"Mother, mother, do I have to do those dishes and do those horrible lessons and dust the dining-room before I can read?" "Yes, dear, you must." "But, mother, can I not read before working?" "No," said her mother, "work comes before play, that is an old saying," and with that she went upstairs and left Margaret to herself.

Angrily and unwillingly Margaret went to her work. When she had finished, she cuddled up in a big arm chair to read. But she felt angry and did not want to read. "Eleanor's mother never makes her work," she thought. As she was thinking she suddenly found herself walking along an old country road, when she heard a little cry, "Help! Help!" Margaret went over to the bushes and in a thorn bush saw a tiny figure. "Please pull me out of these thorns, little girl."

"Gladly," said she. She put her little hand down among the thorns and pulled the dainty little figure out. "Pray," said Margaret, "what are you?" "I am the Fairy Tact, and for this kind act you have done for me I will always be at your service whenever you want me." Margaret thanked her and walked on again. She came to a little stream crossing the road and saw a much smaller figure struggling in the water. "Oh, please pull me out!" "Yes," said Margaret, and dipping her hand in the water she pulled out the small figure. "Pray who are you?" said Margaret. "Oh! I am the Fairy Good Will. Whenever you need me, call me." Margaret thanked her and went on her way. Again she heard a little cry for help. She looked under a leaf which had fallen over the little creature. "Oh, please help me from under this great cover which has fallen over me." Margaret lifted the leaf and took the figure in her hand. "What are you? What is your name?" "I am the Fairy Good Work, and for this kind deed that you have done for me, I am with you whenever you need me." Margaret saw that it was getting late and went home trying to think what those names meant and how they could be of any use to her.

Margaret came home and was just in time for dinner, and while she felt inclined to say something which she knew was not to be said at table, she remembered the Fairy Tact and called her immediately. The thought was gone and only pleasant ones came to her. Then her mother told her to wash the dishes, and Margaret began to say: "Oh no," but she got no further. She remembered the Fairy Good Will and called her. "All right, mother, I will." "Now," said her mother, "the sitting-room needs dusting." Margaret went upstairs and started to dust, but said to herself: "Anyway I won't dust, the high places, I cannot reach them." Just then she thought of the Fairy Good Work and called her at once. Immediately she liked to see how high she could reach and that there was no dust left anywhere.

"Margaret, Margaret," called a voice. Margaret awoke with a start and saw her mother. "Mother, have I been asleep all this time?" "Yes, dear," said mother. "I was looking for you to go to the store for me." "Yes, mother, but let me tell you my dream." She then told her mother her dream. "Margaret," said her mother, "did that teach you a lesson?" "Yes," said Margaret, "it did."

And from that time on, she always called her fairies when she needed them.

MARIE TH. BRÉDÉ.

"The hours of pain have yielded good

Which prosperous days refused;"

As herbs, though scentless when entire

Spread fragrance when they're bruised."

### BOOK REVIEW.

"PEACE MAKERS—BLESSED AND OTHERWISE."\* BY IDA M. TARBELL.

We know that Ida M. Tarbell rarely gives so much as one week to anything serious without having something reasonably serious to show for it. She was one of the favored attenders at the International Peace Conference on the Limitation of Armaments. Her reports of the Conference have been widely read and in them she records many of her "observations, reflections and irritations."

These had a refreshing ring of expectancy and were calculated to impress thinking people that in the realms of prayer and toil there was real hope for the universal prevalence of peace.

There is no question as to how she stands on the League of Nations. She is positively committed to it and her book gives emphasis to this. She says: "So far the League of Nations is at once the most idealistic and the most practical scheme men have yet framed, the broadest in its scope and the most democratic in its spirit. It may prove that humanity is as yet too backward to grasp and realize its intent and its possibilities. It may make too great a demand upon their faith, their charity, their love; but nothing can destroy the great fact that it has been undertaken by fifty-one nations, that it is alive, and at work. That fact will stand as a hope and a guide to the future."

Peace-loving Friends, and that includes all of us and many more, will read Ida Tarbell's book with relish and profit.

D. H. F.

### HENRY T. HODGKIN'S CALL.

An appeal was given before in THE FRIEND and there was so small a response I venture again to quote from Dr. Henry T. Hodgkin's letter hoping there may be some Friends who can and will respond. All of us have such respect for Dr. Hodgkin's judgment and far-seeing choice of work, I feel sure any cause he feels is so important as to leave his home and family in England for two years needs our most earnest consideration. Dr. Hodgkin says:—

"The New National Christian Council for China, of which I have been asked to become Secretary, is hoping to unite in a far more intimate fellowship, if not in organic union, the various Christian bodies in China. This is to be done under Chinese leadership in the main; if so it will be as a colleague to two or more Chinese Christians. Thus a step towards the development of a truly indigenous Church is being taken at the same time as one towards closer union.

"Both are very significant and hopeful. It is strange to me that a Quaker should be chosen as an officer of such an organization, but I put this down to the fact that already it is seen that the spirit is more important than the forms under which unity can be achieved, and also to an openness of mind towards the position we take on war and other questions greater than we usually find in ecclesiastical bodies in the West. This being so, it would be a grave responsibility to refuse, even though one is called away from other work that opens up most urgently. It also leads me to feel that Friends in America may be particularly glad to further this work by their gifts. In the present very serious condition of the missionary societies, the financial position of this new venture is exceptionally precarious. From an English Friend I have already a promise of \$5,000. I have wondered if it might be laid on the hearts of American Friends to do likewise. I hope this would not come as a burden to anyone. It is but a suggestion which may find one here and there keen to discover a way of helping this great nation in her struggle towards righteousness and peace."

Dr. Hodgkin is expected to arrive in this country early next month, en route to China, and I should like to welcome him with some substantial support. Contributions may be sent to Charles J. Rhoads, care of Brown Brothers & Company, 328 Chestnut Street, Philadelphia, Pa.

\*Peace Makers—Blessed and Otherwise." By Ida M. Tarbell. Published by MacMillan Co. To be had at Friends' Book Store, 304 Arch Street, Philadelphia.

## In the Far East.

William C. Allen.

### THE DUTCH LIFE OF JAVA.

I have always considered that Denmark was the only country possessing government-owned railroads that were really worth while. Now I add Java to the very lean list. Maybe the self-possessed Danes and Hollanders govern politicians and officials better than other peoples. Be that as it may, the Javanese railways are finely adapted to the service of the country. The lines are narrow-gauged. Forty or sixty miles per hour are speeds frequently attained. The sort of "graft" practiced upon a long-suffering public, in some countries I know, is absent. Thus you can go into a restaurant car during the day and get a very simple meal, or tea and coffee only. At certain hours regular meals are served at an exceedingly low tariff. In American money soup is 7 cents a plate, bread and butter 7 cents, coffee or tea 7 cents, a full course luncheon 80 cents, and so forth. The language difficulties of foreigners are always overcome by polite officials or by the courteous interpretations of your Dutch, but English-speaking, fellow-passengers. It is at strange stations, say after the tropical six-o'clock sundown, that you have to gird on your traveller's armor. Before the train comes to a halt a host of shouting wild-eyed natives rush your compartment and unless you fairly fight for your worldly possessions, will grab them and disappear in the motley crowd. You dare not trust to a possible sorting-out in the dark. One funny thing about the railways of Java is that the trains do not run at night. So, for instance, if you take an express from Batavia for Soerabaja—a 20-hour run—you stop at some city en route between about 7.30 P. M. and about 6 A. M. This is not a hardship, because the hotels are excellent. The reason assigned for this is that the native crews fall asleep after nightfall.

My first experience with the Malay bath was on the Dutch ship going from Hongkong to Singapore. Afterwards we came into full contact with it in Java. In hotels and private homes it essentially is the same. The houses of our missionary friends usually had the bath-rooms in the rear of the houses, where, close by the kitchen and store-rooms, we would find them at the end of long porticoes. A typical bath-room has no windows, light can only enter it over the ample door. There are few hooks whereon to hang your clothing. The floor and walls are made of concrete or stone. All is dark, soothing and cool after the bursting glare of the tropical sunlight. There is no bath-tub, only a deep, concrete well about four feet square, and on its thick wall is an enormous dipper. You plunge that simple implement into the water, lift it high above you and pour the vivifying fluid over head and shoulders. The effect is exceedingly stimulating, somehow it seems better than a shower. The water runs off of the very sloppy floor out into a drain. You recognize that the Malay bath, next to a limpid mountain stream, is the best of all.

Dutch housewives in Java possess servants galore, but servants and sorrows may easily intermingle. The native servants work little and, although they may be loyal, infinite tact and patience are required in handling them. The range of wages is not large. The cooking is done in little pans and ovens over small braziers, each about the size of an ordinary jardiniere. Only one thing can be cooked at a time. These miniature stoves stand in rows on one side of the oftentimes windowless kitchens, on the floors, and over them squat the dusky cooks whilst watching them. Yet amidst these weird surroundings many an excellent meal is concocted which, when served, is supplemented with luscious fruits.

After tiffin—usually enjoyed at one o'clock—a missionary host, unless he saw evidence of going to our room, would smilingly say: "Mr. Allen, you will excuse us now, it is time to go to bed." So all members of the family would retire to their bed-rooms and a midnight silence would settle on the house. The same process was observed in all hotels. By two

o'clock gutteral voices or laughter ceased and quietude reigned supreme. But after four o'clock stirrings would be overheard. The deeply-shaded windows would evidence signs of life. Curtains would be drawn. Men and women in pajamas and bathrobes leisurely wandered to the bath.

The custom of going to bed in the afternoons, as practiced by the foreigners in Java, is a sensible one. It means escaping from the enervating heat, which obtains all the year in the early afternoon. It carries with it physical and mental relaxation. I seriously question if most white people could possibly live for a series of years in Java without it. By four o'clock, even if I did not sleep, I was equipped for work for the remainder of the day; whereas otherwise I would have been exhausted by that hour. The natives take all the rest they can and as for the Chinese, they never seem to tire—they put to shame our effete European stock—they go on forever.

By five, Dutch-Javanese life is in full swing once more. The time for recreation has arrived. Dutch ladies, gowned in easy-fitting garments of flimsy fabrics and simple colors, appear upon the scene. The fashionable shopping hour has arrived. The right calling hour is seven. Afternoon tea prepares our Dutch friends for valiant service at the dinner table. This function is generally at eight o'clock, or may be much later. While speaking of table things, we do not forget the coffee. It is a heavy, black syrup offered in little pitchers. Very little is sufficient and the cup is then filled with water and milk to suit the taste. If genuine American cream were only introduced, instead of boiled milk, the beverage would be ideal.

One of the notable institutions of Java is "Rydstafel," or Rice Toffle. What is Rice Toffle? It is a gastronomic wonder of the world. Its astonishing feature does not consist in the strangeness of the dish, or in its cookery, but in the fantastic mixture of a huge variety of things such as only a contemplative Dutchman could possibly evolve. In the hotels it is the great dish for tiffin. A typical Rice Toffle is heaped upon you as follows:—Immediately after giving your order there bears down upon you a line of ten solemn-faced, turbaned, white-jacketed, unshod Malay waiters each armed with his contribution to your sure present joy and possible future sorrow. Some of these men carry several articles of diet, some only one. The first places an immensely deep soup-plate in front of you and into its depths you are expected to put as much boiled rice as you feel confident of mastering. Most Dutchmen take—as a foundation for their repast—enough rice to make an ordinary meal for commonplace men. Then follow the other waiters holding aloft a bewildering array of cooked or spiced things which the true epicure masses up, over and around the original basis of this extraordinary meal. The mound of rice is lost to view under the beefsteak, cabbage, baked bananas, done-over meats, beans, all sorts of curried affairs, chicken, peanuts, fritters, fried eggs, to say nothing of the pickled things and what-not too numerous to mention. Some of the smaller dishes are very hot and burn your tongue. When this mountainous conglomeration has been heaped up the real Dutchman takes his huge spoon and big fork and mixes the component parts with the rice and then he eats it! Foreigners who are not, so to speak, to the manor born generally do not indulge in all the ingredients composing Rice Toffle. But I confess that, with its almost mystic charm of rarely blissful seasoning, it is a delightful compound although you must, if careful to avoid unhappy consequences, approach it with caution and self-control!

An outstanding feature of life in Java is the social and business position of the Eurasians. While England and America have decided to consider the children of their own white men by dark-skinned mothers as social outcasts, the Dutch of the East Indies have, on the contrary, decided to treat such people of mixed breeds as white persons and accord them the same

social status granted the Hollanders of purest white blood. In other words, with the Dutch, a proportion of white blood makes its owner a white person—this being the reverse of what the Englishman or American grants. As a Dutch lady remarked to me, "Java is the paradise of half-castes." When we consider that white men have created a condition for their half-caste offspring, for which the latter are not responsible, it would seem as if the attitude of the Dutch toward this sad problem is one of equity and justice.

AUSTRALIA, 1922.

## American Friends' Service Committee

20 South Twelfth Street.

PHILADELPHIA, PA.

### Secretaries

WILBUR K. THOMAS, Executive Secretary  
 J. AUGUSTUS CADWALLADER  
 MURRAY S. KENWORTHY  
 WALTER H. ABELL

### Associate Secretaries

WILLIAM B. HARVEY J. BARNARD WALTON WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### WANTED FOR RUSSIA—A MOTOR MECHANIC.

The American Friends' Service Committee is in great need of an expert tractor mechanic to replace a member of its unit in the Russian famine zone who has been in charge of the tractor work, and who is being forced to withdraw on account of illness in his family in America. The need is for some one with combined executive and mechanical ability who can keep the thirteen Mission tractors in good repair, supervise their use by the agricultural schools and communes in the district, and train the natives to use and repair them.

To one who is qualified by experience with tractors to undertake this work, it offers an opportunity to render great service both in producing crops to help terminate the famine and in helping to introduce modern agricultural methods into Russian peasant life.

In order to arrive in Russia in time for the spring plowing, the worker who undertakes this service will need to sail from America by the end of Second Month. Further information may be obtained by writing to the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa.

If you are experienced in working with tractors, this is a call to you!

### WELCOMING THE HORSES.

Reports from Russia state that subsequent to the opening of relief work no such explosion of satisfaction has occurred in the famine zone as that which has greeted the first sale of horses by the Quaker Mission. Hand-kissing, exclamations of thanks, and "Glory be to God!" were the order of the day.

As the number of peasants desiring horses is infinitely greater than the number of horses that can be provided, only those can qualify to purchase who possess a family of five or more, who have previously owned a horse, and who have no working stock at present. Each applicant must also possess the harness, equipment and hay necessary to keep the horse in good condition and to work it efficiently.

The horses were all branded with the Quaker star and given a number. The numbers were put on pieces of paper and the eligible peasants—after crossing themselves several times—drew their slips entitling them to a certain horse at a certain appraised price. They all joined in the game with relish, for a horse is the first essential to the peasant's existence. Then they signed their contracts, mounted their animals and paraded in front of the Quaker workers before they rode proudly back to their villages.

Many of the peasants are already at work paying for their horses by hauling supplies for famine relief and by performing other necessary services for the Friends' Mission or for the community. Others will make their payment in grain from next summer's harvest. Payments must be completed within one year.

The shortage of draft animals in the famine zone is one of the most disastrous consequences of the famine. It prevents the peasants from plowing sufficiently, and consequently from raising sufficient food to end the famine.

More horses will be purchased by the Mission as rapidly as funds received in America permit.

### HOW FRIENDS STARTED A GARDENING SCHOOL IN POLAND.

The "Gardening School" at Dykainow is in a little village of the same name in eastern Poland. It is just beginning to function actively. It promises to be another of the permanent memorials of the Friends' work in Europe, for it owes its existence to the Polish Relief and Reconstruction Mission of the Society of Friends.

The idea of this school was born in the minds of Harry Stevens, a Mission member, and Pan Gregor, the Powiat school inspector. The latter is a man of energy, resourcefulness and vision. He sees in the new school not merely a place in which to teach a few boys how to pull weeds to the best advantage, but a centre from which will emanate a new rural life for the whole district. He sees from it better men and better homes, better sanitary conditions, better animals and tools and culture and all the things that make life more of a pleasure and less of drudgery. He plans to furnish stock from this source to enable every peasant in the district to have his own garden, with the very best kinds of vegetables and fruits and even flowers.

In the spring of 1921 an advance of 600,000 marks was made to the committee in charge of this school. This enabled them to make a start. The land to be used had formerly belonged to the Russian Church. One of the buildings had been a Russian school, while the other was the "parsonage"—both in bad repair. The land was rich and well-drained, but had lain neglected for years. A gardener was obtained from Galicia. He loved his work and accomplished much during the first summer. Enough apple and pear trees were planted to furnish hundreds of thousands of seedlings for budding.

Before our Mission left the district it ceded to the school two-fifths of the grain to be returned from our oats and barley distributions of that year. This, together with what is to be received from some horses to be sold later, will amount to enough to put the school on its feet. The local Sejm has assumed responsibility for its support and upkeep.

During the past summer great progress was made. The repairs to the building have been completed and the land all brought under cultivation. Quantities of vegetables and flowers were produced, both for seed and for sale.

Now, eighteen months after the first work was done, the school is ready to receive its first 25 young students. The course will take one year. During the winter instruction will be given, not only in subjects directly connected with gardening, but also in the sciences and in accounting. The students are to perform all the labor connected with gardening operations, and in doing so will learn to apply the theoretical knowledge of the class-room.

It seems a splendid thing to have helped in founding an institution which will turn out each year 25 "better farmers." When we realize the influence which these men will have on their communities, we know that this school alone would vindicate our Mission's having been in Poland.

ARTHUR GAMBLE.

### WHAT KINDS OF CLOTHING ARE NEEDED IN RUSSIA?

A letter has just been received by the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa., from Hannah Pickering, who is in charge of the clothing department of the American Quaker Relief Mission in the Russian famine zone. In this letter, the writer outlines the present clothing needs in the famine zone, and her suggestions will be found helpful to clothing contributors.

She emphasizes the need for warm woolen goods in the piece, as they can be made into clothing by the women of the famine zone. Each of the Quaker outposts has a sewing-room,

and the women do the work in it in return for their food rations. When they make the clothes themselves they can use Russian patterns, and the garments produced are best suited to the need.

Hannah Pickering states that there is great need of clothing for children of school age, six to sixteen. Many of the children cannot go to school because they do not have enough clothes. Warm underwear, overalls and trousers, shirts and dresses are greatly needed; also overcoats, warm caps, gloves and shoes. The last should be heavy and high, with rounded toes.

Adult clothing is in demand for both men and women; warm, solid underwear and outer garments being both needed. There is also need for garments for hard wear, and overalls, warm shirts, warm jackets and skirts will be very gladly received. There is a great shortage of men's gloves.

While everything sent to the famine zone is put to some use, Hannah Pickering states that care must be taken not to send clothing which is not worth the cost of transport. High-heeled shoes, with pointed toes, for example, cannot be given out except in the Children's Homes, as the peasants have very broad feet. Second-hand underclothing is of use only when it is heavy and in good condition. Tight-fitting women's dresses and coats are of comparatively little use, as the peasant women are of large build and are used to garments which fit loosely. Cotton stockings do not last long with the hard wear given to them, and it is recommended that only woolen stockings and socks should be sent. Very much in demand is the yarn to make such socks and stockings. The peasants are used to wearing heavy homespun clothes which will stand all kinds of wear, so that all clothing must possess solid wearing qualities.

"The peasants will do almost anything in return for warm clothing," writes Hannah Pickering in conclusion. "The great shortage of fuel makes the problem of keeping them warm this winter a tremendous one, and I hope the people at home will realize how much good warm clothing means to these peasants who must live through such extremely cold winters under such great difficulties as those now experienced by them during the famine."

SHIPMENTS received during week ending First Month 20, 1923—106 boxes and packages received; 1 from Mennonites; 9 anonymous.

Contributions received during week ending First Month 23, 1923—\$8,128.00.

### FRIENDLY NEWS NOTES.

INCOME TAX EXEMPTIONS.—All contributions to the American Friends' Service Committee are deductible on income tax returns. In case this is questioned, kindly refer to letter from the Treasury Department signed by Ephraim Lederer under date of Second Month 28, 1921, and confirmed on Twelfth Month 20, 1921.

THE Trustees of the John Woolman Memorial Association held a well-attended meeting in the Court House at Mt. Holly, N. J., on the afternoon of First-day the 14th ult., at three o'clock. The occasion was in the interest of the American Friends' Service Committee. Henry Tatnal Brown, of Moorestown, presided, and after a general review of the work and conditions in Russia, introduced successively Elizabeth M. Shipley and Mary Hannum, who gave vivid accounts of their work and experiences in Germany.

Great interest was expressed by their hearers, who would have numbered more had not the day been rainy; the sum of \$22.50 was contributed toward the work.

THE latest evidence of the interest in China regarding Friends is to be seen in the Eleventh Month issue of the *Chinese Recorder* published by the Presbyterian Press, Shanghai. This magazine gives a long and appreciative review of Henry Hodgkin's new book "The Christian Revolution," which is being published in China by the Y. W. C. A. and is

expected soon in England from the Swarthmore Press. The *Recorder* also gives a long quotation from the extracts from Part 1 of the London Discipline—"Christian Life, Faith and Thought." Another of the books noticed is "What the Churches Stand for," and attention is drawn to the paper contributed on the Society to this volume by Edward Grubb.

THE autumn term of the Woodbrooke School is just completed. Germany, Holland, Norway, Denmark, Austria, Tasmania and Ireland have been represented among the forty-five students in residence. Some students have taken specialized courses in education, sociology and international relations, while others devote their time mainly to Biblical and religious subjects. Keen interest is shown in the Quaker Study Circle, which is largely attended. A discussion circle on the "Treatment of Crime," arranged by Birmingham Young Friends, also meets at Woodbrooke.

A Quarterly Meeting of Friends recently, instead of contributing only the reduced quota asked for by the Yearly Meeting, had sent up an amount slightly in excess of the larger quota of the year before. The minute of the Quarterly Meeting on the subject, which was read, is as follows:—

"In sending forward our Quarterly Meeting's contribution to the Yearly Meeting Fund we wish to express our regret at the suggestion contained in the minute of last Yearly Meeting that a curtailment of monetary grants from this Fund for the various branches of the Society's work may become necessary. In order to assist as far as we can in preventing such a catastrophe, we have disregarded the reduction of our quota and have sent up an amount slightly in excess of last year's contribution. We desire that the central work and activities of the Society may not be hampered by lack of funds, and sincerely hope that the reduction of grants proposed by the committee on Accounts will not need to be put into operation."

AMONG the latest publications of Friends' books must be noted Rachel Knight's "The Founder of Quakerism." This is the author's thesis written for the degree of Ph. D. in 1919 at Iowa State University. It has personally appeared in part or entire in pamphlet form and is a real contribution to the already loaded shelf of books that treat of the life and teachings of Fox.

At the time of her death in Ninth Month, 1921, Rachel Knight was professor of psychology at the State College of South Dakota. The book was not through the press at the time, so that her executors committed to A. Barratt Brown the task of completing it. The volume opens with a few introductory notes by him.

FRIENDS everywhere should lend the weight of their influence to the prison reform movement that seems to be gaining the attention of the people. Adolph Lewisohn, President of the National Committee on Prison and Prison Labor, has recently paid the following tribute to Friends through the efforts of Elizabeth Fry and her associates in the prisons of London over a century ago.

"Elizabeth Fry set forth the truth that the lot of the prisoner could be made tolerable only by giving him productive work to do, and practically every step of progress in improving the lot of prisoners and lifting the level of prison administration has been brought about by applying Elizabeth Fry's doctrine. The goal at which all efforts for amelioration should aim is that every prison shall be a workshop for restoring prisoners at the end of their terms to civil life in condition to be useful members of the community."

PAUL JONES, formerly Bishop of Utah, who is well known to many Friends through his service as secretary of the Fellowship of Reconciliation, was recently nominated as missionary Bishop of Eastern Oregon. Although he was not elected, his nomination in the house of Bishops caused considerable comment, as he had resigned his jurisdiction of Utah in 1918

because of his views on social questions and on the war. He remains a Bishop without jurisdiction and with a seat and vote in the House of Bishops.

At the rooms of the Gennett Phonograph Building in Richmond, Indiana, Timothy Nicholson made two interesting records which will have doubtless great historical value in years to come. Both dealt with his own recollections of two great movements with which he had been intimately connected. One was the abolition of corporal punishment in Indiana prisons (a reform which later spread all over the world), and the other had to do with the history of the Richmond Declaration of Faith, and the establishment of the Five Years' Meeting. The story of the latter was given, we are told, in a most simple but telling style.

A FIFTH edition of the selection of Whitier's poems with an introduction by our Friend, Howard Hodgkin, has just been issued by E. P. Dutton, New York. Not only is this little book of 250 pages a marvel of cheapness in its attractive green cloth binding, but it is also an interesting example of the "Obrol" printing process, which we understand is partly a photographic method of reproduction.

### NOTICES.

PHILADELPHIA QUARTERLY MEETING will occur Third-day, Second Month 6th, at 10.30 o'clock. The Meeting for Ministers and Elders will be held Second-day, at 2.30.

ABINGTON QUARTERLY MEETING will be held at Germantown, on Fifth-day, the 8th, convening at four o'clock. The Meeting for Ministers and Elders will be the preceding day at ten o'clock.

ON Third-day, the sixth of Second Month, there will be another meeting of the Women's Problems Group. The subject will be: "The Cornell Clinic—a new way to health." Preventive medicine and medical examinations of healthy people with the idea of keeping them well are

subjects of the greatest practical interest and value to us all. The health of the nation is one of the most serious problems of our social order. All who are interested are invited. The meeting will be at eleven o'clock, at 20 S. Twelfth Street.

A MEETING for worship is appointed to be held at Wilgus Hall, Hattboro, on First-day afternoon, Second Month 4th, at three o'clock. A cordial invitation is extended to all interested.

DR. HENRY T. HODGKIN is to address a number of meetings in Philadelphia, on Second Month 16th, 17th and 18th. Fuller details in next week's issue. Please reserve the dates.

PORN.—At Canton, China, Twelfth Month 6, 1922, CATHARINE CANBY CADBURY, daughter of Dr. William W. and Catharine Jones Cadbury.

DIED.—First Month 11, 1923, at the home of his son, near Boston, Mass., of pneumonia, MORRIS E. MASTERS, in his eighty-third year; a member of Muncy Monthly Meeting. Interment at Millville, Pa.

—, at Germantown, Pa., on First Month 10th, EDWIN GILBERT, formerly of Winona, Ohio, aged fifty-eight years; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, at her residence, Haddonfield, N. J., on First Month 13, 1923, BEULAH MORRIS RHOADS, in the ninety-fifth year of her age; a member and Elder of Haddonfield Monthly Meeting of Friends.

—, at Westbury, Long Island, on First Month 16, 1923, JOHN W. POST, husband of Phebe H. Post, a member of Westbury Monthly Meeting of Friends.

—, First Month 25, 1923, at her home in Media, Pa., MARY MICKLE, aged seventy-three years; a member of Chester Monthly Meeting of Friends.

—, First Month 20, 1923, at her home in Media, Pa., MARY Y. WEBSTER, widow of Pennell L. Webster, in her seventy-fifth year; a member and Elder of Chester Monthly Meeting of Friends.

—, First Month 19, 1923, at his home near Fallsington, Pa., JAMES H. MOON, in his ninety-third year; a member and Elder of Falls Monthly Meeting, Pa.



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## THE INNER LIGHT AND THE OUTWARD ORDER.

I remember that a few years ago, during the war, Isaac Sharpless once spoke to me regarding Quakerism in its relation to the world about us. He commented upon the fact that with respect to a number of practices and institutions which in the past men commonly accepted, Friends were notably in advance of their day in seeing the evil of those practices, and in pointing the way to a better mode of life. Our position on war, on slavery, on dealings with the Indians, on capital punishment, on the use of intoxicants are instances of such cases as I think he had in mind. The number and character of these cases seemed to him to indicate that it was not just chance which had led to this; that Friends had not merely stumbled upon these advanced views which, as the years pass, history seems to be vindicating. He felt that some reason underlay these occurrences. How came it that Friends arrived before others at right conclusions on these matters? What was the secret of the moral insight by which they detected wrong where as yet the majority of their fellows saw none? It was Isaac Sharpless's thought that these questions invited a serious inquiry and study which might well prove useful.

I do not know that any complete and clear explanation has ever been given on this point, and I am far from presuming to attempt it. Yet perhaps some suggestion of a clue is to be found in the consideration that Quakerism has combined in an unusual degree a belief in the Inner Light and an emphasis upon Christian practice. The Inner Light—the conviction that there is “something of God” in every man which makes it possible to have direct communion with Him—the dominating experience and the central message of the founders of Quakerism. On the other hand, the early Friends had another central strand running through their faith which preserved them from ineffective Quietism. Their Inner Light was not mere mystical rapture or spiritual self-indulgence, but a source of power for the regeneration of men and the transformation of this actual, present world into a society which should truly express the will of God and the brotherhood of men.

Neither of these religious concepts is the possession of the Society of Friends alone, and neither by itself would have imparted to Quakerism so distinctive a quality as it has. It is the joining of these two vital strands, woven together to make the warp and weft of religion, which give to Quakerism a special significance. Yet if this combination is in some degree unique it is not because these two qualities of faith are in any

sense incompatible. On the contrary, it seems that a sense of the imperativeness of Christian practice more naturally accompanies a belief in the Inner Light than it does a religion based upon any outward authority. Perhaps here we are approaching the region in which the answer to Isaac Sharpless's inquiry is to be found.

There are two conceptions which, I think, characterize, frequently, if not always, the religion of those who are most earnestly seeking to transform the world into the likeness of the Kingdom of Heaven. Such persons hold the conviction, in the first place, that love, or fellowship, is the deepest and highest principle for human relationships; and, secondly, they believe that this present world, in which we live and work and eat and sleep and learn and grow, for better or worse, is the realm wherein men must work out their salvation together, and that the cause which Christ has committed to his followers is the cause of making this life a splendid, co-operative enterprise, in which we help one another to grow up, as individuals and as a human family, into the measure of the stature of our Leader. Both of these regulative principles, if they do not actually spring from the knowledge of religion as an inward experience, seem to accompany and belong with such an attitude more naturally than they go with the belief of Augustinian theology that man by nature is a depraved “worm of the dust,” unable to help himself up from his degraded condition, and that his salvation is miraculously wrought for him by means entirely outside himself. So long as you hold that view of your neighbor it is difficult to see how fellowship and brotherhood can mean anything very fine or very vital. But once you see in every man something of the Divine nature capable of responding to God and to the same Divine nature in every other man, you lift human personality and love and fellowship into the highest spiritual realm. Only under such a conception of man does it seem possible for love to become the supreme law of life. And that this belief in and practice of the Inner Light may really work out into a more vital fellowship with all men is exemplified by John Woolman. Of him Herbert Wood writes: “The first effect of his conversion was to make him seek for inward retirement, and it was in and through his personal communion with God that his love for his fellows grew.”

Belief in the Inner Light seems to be, also, the natural soil from which should spring the purpose to build up here and now on this earth the conditions of the good life. So long as men believe that salvation comes, not by inward transformation, but by outward means not related to our ordinary life, it would hardly seem likely that they will be greatly concerned to change the world. They may regret the sufferings of others, and endeavor to alleviate their hardships, and deplore the inhumanities of war, but they will still feel that these things do not touch the destinies of the human soul. If men suffer and injure one another here on earth, it is sad but it is not vital, for it is a temporary thing which does not affect salvation, and in the Heavenly Beyond those who are “saved” will be better and happier. The man, however, who finds his religion in the inward experience of the Spirit, as Quakerism does, will not take this indifferent attitude toward life. It seems to him that to attain Christlikeness men must travel this road of inward growth of character, and he sees this commonplace, everyday world of ours as the scene of the mighty drama of making man in the image of God. Man's life and the conditions of man's life are of the highest importance because it is in this life and under these conditions that man must achieve his spiritual development. The sources of

his power to do this are to be sought within, but the outward forces of life about him and his environment are intimately connected with and vitally affect his freedom to develop. The pioneers of Quakerism were fully alive to this connection between the inner and the outer life. Not in spite of, but perhaps because of their faith in the Inner Light "they never lost hold upon the central purpose of their lives—to transform the present world and these actual human fellows about them to the end that the will of God might become the will of men, and that society here on earth might take on a likeness to the Kingdom of Heaven. . . . The peculiar 'testimonies' which played such a striking rôle in the early period of Quakerism had their origin and ground in the deep-seated purpose to break down the slavery of superficial fashions and cramping customs, and to restore individual responsibility, spiritual initiative and personal autonomy. Man himself, in his inherent Divine rights and his eternal destiny, is put in the place of sacred and time-honored systems. Whatever hampers, limits, restrains, spoils human powers is to go down at all costs in life and suffering, and whatever enlarges, liberates and lifts man has a place in the programme of these 'Children of the Light.'"

This religion of Quakerism calls for continual re-interpretation, from age to age, by each generation of Friends. By its rejection of dogma, its realization that final truth can never be fully expressed in creeds, and its reliance upon experience, it should come to its great task free from the domination of tradition. Yet it can escape that domination only if Friends constantly keep it alive and fresh, and reinterpret its meaning for the changing conditions of the world. The suffering and conflict which we see on a gigantic scale today constitute a terrific challenge to the kind of religion which I have been trying to describe. Our part as Friends is to see that we possess and radiate a Quakerism fitted to meet, not the conditions of

George Fox's time, or of any period between then and now, but of our own world in our day. We are facing an international situation which confronts us with a chaos of disorder, misery, fear, hatred and conflict. The curse of war is on the world, and threatens mankind with still more terrible savagery. Industrial unrest flows around us in our nation and in our own communities, and tells us that the world of industry and business is another region where self-interest and antagonism and unwholesome conditions are hampering man's march toward fellowship. Unless we are willing to live in selfish isolation or heedless superficiality, conditions such as these will not let us go contentedly about our own affairs. They make demands upon us, and insistently ask us questions. They ask us whether Friends are devoting themselves to meeting these great international and industrial situations with the two-fold religion which is their heritage, appealing to men to seek inwardly for God and the transformation of their hearts, and at the same time showing men how to translate the Christ spirit and give it effect in a practical way of life.

Of one thing let us be sure—that Quakerism, if it is to prove adequate for the requirements of life, must preserve this double quality of faith in the Inner Light and of summons to a way of life. Experience of the Inner Light which is not translated into action for building up a truly Christian society here on earth will not make a winning appeal to the hearts of most men. And mere humanitarian efforts for social reform which do not draw their power from the depths of spiritual life within are not likely to have the moral vision or intensity needed for the supreme crusade to overcome evil with good. What is needed is persons qualified for the work by this two-fold faith. It should be the glory of the Society of Friends to be a fellowship which will help men and women to find and carry abroad that kind of religion.

EDWARD W. EVANS.

## The Quaker Church in The Lebanon.

### An Estimate of the "State of the Society."

Those who remember that a Quaker outpost has been maintained in and around Brummana for fifty years may be surprised to know that the total membership of the Society of Friends in Syria is less than one hundred. So small a result numerically may seem disappointing. It will be well to leave the argument of counted heads, for while it is true on the one hand that the influence of Friends in Syria is quite out of proportion to their numbers, and while it is well urged that "quality is its own multiplication table," on the other hand it is only too easy to console oneself for failure with easy reflections of this kind. It will be more useful to explain the historical reason for the small membership.

Rightly or wrongly the foreign Quaker ambassadors coming to this country have consistently and on principle refused to proselytize. A large proportion of the Lebanese are Christians belonging to one of the two great traditional churches. There is spiritual life to be found in those churches; are we to despair of their reformation from error and formalism? We have urged our neighbors, as our ancestors in England did, to come away from their dead formalities, but not to leave their churches. We have rather adapted the Quaker answer about the sword, "Stay as long as thou canst." The result has been varied. A certain number of those friendly disposed to the Society still find it possible to attend our meetings as well as their own services and remain in the Roman or Greek Church. Others, while Quakers in all essentials, hesitate to separate themselves from friends whom they hope to influence, and so do not take the step of definite membership. A few decide that it is impossible to be true to spiritual religion without the protest of severance; while positively they want a home and fellowship. As a result of the demand of such the Friends' Church was first organized; but it has always remained small.

There is at present among us a friend—a true Friend in everything—one of the most useful in the congregation. He takes part in the ministry frequently and under sense of guidance. His communications are fresh, stimulating and spiritual. He has never applied for membership, and this not from any procrastination or neglect of facing the question. He has felt that sectarianism is so great an obstacle to the cause of Christ that he cannot countenance it by transference of his name. It is a matter of great regret to miss his help in church meetings, but of course his honest conviction is respected.

There are two sides to the question. It may be said that if we lay no emphasis on membership, we do indeed respect conviction in some cases, but we neglect to help others to have the courage of their convictions. The problem is stated here to show the effect of the policy of the past upon the numerical strength of the church.

We suffer sadly from another fact which is quite out of our control. The continual tide of emigration from this country strips it of its most enterprising youth; and it has been disheartening time and time again to receive a young man or woman into the Society only to lose the new member traveling abroad. Granted the political and economic conditions which produce this emigration it is only natural that this church should suffer severely. The young people whose courage is sufficient to break with associations are sure to be the first to make the adventure of emigration. One can account too for the tendency to join us just before they leave the country. They have decided that they agree with the Quaker standpoint, and want to travel with the full support of the Church behind them. The prospect of departure helps to bring them to the point. The last three admissions to membership have

been in order these: a young man who is taking up business in Cairo; a young woman engaged to a Syrian farmer in the Transvaal; and a young man who after sending in his application started for America at short notice before he could be visited. In the last case the meeting was doubtful as to his admission, but he wrote from the far West of the United States pleading his cause so earnestly that with a good report from the members to whom he was known, no doubt was felt that the right course was to admit him. But what chance has the Church in Syria?

We do not overlook the fact that such members may go out themselves as ambassadors, and each might be the nucleus of a fresh centre. We make efforts to retain contact with them and to put them in touch with sympathizers. But it is hardly surprising that there are no records of large results. A young man isolated, say, in a city of South America, needs a remarkable enthusiasm to make any impression beyond the personal influence of a high standard of life. This, we believe, most of the members abroad do exert; and not only they, but other emigrants who have absorbed in our schools some of the Quaker ideal. A recent letter from Brazil spoke of a brother and sister reading together a Christian periodical to keep themselves from drift; and these were not even members. Thus to some degree an extensive if not an intensive work is done in several of the United States, more than one country of South America, South Africa, and Australia.

The small Church which survives these two difficulties, is, we may hope, in quality the stronger. The organization consists of two Preparative Meetings and one Quarterly, of which the latter is the final authority. Founded by Friends from abroad, and for years chiefly guided by them, it has always aimed at free development, and particularly since the war has made marked progress. The foreign members increasingly find that they can take a less conspicuous part in the proceedings. It is infrequent that any English Friend addresses the morning meeting for worship in Brummana; there is sufficient ministry among the Arabic speaking members. The congregation is rarely less than fifty, and in summer is often much greater. In Ras-el-Metn, the meeting is increased by the eighty orphans under the charge of Friends' missionaries, and numbers generally over one hundred on First-day morning. These are real Quaker meetings. There is no pre-arrangement, and intervals of silence, though not often long, are generally understood. A meeting is also held at the house of Dr. Boshara Manasseh in Antelias, where some forty or fifty persons gather every week. Cottage meetings of a simple type are held fairly regularly in three other villages where the ways of Friends are less known.

We are convinced that the Church has a very real life of its own, and would illustrate it in one or two ways. We are told that throughout the war, the First-day meeting in Brummana was not once omitted. This is a really striking fact. Friends in Lebanon had suddenly lost all foreign help, and came under the suspicion of the authorities as having intimate connection with the English. There was much resolution in facing the discouragement of their stripped condition, and much courage in quietly continuing the method of worship which might be looked on with disfavor. When English Friends were able to return they joyfully recognized that the experience had not been lost. Syrians were now prepared to carry a much larger responsibility. In one direction a definite transference has been made; some village school work formerly under the charge of missionaries has been handed to a Committee of the Society. Even in the manner of accepting this charge the Church knew its own mind; for while the proposition of transference was expected to come before the Quarterly Meeting, it was seized first by a Preparative Meeting which showed strong desire itself to carry the duty and privilege. Another matter which has lately been prominently discussed is union with other Evangelical Churches in the country. An English Friend made the suggestion that as a preliminary step toward mutual recognition, our business meetings should be open to other Protestants. This provoked much interested

debate, in which it appeared that the Syrian view did not favor indiscriminate invitation, but would rather give particular welcome to picked individuals who had shown their sympathy with our outlook, in whatever Church their membership happened to be. It need hardly be said that the English members cordially acquiesced, in the belief that this conclusion was more likely to be right than that of the foreigner.

It may be supposed that the ministry of women is somewhat restricted in this country, yet it is worthy of note that a woman Friend admirably fills the post of clerk to Brummana Preparative Meeting. In the public meeting at Antelias a Syrian lady takes some share in the vocal ministry.

The position held by the Society among Evangelical Churches of the country is rather harder to estimate. There have been few opportunities so far of organized intercourse. Friends have generally taken a share in any there have been. A prominent Presbyterian calls us "the one obstacle to Protestant Union in the country," meaning that the differences of the other existing denominations could be more easily overcome than could the question of outward sacraments. We are geographically a small bite out of a large Presbyterian field. Yet we have been told by other Presbyterian leaders that they would consider it a calamity if Friends disappeared, as they consider our special emphasis very valuable in its influence on their own Church.

It has been seen that in government the Society in Syria is largely independent. It remains to remark on its degree of moral and material dependence of foreign help. The war years are a proof that it might at least exist without resident English helpers. That it would be with a struggle and at great loss is the judgment of the leading members, who value advice the more because it is advice and has ceased to be authority. For the Quaker Church in Syria to be wholly independent, even if possible, is still undesirable. Among the chief activities of the Mission from which the Church has sprung is the High School work. The Church is not strong enough to carry this responsibility; yet without it there is small chance of training leaders in Quaker thought and practice. Again in the vocal ministry, while the Arabic speaking is carried, and well carried, by Syrian Friends, the help of the foreigners is given in fostering a background of instruction and wider contacts. It is generally agreed that although the Church is moving in the right direction, and the aim of complete independence is kept in view, the time is not yet ripe for English support to be withdrawn.

CRISTOFER G. NAISH, in *Friends' Fellowship Papers*.  
BRUMMANA.

#### WHY IS IT?

Why are ye so fearful? how is it that ye have no faith? And he marvelled because of their unbelief. (Mark iv: 40; vi: 6.)

Some day, when our pilgrimage journey is over,  
When lessons are past and the schooling is done,  
When we share in the glory the Father has given  
Through ages unnumbered, to Jesus his Son;

When we shall look back on the way He hath led us  
And think of the fears and the dangers thereof;  
When we shall remember how oft He delivered,  
How many his mercies, how faithful his love;

Ah, then we shall marvel that ever we doubted,  
That ever our faith was so weak and so small,  
That ever our eyes were so blind to his glory,  
Our hearts so unready to answer his call.

And through all eternity how we shall wonder  
That we were so slow to believe all his Word;  
That we were so slothful in claiming his promise,  
So careless of sharing the joy of our Lord.

—ANNIE JOHNSON FLINT.

EXTRACTS FROM A LETTER FROM ALFRED C. GARRETT.

EISENACH, First Month 16, 1923.

We have now left Berlin for the next two months, and have started on a special undertaking on our way to Frankfurt,—viz., holding three Conferences and attending three Meetings for Worship at *Eisenach, Cassel and Elberfeld*. The first of these, at this place from which I am now writing,—Eisenach, is completed, and has been most satisfactory: on Seventh-day evening Agnes and I gave addresses at an informal gathering of 200 people; next morning we had an almost ideal Friends' Meeting for Worship of 35 people; then a small Conference (like a Friends' Business Meeting) was held in the afternoon, at which it was decided to set up a regular Meeting for Worship here for the first time. Then in the evening I gave an address on "George Fox and the Origin of Quakerism." We felt that the whole thing was a great success; the Berlin Friends thought it was one of the best occasions of the sort they had had; and as this is the religious centre of Germany (the place where Luther translated the New Testament) where national religious conferences are held, and many religious movements start, we feel the starting of a Friends' Meeting here is of a good deal of significance. We hope Friends will visit here regularly and help maintain this Meeting. There are two exceptionally fine leaders,—one, the most progressive pastor of the city, a widely known liberal and social democrat of great ability and personal charm; he reminds me of Dr. Wilfred Grenfell in appearance.

Please tell Max Reich I especially hope that when he comes over he will visit Guben and stay there and work for a while; it's a city of 40,000 (same size as this), 100 miles southeast of Berlin, which I ran down to one First-day and had a couple of informal Meetings with a small group, under Hedwig Nabholtz.

Our third present objective, Elberfeld, is in the Ruhr district, and this morning's paper says it is about to be occupied by the French troops; but Friends don't seem to think this will interfere with our going. The Germans appear to be content with "passive resistance,"—except for a little local rioting. It may be very interesting to be there!

But I must stop this. Thank thee for thy kind words of encouragement. We all join (including Caroline Norment) in cordial greetings and Christian love.

Sincerely thy friend,

ALFRED C. GARRETT.

I'm sure I did reply that I favored publishing Henri Van Etten's "George Fox" and that it would cost about \$25, but I am not connected with the money side of it and do not know how the money should be furnished or the work done. There no doubt knows that Mark Hayler has resigned as Secretary of the Paris Centre. I should think it would all be done through Carl Heath.

"THE PASSING OF THE COUNTY JAIL."

A campaign to put the county jail out of existence in ten years is being initiated in Pennsylvania.

The man who is heading the movement is not, so far as I know, the lineal descendant of John Howard or Elizabeth Fry, but he has undoubtedly much of their spirit. It is interesting that he should be engaged in such work in view of the fact that his previous training would seem to lie in a wholly different field. Dr. George W. Kirchwey is a lawyer by profession and was some years ago the Dean of the Columbia University Law School. Lawyers have the reputation of being ultra-conservative and of caring more for technical points than for human values. Here, at any rate, is an exception. Dr. Kirchwey became interested in prisons through his friend Thomas Mott Osborne, whom he succeeded as warden of Sing Sing. When such a man is prepared to devote the greater part of his time to the improvement of our penal system all who are interested in constructive reforms may well rally to his support.

Dr. Kirchwey has made a thorough study of the existing

conditions in our county jails, which, he says, are substantially the same as they were one hundred years ago when Pennsylvania was one of the leaders in penal reform. We have made no fundamental changes in a century and our jails still "perpetuate many of the worst evils of the English system which roused John Howard in the eighteenth century." Single cells, about three feet by six feet, often contain four men crowded together without regard to individual age, health or previous criminal record. In such places it is not possible to keep in good health more than a few months. The blankets under which the men lie are washed, as one keeper declared, "whenever necessary." Upon being questioned, he said that they were sent to the laundry every other winter or so! But, beside the physical, there is also a moral menace in these dirty, crowded cells. Here are the universities where crime is taught to novices by competent instructors. The old, inhuman rule of silence is still very generally enforced and not more than a small proportion of the men are given employment during their whole period of confinement. Pennsylvania keeps its prisoners in idleness more constantly than all the other States of the Union.

How is it, then, that many of us have gained the impression that conditions have been improved in recent years? Dr. Kirchwey admits that certain superficial changes have been made in response to humanitarian effort. The lock step is gone: but the men still march in silent, single file in substantially the same way as of old. Newcomers are obliged to take baths upon arrival: but as they put their soiled clothes on again afterwards, the bath does not secure any very real cleanliness. A medical inspection is also given new arrivals, but it takes only a few seconds on the average, a part of which time is taken in recording the name and record of the man on a card. To an intelligent observer it is clear that a very serious medical and social problem is involved, and that such changes as have been made have been mere salves to the feelings of respectable citizens than fundamental reforms of the system which is still punitive and not reformatory.

At present a return to the strictest discipline is being made in many places. The severe jailers and keepers are replacing the more humane men appointed some years ago. Only the other day one of our wardens gave Dr. Kirchwey a sample of his greeting to a new inmate. "I tell him that I consider he's a yellow dog and that all we can do to him is not enough punishment for him." In such ingenious ways a beginner in crime may be brutalized and made into a permanent criminal. In too many cases the problem of the individual is entirely lost sight of in the triumph of the system.

Dr. Kirchwey has a strong sense of human brotherhood and of the responsibility of the rest of us for the erring members of our social order. He desires to see the criminal treated as an individual and given every chance to reform. To this end he believes it necessary to substitute work in the open for solitary confinement. As it is impossible on any one county farm to finance operations on such a scale as to provide work for all the men, the new plan is to have a few large State institutions where the men can operate a big farm and a number of machine shops.

At present we are suffering from the anti-humanitarian back-wash of the war, but Dr. Kirchwey says he finds this balanced by the growing sense of public responsibility for social conditions. Considerable interest has already been aroused in penal reform. People are not merely saying, "Isn't it awful? Who'd have thought of it?" but they are also saying "It must be stopped. What can we do?"

Dr. Kirchwey spoke recently to the members of the Women's Problems Group, making a sincere and moving appeal for the support of Friends. It is with the idea of extending to others the inspiration of his talk that this brief summary has been written. Dr. Kirchwey wants to form local groups to assist him in his work. He also needs financial help. Surely the least that we can all do is to mail a check to the Penal Reform Society, 419 S. Fifteenth Street.

ANNE WALTON PENNELL.

### MAKING DOLLARS DO DOUBLE DUTY.

Those of us who have heard Dr. Kirchwey or have read the above article will be glad to know that Warden McKenty has arranged for some of the prisoners in our Eastern State Penitentiary to knit socks for the American Friends' Service Committee, if the Committee will furnish the wool. These machine-made socks can be knit very rapidly and are thoroughly satisfactory. The Service Committee has asked for money to take advantage of this offer and every dollar we send in to them at 20 S. Twelfth Street marked, "To buy wool for prisoners' knitting," will do double duty by giving worth while work to men who need it sorely and by providing socks for those who greatly need them.

ANNA COPE EVANS.

### JAPAN NOTES.

On Eleventh Month 18, 1922, the thirty-fifth anniversary of the founding of the Friends' Girls' School in Tokyo was celebrated with appropriate exercises. Invitations were sent to all the alumnae and patrons of the school. A set of post-cards of the school buildings and class-rooms were presented to the guests as well as a statement of the need for a gymnasium as an anniversary gift. A translation of the wording of the invitation follows:—

"Our school was founded in October the twenty-second year of Meiji. At that time there were no government high schools for girls and our school, as a pioneer, could contribute a great deal to the education of Japanese women.

"Since then the education of Japanese women has taken a great stride forward by opening many girls' high schools all over Japan and now there are a few institutions for the higher education of women. Japanese education, however, has the tendency to put emphasis only upon the intellectual side neglecting the spiritual and physical training. We believe that our school must promote specially these two sides.

"Since our school was founded for Christian education, it is not necessary to say more about spiritual training. To promote the nation's health, the first step is to improve the constitution of women which is inferior to other nations in physical power and longevity. This is the reason why we are going to build a gymnasium to commemorate the thirty-fifth anniversary of our school. Though we do not want an elaborate building we need 20,000 yen (\$10,000) to provide a suitable building for that purpose. We ask your help to attain this object.

"From the beginning the support of the school has come from Friends of Philadelphia. We cannot fully express our thanks for their kindness. Now our school has reached the thirty-fifth year, the age of independence according to Confucius, and we want the Japanese people to help us to mark the new era by providing a gymnasium. The eleventh year of Taisho.

THE FRIENDS' GIRLS' HIGH SCHOOL,

President—SEIJU HIRAKAWA.

Chairman of Trustees—GILBERT BOWLES.

Representative of Alumnae—TOKIKO IWASAWA TOMIYAMA."

## The Women's Peace Conference at The Hague.

[We have before us two reports of the recent Peace Conference at The Hague. Each is crowded with facts and both are very illuminating. We have done our best at combining the two.—EDS.]

BERLIN, N. W. 7,  
Twelfth Month 31, 1922.

TO THE PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS:—

*Dear Friends:*—Your credentials to the Conference of the Women's International League for Peace and Freedom, held at The Hague, Twelfth Month 7th to 9th, inclusive, were received. We attended all the sessions except an adjourned one on First-day the 10th, when we went to Bilthoven for the day.

The program bore the heading, "A New Peace Women's Conference Organized by the Women's International League for Peace and Freedom." The general subjects of the sessions were:—

(1) General Effects of the Peace Treaties; (2) Political Effects; (3) Economic Effects; (4) Military Effects; (5) Psychic Effects.

A reception was held at the Hotel Witteburg, on the evening of the 6th, but our train was very late and we were not in time to do more than greet a few old friends. The first business session convened at 9.30 on the morning of the 7th. Jane Addams, serene and self-poised, was in the chair. On her right sat Catherine Marshall of England, Vice-President of the W. I. L. At her left the charming and accomplished Dutch hostess of the Conference, Madame Ramondt, whose tall, fair-haired young daughter was one of the pages and also acted at one public meeting as interpreter for Jane Addams.

Jane Addams opened the Conference by briefly stating that it had been called because it seemed necessary for the world to consider a new peace. She believed it urgent that a world conference of all nations should be called to re-consider the Peace Treaties, that as always before in history, the conquered meet with the conquerors to make the peace. That such a peace should take into consideration the good of all nations.

As my eye roamed over the room from the vantage point

of the U. S. Section, at the left of the platform, I found about thirty familiar faces from England, France, Germany and America. Three of the pacifist women we had met in Paris were there. The three internationalists who spoke in Philadelphia last spring were present. The English Section showed such lights as Ruth Fry, Marion Fox, Lord and Lady Parmoor, Margaret Bonfield, the Pethick-Lawrences and others whose names were familiar, but whose faces I could not recognize. In the United States Section there were thirteen members of the Society of Friends and several like Margaret Sherman and her mother who are so closely connected with Friends as to seem like members. It was a matter of comment that since the Conference was assembled on such short notice, there should be thirty Americans present, representing twenty different societies.

The membership of the Conference comprised 350 delegates, representing 111 societies, which in turn represented over 20,000,000 people. Nineteen nations were represented. The extraordinary unanimity of the speakers from all the nations was a most striking feature of the Conference. A deep and solemn conviction of the wrong and failure of the Peace Treaties bound all together in a common spirit and purpose. Catherine Marshall in one of her brilliant speeches called attention to the fact that it was the oppressors and not the oppressed who had called this Conference. It is England, America and France who are asking that the wrongs of Germany and Austria be righted.

All agreed that the Peace Treaties had failed because they are militaristic, undemocratic, partial and punitive in their nature. The exclusion of the vanquished from the Peace Conference of the victors was unprecedented in history and has had its inevitable psychological and therefore political effects.

Ruth Fry reminded us that victors and vanquished alike are feeling the suffering that there is a great spiritual need in the world which women should supply. Nationalism, she said, is a disease we suffer from only when we are grown up. Children do not have it. It is for women to take the lead in fighting this disease and create an atmosphere in which its germs cannot flourish.

Catherine Marshall of England said, "that all the nations cannot give more than justice, as the Quakers had—mercy and justice." "I am not unpatriotic, but I was ashamed of my country when I saw what the blockade had done to Germany. And if I were a German I would have felt the same way. When I saw the devastated regions of France." "We shall not get a new peace until the nations approach it with humility. Only when we turn away from the wickedness we have permitted and do that which is lawful and right shall we save our soul alive." "We must do away with the conditions which produce war." She ended with a note of hope that the reconciliation of the peoples may not be as far away as we think.

Sir George Paish captured the imagination of the Conference by pointing out the financial way to a new peace. He said in part:—All the great nations of Europe except England are on the verge of bankruptcy, and this condition is spreading. The incomes of the nations are also shrinking. Such a situation has never before occurred in history, and nothing really has been done to avert the peril. This condition was of course caused in the first instance by the war, not by the Treaties; but the Treaties have accentuated the effects of the war. International Trade has now shrunk to very small proportions; yet half the population of England is dependent on it,—soon they will be starving. America thinks she can stand aloof, because she can be self-supporting; but she could not become so for fifty years, and the process would be very painful. Already (*e. g.*) her cotton market is immensely overstocked for lack of a European market. Unless America helps Europe to get upon its feet, her cotton-growers will soon be bankrupt and the banks connected with them. The power of Europe to buy is decreasing, not increasing. Canada and Australia are worse off than America. The Treaties should have looked to the well-being of all nations, not simply the victors. The whole of the Treaty of Versailles needs to be re-written in the spirit of its first paragraph,—the spirit of friendship and co-operation,—the only spirit that can save the world from bankruptcy. How can we restore the productive power of Europe? The devastated areas must all be restored, to raise production, especially Russia. At an outside estimate 2,000,000,000 pounds would do this. But those countries cannot do this, they can only buy on credit. Credit must be set up. This would steady exchanges,—*i. e.*, permit governments to issue only money that is based on something. Only by thus starting confidence and trade, and increasing their incomes, can the nations pay the interest on their debts at all. Now this credit must be amply secured. Only Russia and Germany, of the nations in question, have potential credit!—Russia in boundless natural resources,—Germany in her wonderful power of labor. In fifty years Russia may become the richest people on earth; Germany also is likely to become rich,—and she will not want war again. As things are now, Germany is the chief one to furnish the credit, and she can do it. During the war, Sir George said, he had decided how much in the way of reparations Germany could pay, and he had found no reason to alter his opinion,—probably 100,000,000 pounds a year for a given number of years, but *not now*. This amount, used as interest on a loan (4 per cent. and 1 per cent. for Sinking Fund, on 2,000,000,000 pounds) would furnish ample credit to restore Europe. (At this point Count Kessler raised a question,—How could you look forward to such a payment by Germany, when she is not able to pay it now, and her producing power is decreasing! Sir George answered somewhat as follows:;) Germany would only need to give her word of honor, and then the other nations add their guarantees, and at once before any payment is made, great currents of trade will begin to flow, and confidence and good business be re-established. When a contract is signed to build a house, the workmen do not wait for a payment, but start with the work at once, and are paid in instalments as the house rises. Germany's first payment (coming at the end of the first year after the agreement is signed) need only be 20,000,000 pounds—*i. e.*, interest on the first year's instalment of the

loan, or 400,000,000 pounds, all that could be absorbed in the work of reconstruction in one year,—only at the end of the fifth year would she pay the whole 100,000,000 pounds. But a real Peace (not an armed peace) will need also to be guaranteed, or the bonds cannot be placed. And back of all must be the spirit of co-operation; it was the great Master who brought this into the world; the question is, will we really do it, and not merely say it? If we will, these things *can be done*.

Alicia Salomon, a highly respected pacifist, called attention to the fact that the armies of occupation in Germany eat up the reparations. Pethick-Lawrence corroborated this and said that in fact Europe had spent 4,000,000 pounds more than she had received for the reparations, on her army of occupation. France cannot use the money she receives on the reparations to pay the interest on her debt to America. America can't sell her cotton because Germany can't buy it, so German children have no underclothing. German coal must be sent to France, and Germany must buy English coal. France can under-sell English coal, which causes distress in English coal fields. Germany has lost her colonies and hence the income from them. A teacher's salary is 10 marks an hour; a loaf of bread costs 180 marks. (Prices have risen since.) The constant fall of the mark makes it useless to save, for the earnings of today are lost tomorrow. But in spite of the terrible conditions in Germany, Alicia Salomon believes that the young people are full of life and hope. They never expect Germany to be rich again, but they want to build a nation on a better basis than wealth or power.

Madame Melin of France was a very able speaker and appeared a number of times. Her beautiful home in northern France was destroyed by the contending armies. She is an absolute pacifist and full of sympathy for the men in all the armies. She called attention to the fact that women in all the nations made shells with which to kill fathers, brothers, husbands. Pacifists she declared are the only true women at heart.

As three languages were spoken and the translations made very brief it is natural that this report should be more full on the English-speaking side. But the similarity of ideas was very evident when the translations were given.

The vote on the Resolution seemed absolutely unanimous, but it was found that the delegates from Poland and Czechoslovakia did not vote as units. The Peace Treaties gave them largely what they wanted, and some of their delegates fear that a re-writing of the Treaties might prove the worse for them.

#### THEREFORE

"This Conference demands a New Peace based on New International Agreements, and its members resolve to work unremittably by every means in their power to bring about the convening of a WORLD CONGRESS through the instrumentality of the League of Nations, of a single nation or a group of nations in order to achieve

#### A NEW PEACE."

AGNES L. TIERNEY,  
ALFRED C. GARRETT.

My belief is not confined to the following, but I believe in the ideals of Jesus as standards for the life of to-day.

I believe that His teachings are not an impossible far-off dream of perfection but workable and practicable principles for human conduct in the twentieth century.

I believe that the beatitudes can be applied to business, and the Sermon on the Mount to politics; that the parable of the good Samaritan can be lived up to by a city and the golden rule by a nation.

I believe that it is my high calling as a follower of Jesus to face all the problems of life in a spirit of invincible goodwill; that love never faileth; but that international bitterness and economic discontent, racial prejudice and social unrest, shall yield at last to the practical application of the spirit of the Master; that no lesser voice can say to the troubled family of modern humanity: "Peace be to this house."—A.W. PALMER.



## CHILDREN'S CORNER.

EBENEZER WORTH.—Way up in New York State, not far from Niagara Falls, is a station called Quaker Bridge. The Seneca Indians gave it that name because it is near the bridge the Philadelphia Friends used when they went up there to their Indian School—Tunesassa. When you go to the Yearly Meeting next Third Month and hear the Indian Report, telling about the little Indian boys and girls at Tunesassa, remember this man I am going to tell you about, who did so much, years ago, for the parents and grandparents of these Indian children, who are now at our School.

This man's name was Ebenezer Worth, and he used to live near Marshallton, in Chester County. He loved the Indians up at Tunesassa, and he used to go there a great deal. The Indians were very fond of him too. One old Indian, named Owen Blacksnake, used to hobble out to Quaker Bridge, which was near his home, everytime the School carriage came to the station to meet company, and open the carriage door to see who was there. If he liked the visitor's looks he nodded his head and said "Ebenezer kind." If he thought the person did not have a loving expression on his face he frowned and said "No Ebenezer kind."

One Superintendent and Matron at Tunesassa Boarding School had a little son about seven years old. Now this little boy was a white child, just like you or I, but he played with the little Indians so much that he learned to talk Indian and almost forgot English.

One time Ebenezer and Thomas Wistar came from Phila-

delphia on one of their visits; while they were there they decided to go over to Quaker Bridge to see Owen Blacksnake. This little boy, whom we will call Dick, asked if he might go along, for he liked Owen Blacksnake very much. While they were making the call, Dick heard Owen tell Ebenezer Worth about something the Indians bought at a hotel near there. Owen seemed very much worried about it because the thing was very bad for the Indians. They drank it and then they did things they knew were bad and never did except when they had been drinking this stuff. When they left Owen Blacksnake's house little Dick was very much surprised to hear Ebenezer Worth say to Thomas Wistar that they would not go back to the School yet, but would go to this hotel first. Why would these two old and very good men want to go to a place that made trouble for the Indians? His wonder grew and grew and, I imagine, he was a little scared, because they went into the hotel and Ebenezer Worth told the man who owned the place that he wanted to buy all the "whiskey" in the place. Just picture how very much surprised this little boy was to hear this man, whom he thought to be almost perfect, ask for all there was of this liquor which you drank and it made you do bad things! Next these two Friends asked for buckets. While the hotel-keeper was filling them from bottles and barrels, Ebenezer Worth was counting out the money he owed the man. Then he and Thomas Wistar each took a full bucket and emptied it in the road. They did this several times, until all the whiskey was gone, then they went back to the School, very happy, because they knew that the Indians had that much less liquor to use.

HANNA G. DEWEES.

## Glimpses of Iowa and Iowa Yearly Meeting.

Walter L. Moore.

(Continued from page 353.)

Any account of the Yearly Meeting would be far from adequate were further mention not made of those unforgettable opportunities afforded three times a day of social commingling in the dining-room. The arrangement is self-appealing in its adaptability to the situation. Here are many people far from home, dependent upon the gracious hospitality of the neighborhood Friends, their comfortable homes affording rest and lodging at the end of each day, while the busy household matron, oftentimes a mother with several children, is relieved even from preparing meals for her own family. The Yearly Meeting assumes this domestic burden, and in so doing unwittingly perhaps, confers a grace upon the occasion which is most readily observed by the visitor. The solemn dignity of a religious meeting effects a more lasting purpose by this united unbending in the presence of outward food, especially so if held symbolic of spiritual refreshment. The transition should be accounted as all in one with the fourth petition in our Lord's prayer.

Yearly Meeting week has afforded opportunity for several calls and visits at the homes of Paulina Friends; of these one of outstanding interest was that made of a sunny afternoon upon Anna Olsen, a dear aged Elder of the meeting, who bears the weight of her years with true Christian fortitude. The visit resolved itself into one of religious opportunity wherein it seemed that the Master came into the midst with tendering assurance that the care of the Heavenly Father is towards His children to the end of their earthly pilgrimage. Coming from Norway in early life, this dear Friend was among the very first of her people to settle here, and had known of life's hardships and privations, but now in the almost palatial home of her son—a highly prosperous business man—it seemed no physical want that money would buy could remain unsatisfied.

The morning of our departure from Paulina neighborhood (Tenth Month 17th) the ground was weighted with frost, and our train as it rolled into the station at Gaza bore ice on its tender. The day proved fine, however, being filled with sun-

shine that glistened on the corn-fields and rejoiced the seemingly not to be numbered farm animals—horses, cattle, sheep and hogs—that grazed or frisked about, or stood in contemplation of the largess of their comforts. Our first two hundred miles, though a retracing of country passed through the week previous, was relieved of any tedium by social intermingling and informing chat with a little coterie of Iowa Friends now facing homeward. Three of these were from Stavanger neighborhood, whose names, as they reflect the rugged kindness of their nature are here given for one "little (well-remembered) act of kindness and of love." But we had already learned to love these Norsemen—Ole Bryngelsen, Martin Andersen, and Jesse Tow. An offer of provision for the midday meal had been declined at the meeting-house dining-room that morning, in vague expectation of a "diner" on the train, or else the opportunity of a hasty sandwich at some station lunch counter. The event proved that neither of these means of satisfying the inner man was likely to be forthcoming, or at least accommodated to a very early breakfast. It was at this juncture that we learned that our prudent friends had foreseen the event and stood in preparation therefor. An invitation to lunch with them came with such unveiled, hearty sincerity as to thrust quickly aside any suggestion that their own provision might hereby be stinted. The sequel proved there was enough and to spare of a meal so hearty and rounded out, even to the tooth-picks, that even the viands of a "diner's" larder seemed altogether remote and unattractive. Thus were Stavanger and Le Grand made more real, and at the call of Waterloo (a city of over 36,000) our parting was with increased desire and hope of later reaching their neighborhood.

WHITTIER.

Our journey had been set for Whittier, still seventy-five miles away, and reached by as yet what seemed a rather indefinite combination of trolley, train and auto ride, in proportion yet to be worked out. The event proved that even yet, as

in a far-off time, the adage holds—"All things work together for good to them that love God." Assuredly the end in view was not based on selfish motives, but rather on that Christ love which seeks to give and to receive of that Divine fellowship which always leaves the life of both giver and receiver better for its outpouring.

A rush to the imposing station trolley in Waterloo gave the comforting information that a car for Cedar Rapids was just about departing. On making known to the conductor our ultimate destination and our perplexity with regard to an important train connection, the genial official took our case in hand with interested assurance that if his car reached a certain railroad crossing outside of Cedar Rapids on time, the train desired having to stop there before passing over, in obedience to a city ordinance, time would be afforded his anxious passengers to board it. All went well as hoped for. The train was reached whereby we were enabled to step off in the gathering darkness of the evening at the pretty little village of Springville. The train passed on, but left the lone station-master peevish and perplexed by the bad handling of a barrel of apples which in transit from train to platform had defaulted as to bottom, allowing the tempting fruit to roll about in regained freedom. A kindly offer of assistance brought forth the information, laconically expressed, that these troublesome apples were from Missouri, were consigned to a resident, and that the freight charge amounted to some \$3.00. The situation seemed enigmatical. Apples in choice variety were abundant in the neighborhood, so that this importation seemed ridiculously like "carrying coals to New Castle." In answer to the question, did Francis D. Hall live in the vicinity, brought a hesitant negative, a pause followed by—"Do you mean Frank Hall?" "Yes." A welcome was given to the use of the office phone. A kindly female voice responded to the service call to Whittier. "Is thee at Marion (ten miles away) or at Springville?" (three miles). Later an auto drew up, and a warm friendly greeting chimed into the hum of the machine. To pass from the chill night air to the bright, cheery home and engaging supper of our host was but the work of a little more time, and a good night's rest prepared for the full day to follow. The plan of a visit to Whittier Friends, as by them arranged, involved assembling with them next morning at mid-week meeting for worship, which was held a day in advance of the usual time to accommodate the cramped schedule of their visiting Friend. A large number came thus together, among whom were some men who in kindly interest had dropped for the hour the day's occupation of road mending close by, and attended, dressed as they were, in overalls. A sweet sense of Divine companionship pervaded the meeting, during which the nature of the kingdom of heaven was proclaimed as interpreted by our Lord, the effect thereof appearing like that of the "precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

Some calls had preceded the meeting, among the visited being our dear Friend Mary Test, a minister, who under the weight of ninety years preserves a remarkable brightness of spirit and deep interest in Friends. An invitation to dine at the home of Mary Stanley, a member of the 1907 class at Westtown, gave opportunity to meet with another member of that same well-remembered large class in the person of Edith (Sidwell) Dewees. Soon after dinner we reluctantly bade farewell to Whittier and set out for West Branch, forty miles distant, in company with Milton J. Shaw, whose kindly interest and care had already been frequently shown, as also that of his wife, Rebecca Louisa; the latter having been recently appointed to the station of Elder.

(To be continued.)

"Just because war is intrinsically immoral it cannot settle anything permanently. It may re-adjust frontier lines here and there; it may paralyze for a time the economic advance of the defeated nation; but the moral trouble out of which it came, not only remains untouched, but is increasingly aggravated by it. War always leaves the international situation morally worse than it found it."—RICHARD ROBERTS.

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### FRIENDS EXTEND FEEDING IN RUSSIA.

On the 17th of last month, the American Friends' Service Committee received from its field headquarters in Russia a cablegram which read in part as follows: "Neighboring areas starving. Request permission to extend feeding immediately." The areas referred to lie mainly in Pougachevskii County, adjacent to the territory for which Friends are at present responsible.

A meeting of the Executive Board was held to consider this request, with the result that \$30,000 was allocated for the purchase of food for this district. It is understood that if the Friends undertook to feed 30,000 in this district, still only half of the starving population would be cared for. The \$30,000 allocated, which represents every dollar which the Committee has available at present for the extension, will feed less than 10,000 until the next harvest. The number of lives that can be saved in addition to those thus provided for, depends entirely upon the amount of funds contributed in America. Every additional dollar will provide food for an additional famine sufferer for one month; five dollars will save his life until the next harvest.

Close after the request to extend the feeding, comes a letter from one of the workers which indicates that the food bought with American contributions is arriving safely in the famine zone. It also gives a picture of how that food reaches the hungry peasants. We quote from this letter, which was written by Omar J. Brown, the following paragraphs:—

"Here in Sorochinskoye our four warehouses have a floor space of 55,000 square feet. That is a large space, but just before the December distribution we wished it were more. The flour and grits that continued to arrive from America had to be piled up until the sacks touched the rafters.

"Then the distribution started. Take a typical day, December 6th. It snowed from dawn to dark. Work started on four scales at seven in the morning. By 2.30 the peasants had loaded products for four townships. Only an hour remained before dark, but the transport of sleighs and wagons, some 800 strong, carrying half a ton of food apiece, struck out across the steppes for home. The bravery of these people, headed out into a driving snowstorm just before dark, when there was also danger of wolves, is worthy the efforts of a poet. And all the drivers were happy in the thought, as all the hungry in a hundred different villages would be when the drivers reached home, that now they had food for another month at least."

### KREMS.

An old world town lies some two hours by train west of Vienna, and on a hill overlooking the town and the Danube stands a home in which the Friends' Relief Mission has a very special interest, though that interest is always somewhat tinged with anxiety.

The home contains 150 children, all of whom are in the initial stage of tuberculosis or suffering from rachitis, but all of whom, given fresh air, care and nourishment can well be cured. There is spotless cleanliness and order, a delightful spirit of friendliness between the children and the very competent staff, and as is so often the case in Austria, the clever fingers and the mantle of good taste have managed to conceal the skeleton of poverty underneath. But everyone in Austria is more or less poor nowadays, and these children, ranging from two to fourteen, come from the very poorest. They enter

the home, possessing very often only the clothes they are wearing, and somehow or other garments have to be found for them.

In a large sewing-room sit two old women, mending or making clothes out of the most unbelievable scraps, and even these scraps are getting more and more difficult to obtain. Next to the sewing-room is the linen-room, but the shelves are almost empty. There is no longer a change of sheets for each bed, towels and pillow-cases must be washed, dried and mended during the day to be used again at night, and even the question of how to buy mending and darning cotton is an anxious one for the overburdened head of the institution.

Upstairs is a long, narrow room, lined with shelves, divided into little cupboards, one for each child's clothing; the little cupboards are practically empty!

It is only through generous help from the "Save the Children's Fund" that the Friends' Relief Mission is still able to support this home, and almost the entire weight must continue to be borne by foreign organizations for the present if the institution is not to be closed, for the subsidy from the Austrian Government becomes with every month more and more inadequate to cover even a small part of the most necessary expenses. And yet it only costs \$37 per day—25 cents per child—to support the Krems hospital!

It is managed with such care that these \$37 a day pay for the salary of a fine specialist, the wages of the staff, the food and all incidental expenses of the institution that is doing so much to check the spread of a very terrible disease.

The Mission has been able to supply 206 good woollen blankets, has purchased eight cows to improve the milk supply, has sent a certain amount of medical equipment and a few pairs of boots, and at the moment of writing a case of toys is being sorted and packed, so that these small children may find that the Christ-child has not quite forgotten them on this coming Christmas evening, when the Christmas tree is lighted.

But more is still needed if Krems is not to be closed—above all, money and clothing, and the Mission appeals with all its heart that the generosity extended to this home may not yet fail, but may be continued still, as we fervently hope, a happier day soon dawns for this hardly-trying Austria.

E. C.

#### CHRISTMAS AT A QUAKER OUTPOST IN POLAND.

Powursk lies in the heart of a wilderness of trenches and barbed wire in eastern Poland. Christmas there this year was worth recording, for Powursk had never seen such a Christmas before. The Friends' Mission, aided by the Junior American Red Cross, held a series of Christmas parties which young and old alike will long remember.

The Red Cross furnished packets of presents for 3,000 children—packets which came from Des Moines, Iowa. The Friends' Mission supervised the parties, and provided the refreshments, special funds for the latter having been raised in England.

From the time that the children heard that the parties were to be held, they turned up at the Mission outpost every morning to make sure that there had not been a mistake in the date. The interpreter had to spend a busy half-hour persuading them that the parties really did not come for several days and that the best thing to do was to go home and wait quietly.

The parties were held in the Gmina police office, which was decorated with a wonderful Christmas tree. To avoid a struggle at the door, the children were admitted one by one. A Mission member was waiting, and into each eager hand was put a cup of hot cocoa and the largest slice of bread that was ever cut, adorned with lard, sausage or jam. The Gmina office was soon crowded, and excited children walked around and around the tree staring until their eyes nearly dropped out of their heads. Never was there such a noise! Never was there such happiness!

If there had been noise inside, imagine the scene outside when the presents were opened. Toys were a mystery to those children, the majority of whom had been reared in dug-

outs. A small, solemn girl received her box with a look of mistrust. The mistrust vanished at the sight of a doll and there dawned instead a smile that can surely never die.

Santa Claus stood at the door, and as the children went out each received a box of presents packed by the children in America.

Parties such as this were given to 300 children in the village of Powursk, and to 150 from surrounding villages. Then the Christmas tree was fastened firmly in the centre of a sled drawn by six white horses and Santa Claus took his post in front of it to be drawn through all the villages in the district. The way was thronged with children—cheering children to whom childhood had come for the first time.

J. N.

CONTRIBUTIONS received during week ending First Month 27, 1923—80 boxes in all; 2 anonymous.

CONTRIBUTIONS received during week ending First Month, 30, 1923—\$13,281.61.

Submitted by D. Robert Yarnall.

#### LETTER FROM SHANGHAI, CHINA.

DEAR FELLOW UNITED STATES CITIZENS:

"The lame, the halt and the blind" certainly do assail you on every side in these cities of China through which I have come. Only this afternoon I walked through the Shanghai native city, accompanied by a returned University of Pennsylvania Chinese student. As we passed down the narrow street a blind woman sat in the middle beseeching alms. Sometimes we would stop to look at the attractive carved ivory or other interesting articles for sale, immediately a crowd gathered to watch our bargaining should we buy, amongst which would always be a beggar or two holding out their hands. One man had most revolting sores all over his legs, clad in the scantiest of garments. We entered a temple where is one of the general markets for every kind of goods. There we saw one man after another bowing down and shaking sticks out of a cylindrical box before a big Buddha. When the first or third came out it was taken to the priest who in turn for some cash handed the worshipper a sheet of paper with printed instructions thereon for the future which someone later had to read to him. It was indeed sad to think that any human being could seriously believe that there was any truth for him in such a rite.

I was over St. Elizabeth's Hospital, and amongst other cases remember a woman who was much downhearted, we were told, because her opium had been taken from her after she had been treated for syphilitic mouth. The medical need in this country is beyond my power to describe. During a month in China I have been in nine large cities, having visited five hospitals, whose work of mercy and love cannot be computed in dollars and cents or in any statistical report. Dr. McCracken's work, which includes service in several hospitals, especially St. Luke's, also medical education for 17 select young Chinese, evangelizing his students through his Bible class, and other religious activities, outside welfare movements for the general uplift of the whole city; all this work, I say, is the most inclusive and extensive also that I have seen conducted anywhere on my trip by a single man.

I spent a month in Hawaii where we had the opportunity of seeing the interracial problem being solved under American influences. We were five weeks in Japan, where I had the privilege of interviewing the Premier and other noted leaders in the national life. I believe Japan shows a real desire to be of greater unselfish service in the international comity. Two weeks in Korea presented to us both sides of that complex problem. Since being in China I realize more forcibly the strategic value of befriending those foreign students that are in our midst in America. They can be our best interpreters to the nations from which they come, our ambassadors for peace the world around.

Never have I been so thankful for having been born in the U. S. A., as since having come thus far on our way around the world. Why did the accident of birth place you and me in

America rather than as a farmer or coolie in Japan or China? To help you appreciate your blessings, I have addressed you as I have in the beginning of this letter; and I think the answer to my own question is that we may know the added blessing of sharing our great benefits with these needy peoples, especially in China. This we are doing through McCracken's untiring efforts as we back him in his work. I know now from personal observation how unselfishly he is giving himself to this service. Not the least satisfying aspect of it to him is the consciousness of our interest therein and desire to encourage him by word and deed. So your share if you have had one in what he is doing is most heartily appreciated. He wishes me to send you his best wishes for the New Year. Joining him in that greeting, I remain,

Very sincerely yours,  
EDWARD C. WOOD.

### FRIENDLY NEWS NOTES.

The first woman mayor in London, England, is a Friend, Ada Salter, who was appointed Mayor of one of the districts last autumn. From her first election to the Council in 1909, she has been unremitting in the championship of all that is for the betterment of the nation's young life. It is reported that she does not propose to wear the chain of office nor the robe, and that she will not appoint a chaplain.

About the same time the first woman Representative to Harrisburg, a Friend, was elected. We refer, of course, to Martha C. Thomas of Chester County, a member of Downingtown Meeting.

THE Book Store at 304 Arch Street is soon to issue a new catalogue of books of special interest to Friends. A very considerable portion of the books catalogued will be English.

The Committee will follow the recent *Quaker Bookshelf*, just issued by Friends' Literature Committee in London, but it will have features peculiar to itself and should appeal to the increasing number of Philadelphia Friends and others who find the 304 Arch Street Store glad to serve their wants.

Of Rufus Jones's new book "The Boy Jesus and His Companions" (Macmillan) the *New York Nation* says: "It is a book to be read aloud in the home. Its simplicity, dignity, and freedom from cant and sentimentality set it apart from most rewritten Bible stories. It is clearly told like running water, and will sound long afterwards in the child's memory." This book was reviewed in THE FRIEND some months since.

It is doubtful if any one who attended the 250th Anniversary celebration in Baltimore last spring places any part of the programme ahead of the day's ride down the Chesapeake and the visit to the site of the first session of the Baltimore Yearly Meeting. The following is taken from the *Interchange* of Baltimore Meeting and is a letter of Elizabeth Braithwaite Emmott, written after her return to England:—

"Of the many happy days, I think the one that we enjoyed the most was the trip to West River, when the 425 delegates and other Friends were like one large family and we had to sit and talk, finding out through interchange of thought and

social converse how near we really are to one another in the bonds of our common faith. The message that came home to me most clearly from the Conference—not, perhaps, so much from what was said in the meetings as from the mingling with Friends of so many differing points of view—was that, fundamentally, our beliefs and our aims are very much the same. To all of us, if we have sincerely sought it, there has been granted some vision of 'the light of the knowledge of the glory of God in the face of Jesus Christ,' and as our hearts glow with love to Him who has revealed it to us, we all long to pass the message on to others."

In due time an extended account of their movements in Australia will reach us from our dear friends Wm. C. and Elizabeth Allen. In the meantime we are glad to publish the following brief statement in regard to their work there:

"The Australian General Meeting this year had much more evidence of spiritual life than that we last attended (1919). The messages I carry from the Federal Council of Churches, in the United States, which number thirty-one denominations and almost 20,000,000 church members, are opening up correspondence with those in America as a result. Day by day I follow up the service with the aid of my dear wife. There is no end of need of preaching Christ and Him crucified."

### NOTICES.

The following meetings have been arranged for Dr. Henry T. Hodgkin during his brief stay in Philadelphia this month. With the exception of the one exclusively for Young Friends, they are all open to the public and a cordial invitation to attend is extended to all who may feel an interest to do so.

*Sixth-day, Second Month 16, 1923—*

4.00 P. M.—Friends' Meeting House, Twelfth Street, below Market. Address to Friends and others interested in Missionary work.

7.45 P. M.—At Twelfth Street Meeting House. This is a meeting for Young Friends and other young people of Philadelphia and vicinity. Subject—"Christianity the World's Need." All under thirty-five years of age are invited to attend the meeting.

*Seventh-day, Second Month 17, 1923—*

4.00 P. M.—Twelfth Street Meeting House. Subject: "Deepening of Life."

7.45 P. M.—Fifteenth and Race Streets Meeting House. Subject: "The type of Christianity that will win the World."

*First-day, Second Month 18, 1923—*

3.00 P. M.—Broad Street Theatre (Broad below Locust). Under auspices of Young Democracy and Women's International League for Peace and Freedom. Subject: "Shall We Have Peace in the Pacific?"

A MEETING of the Council of Westtown Mothers will be held at 20 S. Twelfth Street, Fifth-day, Second Month 15, 1923, at 3 P. M. Subject: "Round Table Talk," by members of Faculty and Student Government.

ELIZABETH S. ROBERTS.

DIED.—At their home in Moorestown, New Jersey, First Month 25, 1923, JOEL CADBURY, in the eighty-fifth year of his age, and on First Month 27th, ANNA KATHN CADBURY, his wife, in her seventy-seventh year; members of the Monthly Meeting of Friends of Philadelphia for the Western District.

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# THE FRIEND.

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THE FRIEND.

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### BRAVE WINGS.

Life requires two kinds of courage—moral and physical. We are schooled in physical courage from our first bumps and stumbles. But moral courage is a quality of slow growth. We learn it little by little until we think we *know*. Then a crisis comes and in spite of all our knowledge we evade. Even in every-day life, which is harder than any crisis, we like to smooth the way whenever we can for our souls.

Wise George Herbert wrote long ago:

"God has given thy soul brave wings"—

Our souls have brave wings—glorious, strong wings, wings to carry us into the very midst of the great conflicting air currents of the world. But over and over we hover on the edge of the storm. Sometimes we do not even rise into the air, we perch in a safe shelter until our wings grow so weak that we cannot soar, much less beat our way into the wind.

There are many storms loose in the world today. War, first of all, then lawlessness and crime; then selfishness and the mean little snobbishness of our own little circles. Sometimes it seems easier to beat against the last two. But they are like gusts of wind on a mountain lake, they come down on us suddenly when we are least looking for them—our wings must be steady or the stinging squall will veer quickly and beat us down. In war and crime souls may fly in flocks but

there must always be one who leads. God may need our wings—well trained and tireless—to set the pace.

It is by endless training that thy wings will grow strong. Then send them out into the storm without hesitation and without fear—

"God has given thy soul brave wings  
Put not those feathers  
Into a bed to sleep out all ill weathers."

A. T.

### AMERICA PREPARES FOR WAR.

America is at the cross-roads. She is face to face with as great a crisis as has ever challenged her in time of peace. A careful survey of the progress which the War Department is putting into effect under the authority of the "National Defense" Act of 1900 can lead to no other conclusion but that she has chosen the road that leads to militarism, loss of the liberties that America should mean, and eventually to war and to the twilight of white civilization.

Should this statement seem severe, the reader may prove for himself the seriousness of the situation by sending to Dr. C. R. Mann, Civilian Advisor to the War Department, for all three reports of the War Department conference, Eleventh Month 16th and 17th last, on "Training the Youth of the Country." In *The Nation's Business* for First Month, Secretary of War Weeks has an article entitled "How Industry is Being Trained for War," which is further enlightening on this point. To quote a significant paragraph:

"Paralleling the work of Colonel Wainwright's office has gone the development of war plans under the direct command of General Pershing. . . Beyond that line a path for equally careful preparation against greater emergency, a war that would tax us to the utmost in man-power and resources. We are moving out on that larger pathway, moving cautiously, but, we hope, surely."

More serious, however, than the militarization of business is the program for the militarization of the youth of the nation. Under Section 55c of the National Defense Act all schools and colleges having not less than 100 physically fit male students above the age of 14 years may institute "a course in military training prescribed by the Secretary of War" and equipped with military officers, if available, and "arms, tentage and equipment." Then, to make sure of the acceptance of this offer, a few quotations from the above report show the nature of this disguised universal military training—universal, because when once instituted few youths will have the temerity to stand out against it.

"14. Every effort should be made through the active co-operation of all available agencies concerned to convince students that the duties of good citizenship include some degree of service in the citizen forces, and that they should be encouraged by every means to discharge their obligation by acceptance of commissions or by enlistment in the National Guard or Organized Reserves.

"18. That educational authorities should be urged to cooperate in bringing about that affiliation of the maximum number of their students and graduates with the citizen forces.

"20. That every means should be employed to give greater and continuing publicity to our present military policy.

"21. That instruction in Junior Units be carried on along such lines as will stimulate interest in military work and cause students to desire further training and seek affiliation with citizen forces.

"Red," "White" and "Blue" Courses at Civilian Military Training Camps are to be instituted to further provide for the citizen forces."

Added to the program above, the War and Navy Departments have laid extensive expansion plans. For war purposes we shall expend this year, \$2,850,000,000 compared with \$244,177,000 in 1912. To study the causes of and remedy for war, not a cent is provided.

One may well ask himself if such a program is not militarism, what is militarism anyway? How can we reconcile such a program with the objects and achievements of the Washington Conference? What does Japan,—what does Britain—think of the sincerity of our proposals at that conclave?

One may well ask, Why? What good can come from such a course when history has repeatedly shown that militarism leads to calamity. The program now under way will make the United States at the end of the naval holiday the most

formidable military machine the world has ever seen. "He that taketh the sword shall perish by the sword" is a truism amply proven.

Can such a program be solely for defense? If we deal fairly with our neighbors in the East, need we fear them? Can we reasonably expect within our time aggression from impoverished Europe?—need we ever expect it if we treat them in the spirit of the Golden Rule?

The way to peace lies not in show of arms, but in progressive world organization, world-wide reduction of armaments to police status, world-wide education for peace, and in Christian internationalism. There is no other way.

Reader, if you believe that militarism has no place in our country, if you recognize the crisis which we face, if the program continues to be pressed, if you abhor the thought of the militarizing of our youth, register now your disapproval by writing to your Congressman and to the Secretary of War in protest against the Defense Act of 1920, which makes such a program possible.

WENDELL F. OLIVER,  
Publicity Chairman.

Bucks County Council for the Prevention of War.

## The War Department Plans to Capture Our Schools and Colleges.

Send to Dr. C. R. Mann, Civilian Advisor of the War Department, Washington, D. C., for the three reports—ask for all three—of the War Department Conference (Eleventh Month), 16-18, on "Training the Youth of the Country." We published last week Harvey Fergusson's interpretation of this Conference. Dr. Mann has protested to us that the article is unfair. The facts of the case are that the article fails to do justice to the peril implicit in the War Department plans as the reports will show you and as the following quotations from the reports will indicate.

*The Committee on Citizenship* supported our contention that military training is bad for school boys to the extent of urging sports and games and advising against "technical military training and drill" for boys under eighteen, "except in schools essentially military in character or as given under Section 55c of the National Defense Act."

The joker here is in the last exception. Section 55c of the National Defense Act merely relieves the War Department of a part of the expense of military training in the schools by making the institutions themselves responsible for maintaining "a course of military training prescribed by the Secretary of War," but provides for the furnishing to schools and colleges "having not less than 100 physically fit male students above the age of 14 years" of military officers, if available, and "arms, tentage and equipment."

Further light is given on the subject of this joker in the report of the Committee on Reserve Officers' Training Corps, which recommended the gradual transfer of the Junior Units (made up of boys under 18) to the schools themselves under Section 55c, unless adequate appropriations and increased personnel in the Army are provided therefor.

In other words, the one encouraging feature in these black reports is intended only to husband the appropriations for the purposes that follow. We will now quote the more significant paragraphs:

### DISGUISED UNIVERSAL MILITARY TRAINING.

"14. Every effort should be made through the active cooperation of all available agencies concerned to convince students that the duties of good citizenship include some degree of service in the citizen forces, and that they should be encouraged by every means to discharge their obligation by acceptance of commissions or by enlistment in the National Guard or Organized Reserves.

"18. That educational authorities should be urged to co-

operate in bringing about the affiliation of the maximum number of their students and graduates with the citizen forces.

"20. That every means should be employed to give greater and continuing publicity to our present military policy.

"21. That instruction in junior units be carried on along such lines as will stimulate interest in military work, and cause students to desire further training and seek affiliation with the citizen forces."

These are from the report of Committee No. 2, on the R. O. T. C. The Report of the Committee on Civilian Military Training Camps recommended a "Red Course" of 60 days in all, a "White Course" of not less than 30 days, and a "Blue Course" for a period to be fixed by the Secretary of War, with certificates and badges or buttons for each.

The three concluding paragraphs of this report discussed how it can be "popularized." We can quote in full only the last one:

"The only means of reaching the public continuously and with effect is through existing newspapers. Any attempt at circularization will only be mistaken for propaganda pure and simple and will, as a consequence, be ineffective. Also circularization is very expensive in proportion to the meager results usually produced. An individual who has not had the proper experience and training in preparing legitimate news in such a form that it will be acceptable to the daily press, is utterly unable to put the views which he wishes to present for publication in such a shape that the press will accept them. For this reason, it is strongly urged that regular press agents, men who understand news values and newspaper methods and make their living by presenting legitimate news in such a form that the daily press will take it, be employed for the purpose of keeping before the public the news items having to do with the amended National Defense Act and above all, any steps taken or contemplated which will attract the attention of the young men eligible for service under this Act."

### THE PAN-AMERICAN CONFERENCE.

Secretary Hughes has announced that he expects to be present during the early part of the Pan-American Conference which will open (Third Month) 25th at Santiago, Chile, but that, being unable to remain throughout the Conference, he will not be a delegate. The fact that he will, in the present state of world affairs, attend the Conference at all indicates its importance in the eyes of the Administration.



We called attention in our last Bulletin to the important topics that are to be discussed by the American Republics at this Conference. "The closer association of the Republics of the American continent," "the judicial or arbitral settlements of disputes," "the best means to promote the arbitration of commercial disputes," "the codification of international law," "the reduction and limitation of military and naval expenditures," and "the questions arising out of an encroachment by a non-American power on the rights of an American nation" are topics which give this Conference possibilities truly epoch-making in the history of the two Americas.

While we are waiting for France to learn her mistake in following the policy of her extreme nationalists, we are in a position to further the closer co-operation of nations in the Western Hemisphere. The situation here is less acute than in Europe and yet not without its serious aspects. Latin America fears the strength and what is sometimes called the "incipient imperialism" of the United States. Latin America regards the Monroe Doctrine, with its various ramifications, as infringing upon the dignity of the great nations south of us and even at times threatening their sovereignty. Moreover, armaments and jealousies exist in our hemisphere which bode ill for the future.

President Harding favors "closer co-operation with other nations" in conferences resulting in treaties such as followed the Washington Conference. He should be assured that the American people will support through the United States any and all reasonable measures that will promote the substitution of law for war internationally. Tell him before Secretary Hughes starts on (Third Month) 3rd for Santiago. *Tell him now!*

The pressure of public opinion led to the calling of the Washington Conference. The pressure of public opinion made it a success. Only because of the pressure of public opinion, with the assurance of support in the Senate, will the Administration be led to take bold steps at Santiago. *Write or telegraph the President now!*

—From the Bulletin of the National Council for the Prevention of War.

#### INTERNATIONAL PEOPLE'S COLLEGE IN DENMARK.

The International People's College has completed the first year of its existence. There have been gathered together twenty-five students for the year's course: Two Americans, one Austrian, nine Danes, one Dutch, three English, one Irish, one Scotch, five Germans, and two Czecho-Slovakians—a collection of individuals sufficiently international to test the possibilities of the College.

Obviously, the chief need of such a body of students is to understand one another. Students come to the College looking at one another over the high fences of foreign languages. In the first weeks the ways of understanding are three: the study of languages, work and music. Music is the most exalted international language. Through Danish, British and German folk-songs a wide degree of fellowship is possible long before the mind can make a nest and pleasant places amid the strangeness of words.

The College provides that each student shall work three hours daily either on the farm-land or in the garden of the College. The combination of manual work in close contact with nature and human studies is an integral part of the conception of a good international education at the College. In work in field or garden many words are not required. In the silence of action, nature reveals the inner personality of men, in all its strength and weakness, temperament and power, to one another. Work is the international language of necessity, the never-ending, all-embracing exercise and discipline, by which we are brothers, one flesh and blood and bone throughout the world.

The third way by which the students enter one another's lives is by the mastery of language. The Dane and the German are taught English; British students are taught German, and so on. Languages occupy a foremost place in the scheme of

studies in the early part of the year. Lectures are given in this period—in Literature, History, and Sociology,—in English, Danish and German, and the students are arranged in national groups accordingly. During the last period of the College year the greater portion of the lectures and discussions took place in the English language, with all the students in one group. Thus another ideal of the College was in a measure realized. In the last term students were able to think together in a common group and in a common language, to study the evolution of modern society, and face the problems of modern citizenship from a specifically international point of view. Students have thus absorbed something of many national cultures, through direct personal, daily intercourse with representatives of many nations; they have learned to understand and respect national differences, customs, ways of thought and action, as well as national similarities. And they have seen the problems of national citizenship in the larger light and larger perspective of a world society.

Twenty-five students, in the main following industrial occupations, have in this way built up an international fellowship in work and play, in study and discussion and song. They have now returned to eight different countries, each to help in his unique personal way in building up that invisible commerce of the spirit which is known on earth as the Commonwealth of Nations.

The ultimate control of the College is in the hands of a Danish Council of twenty-three members, public men with progressive minds. There are also National Committees co-operating with the College, in the United States, in Great Britain, and in Germany. The National Committees are engaged in raising funds for the use of the College and a scholarship fund for the assistance of students.

The College is supported by a small grant-in-aid from the Danish Government, by donations and annual subscriptions from a growing number of men and women and organizations in various countries, and partly by fees coming from the students themselves. It is the hope of the founders of the College that it may become an instrument for the increased realization and application of the ethical principles of Christianity in all social relations, both nationally and perhaps in special measure internationally.

The second College year opened on First Month 5th, and lasts until Seventh Month 1, 1923. The cost for board, lodging and tuition for this period is \$45. Two or three scholarships are available for British students.

The Principals of the College are Peter Manniche, M. A., Copenhagen, and Rennie Smith, B. Sc., London. R. Smith, whose address is 39 Tavistock Street, Nelson, Lancs., is also Secretary of the British Committee, and to him all enquiries and communications in Great Britain concerning the College, can be addressed.

E. ST. JOHN CATCHPOOL.

*In The Friends' Fellowship Papers.*

#### ALL THE DAYS.

Ye, I am with thee when there falls no shadow  
 Across the golden glory of the day,  
 And I am with thee when the storm-clouds gather,  
 Dimming the brightness of the onward way;  
 In days of loss and loneliness and sorrow,  
 Of care and weariness and fretting pain,  
 In days of weakness and of deep depression,  
 Of futile effort when thy life seems vain,  
 When Youth has fled and Death has put far from thee  
 Lover and friend who made the journey sweet,  
 When Age has come with slowly failing powers,  
 And the dark valley waits thy faltering feet,  
 When courage faints before the unknown future  
 And the heart sinks beneath its weight of fears,—  
 Still I am with thee, Strength and Rest and Comfort,  
 Thy Counsellor through all earth's changing years.

*Whatever goes, whatever stays,  
 Lo, I am with thee, all the days.*

—ANNIE JOHNSON FLINT.

## THE PHILADELPHIA Y. W. C. A.

The latest big thing which the Y. W. C. A. has done was to bring Margaret Slattery into contact with 7500 girls and women in and around the city.

"Margaret Slattery is a noted lecturer and writer on secular and religious topics. She rendered distinguished service in the field of education—first on the faculty of the Massachusetts State Normal School and later as a member of the Massachusetts State Board of Education. During the war Margaret Slattery spent seven months in Europe, and in 1920 made a tour around the world. She is a woman of strong personality, with an intensity of purpose and a deep insight into human life, who has a rare gift of taking the commonplace things of life and filling them with significance and beauty. She presents religion as a vital factor of life rather than a matter of creed or dogma. Her best known books are, "He Took It Upon Himself," "Just Over The Hill," "The Girl and Her Religion," "The Girl in Her Teens," "The Highway of Leadership," "New Paths Through Old Palestine," "The Charm of the Impossible."

Margaret Slattery gave four evening talks in the Methodist Church at the corner of Broad and Arch Streets during the week of First Month 15th, speaking there again the afternoon of the 21st. She spoke also at the Emergency Aid in the morning to a group of Junior League and Northfield League girls, and that evening gave a most inspiring talk at the Frankford High School.

She is greatly opposed to war and says: "We must get *hate* out of our hearts, if we do not want a repetition of the World War."

Five of her topics were—"Ten Years from Today," "The Servants of Fear," "New Women and Old," "Am I The Law?" and "Triumphs and Tragedies of the Bible." It was a great privilege to hear two of these talks, the first and the last. Her knowledge of the Bible, and the power to declare the historical, literary and spiritual value of it for *everyone*, was most gripping and appealing to the large gathering—supposedly of girls—but older women made up one quarter of the audience. For the message is not only for younger people but for those of all ages.

Her sense of humor is very keen, and was most evident in the story she told illustrating the difficulty of understanding the customs and backgrounds of people whom we do not know. On her recent visit to China she was received with great and overwhelming pomp and ceremony in different towns and cities. It was somewhat of a blow to be told by a friend that these beautiful attentions were not because she was considered a famous and important person from America, but because of her white hair. It was inconceivable to the Chinese that a person with white hair should be able to walk upright and alone, without a cane, and even more remarkable that she should have her own teeth. Her appearance in the schools caused great amusement, the smaller children giggling audibly, while she could see the older ones biting their lips and struggling to control their mirth. White hair in China means great old age and feebleness, and Margaret Slattery is far from being aged and feeble.

She feels that there is a great field for work and service here in Philadelphia, and has been asked to come back for ten days or so sometime this year. The Y. W. C. A. hopes that this may be arranged for the Eleventh Month, though no definite plans have been made yet.

MARY HEWES BIDDLE.

I KNOW no precept more wide or valuable than this: cultivate self-help; do not seek or like to be dependent upon others for what you can do yourself; and keep down as much as you can the standard of your wants, for in this lies a great secret of manliness, true wealth, and happiness; as, on the other hand, the multiplication of our wants makes us effeminate and slavish, as well as selfish.—WILLIAM EWART GLADSTONE, in *Letters to His Son*.

## BENEZET FIRST-DAY SCHOOL.

When I received a letter telling me that there was a very nice class of little colored girls who wanted a First-day School teacher and asking if I would accept the position, I wondered what it would all be like. The next week I walked along Locust Street and came to a brick building with a sign, "Benezet House" on it. I worked my way through the crowd of children gathered on the steps and went in. Ahead of me was a room full of old women—evidently that was not the place for me. So I climbed the stairs and came to a larger room full of people of all sizes. There were little groups of chairs all about the room and I wondered which would be my class. This I soon learned when I was introduced to about ten lively girls. They crowded around asking my name, whether I was coming every First-day, and numberless other questions. We spent most of the first day getting acquainted and I tried to learn the difference between Arnetta and Vernetta. The others were not so confusing and Effie I never had difficulty in remembering, she was always the liveliest and most disturbing element in the class.

There are pains and pleasures connected with teaching a mission First-day School class. It is a little disconcerting to have your class diligently gnawing at ill pickles, large and juicy, or scattering peanuts on the floor. Even baked potatoes appear to be eaten like candy. I sternly make them bring them to me and cannot be bribed by, "Teacher, you want a bite?" Too few chairs and hymn-books and a great desire to talk about everything but the lesson are also among the woes of teaching, but these are more than compensated for by the joys of teaching.

I do not see how a teacher can fail to respond to the challenge which such a class makes. It is not always easy to take time to prepare a lesson which shall be so interesting that it can hold their attention, all too prone to wander, and shall contain something which shall have made it worth while for them to have been there. The better you learn to know the individual girls and the more you find out about the conditions in which they live, the more you feel that you must take them something real, something they may find of use in facing the hard places in life, something that shall be a strength in time of temptation. Perhaps it sounds like a good deal of work. It is! But you are fully repaid if you have been able to give something really helpful to your girls. And then comes the thought that you have perhaps helped to make true the prayer, "Thy kingdom come." It is indeed worth the effort.

HELEN POTTS.

## BITS OF EXPERIENCE.

[Esther M. Whitson now writes from Berlin, Germany, on her way to Russia, having been summoned to the famine district to take the place of one who returned on account of impaired health.—Eds.]

*Berlin, First Month 1, 1923*—"Happy New Year!" That is what we all are saying to one another here, but a more dismal, spiritless New Year was never ushered into a sick and weary world. How can they shout when everything seems so near to chaos? Hilga Hoppe has a girl friend whom she knew in Russia, one of a wealthy family before the war, but now in Germany with her mother and a sister working together for a living and education, and most of the time on the ragged edge of poverty. [Hilga, age twenty-five, is Esther's traveling companion—Danish by birth, English by education, Russian for a time, but with good command of the German language as well as Russian, English and Dutch.] The girl took Hilga and me to a Church service this evening; thousands of people there. An elaborate candelabrum lighted the throng. Down before the altar stood the German Christmas tree. The church was grand, gaudy, over-elaborate, the service rather beautiful. After it had finished, we freed ourselves from the crowd and stood apart to hear the bells. For several minutes they tolled mournfully. "Now in a few moments," said the

little girl, "the bell will stop tolling and the chimes will begin as the New Year advances." The tolling ceased, as she had said. The crowd waited. The silent moonbeams cast their ghostly shadows. But no chimes came from the silent bells. Only a thin strain of music from a violin! We looked and saw—a beggar. Yes, on the harp of a broken spirit was ushered in the New Year with its burden of suffering for mankind.

*First Month 3rd.*—The further east one gets, the less people seem to esteem the value of time. A Russian Consul is particularly exasperating in this respect. We have had more trouble over passport permits, and shall be detained perhaps a week, perhaps a month or more. But I am not going to loaf. I have had a long talk with Dr. Herta Krauss. She is head of the German child-feeding for this district and has her office in a wing of what was the Kaiser's palace. Tomorrow I go with her to the various kitchens. The Quakers of course have withdrawn, but the child-feeding is carried on extensively. Dr. Krauss tells me they are facing the most desperate winter since the war.

To-day I visited the finest children's hospital in Germany, where the very latest experiments on tuberculous children are being conducted. But the medical staff and training school are only half what they used to be on account of the lack of funds. As there is not enough food for twenty-five nurses, of course they cannot have sixty as formerly. Yet the dauntless doctors work on, quite obviously without return in money. I think they are giving something to the world. These children, because they are underfed, have no body resistance, and hence a whole arm or leg or side of the face may be an open sore. On hundreds of such, I am told, this electrical treatment is successful. It is a new thing.

I visited also the great German clinic of Dr. Hildebrandt. Have had my "fill" of operations. The surgeons were very courteous. They explained much to me that I could not have understood even in English!

### TROLLEY HIKES.

There is something distinctly intriguing about the solicitations of the P. R. T.'s "to know one's city." The very docile, brilliantly-striped tiger on the car card draws one Zoo-ward. The joys of the Wissahickon are almost too well-known to need advertising. As invigorating and alluring as these are these journeys about Philadelphia, there are many hikes that the traction company does not even hint at. It is these journeys that are my never-ending pleasure in the trolley car.

Purchase a copy of Morley's "Travels in Philadelphia" and you can, by dint of thirty minutes' reading, not only visit many places of interest in the town, but add much useful information to the general fund. Happily, one is not confined to one locality on the trips I describe, although the revenue does go to the P. R. T. One can visit "Delaware and the Eastern Shore" or probe into the "Maritime History of Massachusetts" which of necessity takes one far from home. If the radius of New England is "too narrow one can follow Fred B. Smith half way round the globe" "On the Trail of the Peacemakers."

There is another secret to these hikes. If one starts for the Commercial Museum on Route 38 one naturally wishes to make a job of the trip, see the Museum, return with much time spent and be naturally fatigued. Not so with the journeys into Bookland. There is always the privilege of quitting when and where one wishes. If the book is dull, on the strength of some flimsy excuse, I look out the window for the first fifteen minutes in order to dislodge the sleep from my eyes with the sights of city houses in the morning. If the book is passably entertaining I commence a little nearer my point of embarkation and read close to my destination. If the journey between the leaves completely obliterates Mitten, his management, his cars, his advertisements and his men, it is a quick gesture to pay one's fare, take a seat and slide out on those journeys of the mind that fascinate, enchant and inspire the reader of good books.

To-day it was "South," by Shackleton and the journey was

far from home, amongst icebergs, ice packs and dangerous "floes" of the Weddell Sea, the extreme south of the Antarctic Ocean. It seemed like magic to lose oneself to one's surroundings and follow this most daring modern adventurer in his terrific struggle with the elements of the Antarctic. One can almost see, as by some mysterious mirage, the detail incidents of this expedition. The photograph of the ship *Endurance*, white with hoar frost against the black Antarctic night is not necessary; nor is it necessary to have a radiograph to see the ship caught in a floe, pinched between three huge pressure rafts and crunched into a pitiable wreck. The print on the page projects the picture.

"The pressure caused by the congestion in this area of the pack is producing absolute chaos. The floes grind stupendously, throw up great ridges, and shatter one another mercilessly. . . . Human effort is not futile, but man fights against the giant forces of nature in a spirit of humility. One has a sense of dependence on the higher Power." The leader cries out with Job:

"Out of whose womb came the ice?  
And the hoary frost of Heaven, who have gendered it?  
The waters hid as with a stone,  
And the face of the deep is frozen."

Familiar landmarks were signalling frantically that the time had come to get off. With an intense reluctance I had to leave these men in the Weddell Sea, their ship crushed and lost, drifting on a piece of ice at the mercy of the water and winds. If the traction company only knew what trips they could advertise!

H. W. E.

### CORRESPONDENCE.

ANNA COPE EVANS:—

*My Dear Friend:*—It happened that I was a teacher for our older children's Bible Class at Media, Eleventh Month 26, 1922, and therefore thy letter was handed to me with the story entitled, "Playing the Game—A Thanksgiving Story." Thanks for reminding us of the need of a Thanksgiving Message for the children.

The story as thee sent it, I withheld, and I would like to be able to explain to thee why, because I am sure our aims are fundamentally the same, *i. e.*, that every human being shall have as full opportunities as possible for the development of character.

The story is exactly right in teaching that we should help others "learn how to find." This means education. But it seemed to me that the story as presented in your paper over-shadowed the importance of ability "to find," by its emphasis on "swapping and dividing." Now thee may at once ask whether Jesus did not teach generosity irrespective of ability "to find." He did teach generosity, but I think He taught fundamentally that our efforts should be to help our brothers develop character. Charity sometimes helps, but at most little, and when it does not relieve material wants, it often at the same time impoverishes character.

Commerce is in no proper sense "a game." It is a great world-wide service. God has made a world in which things which are relatively plentiful are cheap, and those relatively scarce in proportion to the need for them, expensive. All commerce is the effort of individuals, separately and in groups, to supply what is scarce. The existence of the scarcity is revealed most promptly and emphatically by the conspicuously high price, and relief is afforded most quickly and effectively by the effort of individuals to share in the profit offered.

It is important to realize that in a community where individuals are free to buy and sell as they elect, no one can secure a profit as seller without first finding a willing customer, and the customer will be forthcoming only to the seller who offers more value and service than is available elsewhere. The essential thing for the community is that every one shall be as free as possible to offer the service or the article more cheaply than it is now offered. And our task for ourselves,

and for other citizens, is to try to be able to see where there is a scarcity and how to relieve it. The fact that we may obtain a share of the value involved is of much less importance to the community than that the service shall be made more cheap by our efforts. Plainly, if all scarcity were seen quickly and quickly relieved, there could be no greater differences in incomes, either from personal service or profits. Any unusual income would be more quickly reduced by some one quite willing to serve for more nearly the average return.

Incomes in any community become equal as soon as it is equally easy to get all kinds of service performed. Labor congestion is quickly revealed by low wages, and labor scarcity by high wage values. The only effective remedy for low wages is either fewer workers or more work. I think we need to pay more attention to moving families from places where they are not needed to places where the labor of their workers can yield additional wealth for the community. A million surplus laborers moved from congested Europe to America's undeveloped plains and reclaimed deserts would benefit the race more than a million helped by charity in places where they may never be able to earn a living.

The process of learning to see a commercial scarcity which needs relieving, of seeing how to relieve it, of patiently saving part of one's income as capital to provide tools for relieving it, of winning the voluntary assistance of others where group effort is required, and of estimating accurately the market value of the resulting product when it is ready for sale; all these efforts develop human character. To help urge all men and women to industry and thrift therefore is an essential part of our duty as Christian teachers.

The aim to compete merely to obtain personal gain can supplant wisely with the aim to see values and thereby to serve. Men and women who have become wealthy through their own commercial efforts, I think, usually are the least concerned with gain for merely selfish use.

Christianity, adequately taught, must include an accurate understanding of commercial values and processes of service. There are some necessary community restrictions of ownership, such as limited natural resources, which we have not the time to discuss here, but which always must be distinguished from the great bulk of commerce where supply is limited only by the voluntary acts of other individuals.

Let us teach our children sound economics. I hope the Social Order Committee will develop the side of this work more fully.

Sincerely thy Friend,  
J. PASSMORE ELKINTON.

Since reading the above letter I have been thinking! I heartily agree with the writer that full opportunity for the development of character for every human being is what we want. I thoroughly like his definition of industry as a great world-wide service. But some of his sentences suggest questions.

"Charity sometimes helps, but at most little, and when it does relieve material wants, it often at the same time impoverishes character." *Charity, yes!* The handing out of doles by the rich to the poor was the last thing the little Thanksgiving story was meant to inculcate. Not charity, but *sharing!* Does sharing impoverish character? Is Fosdick wrong when he says, "Paul tersely sums up the spirit of the whole New Testament: 'We that are strong ought to bear the infirmities of the weak and not to please ourselves.'" Not that men should *give* to men but they should seek to *share*—to divide more equitably the product of industry,

believing that the creation of a right spirit among the producers will increase production, which alone will make possible "the good life" for all.

Again I read:—"The only effective remedy for low wages is either fewer workers or more work." This may be correct if the following statements of a Vice-President of the National City Bank of New York are true. "It is," he says, "not only just that ability and skill should be compensated, but it is in the interest of even the humblest and most poorly paid that this should be the case . . . ." "They say that there cannot be so much difference between the value of any two men as to justify paying one of them \$50,000 a year and the other one \$1500 a year." "These high salaries are fixed by supply and demand in the open market." "These highly paid men get what their services seem to be *worth* to the business." "The fair thing would seem to be that every man should be paid according to his service." Have these words a familiar ring? Across the centuries I hear an indignant voice, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."

My mind goes back nineteen hundred years. It is a sunny day in Galilee. Two brothers stand before Jesus, strong and good to look upon, with keen, intelligent faces. The elder is speaking:—"Master, we have four brothers. Last year our father went away leaving the vineyard in our care. We have all done what we could, but as one of my brothers is blind and another is lame and the two others are sickly and have little knowledge, the chief burden has fallen on this brother and myself and it has been heavy. The harvest, however, was good. The grapes are all gathered and sold. Nothing remains but to divide the money, but on this point we cannot agree. To me it seems a simple matter. Let us each receive according to the service he has rendered. He that has contributed most should receive most and he that has contributed little should receive little. To do otherwise were unjust. But my brother says, 'Not so. Rather, as we have all given freely all we had to give to make the harvest good, our father would desire that each of us should receive according to his need. He whose need is greatest should receive most and he whose need is least should receive least.' What sayest thou?" The picture fades. Each of us must decide for himself what the Master's answer would have been. "But that," someone says, "was a family affair. Business is another matter." It surely is and perhaps that is just the trouble. As Maude Royden says:—"For generations we have been content to sit in our homes and to make them as lovely, as divinely gentle and human and beautiful as possible, but we have not yet given to the world that wider conception, which makes this world of God's simply one vast home for the nations that live in it." And yet surely Christ taught "that the world is a home, that men are brothers and that God is our Father."

Not long ago a member of the British Labor Party said something like this:—"We believe the economics of the New Testament are sound and will work." That our present system is not working satisfactorily even conservatives admit.

By all means "let us teach our children sound economics," but what if the economics of Jesus should prove to be the soundest? What if Fosdick's words are true? "No one is safe till all are safe. No privilege is secure till all possess it. No blessing is really owned until it universally is shared."

ANNA COPE EVANS.

#### END OF THE YOUNG FRIENDS' NUMBER.

#### BOOK REVIEWS.

"WAR ON WAR."—*Campaign Textbook*—F. J. LIBBY.

This book of seventy pages is exactly what it purports to be, a campaign text book. It contains abundant material for the campaign speaker or student arranged in logical order and very readable form. To the general reader it is interesting as bringing together in one accessible place the best that has been

thought and said in the last few years on the subject of abolishing war.

The subject is handled under four large argumentative headings:—

1. *We Must End War Now or Perish.* Reasons why we must end war and why we *ought* to end it are given, largely in the form of quotations from recent books and speeches, though

some original material is also included. The arguments are familiar to most of us, but it is interesting to meet them from the lips of army generals and men like Sir Harry Laurier.

2. *We Can End War Now if We Will.* This section contains most interesting and valuable affirmations of faith on the part of individuals and large groups both in the United States and abroad. We can all take to heart the concluding quotation from General Smuts: "The old world is dying around us. Let it die in us."

3. *How We Can End War Now—a Three-fold Program.* World organization, world-wide reduction of armaments and education for peace are the three parts of this program. An attempt is made to meet the fear that there may be trouble in the Far East, though to many this will seem the weakest part of the book. Otherwise this section is taken up mainly with a discussion of what has been done toward world organization and reduction of armaments with a survey of the present financial situation in Europe. The third part on peace education is full of valuable suggestions as to what can be done individually and locally to aid in the campaign against war.

4. *Answers to Skeptics.* This section is especially valuable to speakers who must meet questions from the audience. It is also valuable to any reader of the book who may not have satisfied his own doubts in the preceding pages.

Frederick Libby is surely to be thanked and congratulated on the work that he has done in bringing together so much interesting and timely material and arranging it so well. The handbook ought to be on every Quaker bookshelf for reference and the points it makes in every intelligent Quaker head.

It is far easier to criticize than to create; but criticism has also its constructive function as the author himself realizes when at the bottom of the last page he calls for suggestions to make the second edition better than the first. In answer to such an appeal and in the spirit of friendly understanding it is possible to say of the book that beginning with its title, and following through to its last page the primary emphasis is on the negative rather than the affirmative. We are destroying war primarily, not creating a new and better world organization. To many of us it is increasingly clear that the only motives which move men and women to great exertion and sacrifice are spiritual ones. It would seem then that in such a booklet as this a more powerful spiritual note might be struck without bringing in, as Frederick Libby is rightly concerned not to do, the sectarian or even Christian note. It ought to be possible to rally together all who are willing as Donald Hankey defined religion: "To bet their lives on the existence of God," Jew and Gentile, liberal and conservative, Catholic and Protestant. To this end it seems to me that the vision of a better world is more powerful as a force than the fear of another war or the conviction that war is wrong. It was the vision of a better world as a result of the last war that swept so many of our noblest fellow-countrymen into a situation that was as repugnant to them as to us. If we can once convince them that war is the negation of the noblest spiritual forces and not their finest expression, and enlist all their powers in a mighty effort to bring in a new international order, the cause is won.

ANNE W. PENNELL.

“AND SUSANNA.”

(*Luke viii: 3.*)

To have distinct mention in the public press, and not to be classed among the "and others" is very satisfying to the average society woman in her ambition for social distinction. However worthy or unworthy this may be it is nevertheless true that special mention, in the world's eye, has more or less distinction connected to it.

The Susanna of the text is one of the three who have special mention as among the women who attended Christ and his disciples on their mission of mercy and good deeds—is one of the three mentioned by name who "ministered of their substance" unto the group who went "about the cities and villages preaching and bringing the good tidings of the king-

dom of God." This is the only hint we have as to how Christ and His disciples were supported—as to how their physical needs were met during three years of such busy ministering activity that occasionally, at least, "they had not much leisure so much as to eat." Again, it is the only mention of Susanna herself, but this one mention places her where any right-minded woman would be glad to be found—and fixes her among the worthy for all ages.

But you say, she is classed along with Mary Magdalene, a woman whose name has become a synonym for the worst in women. Whether history and current thought are defaming Mary of Magdala or not—and I think a close study of Scripture will bear us out in thinking they have, for many a woman, not a prostitute, may possess seven devils—certain it is that when Susanna is with her, she has "found the Messiah, Jesus of Nazareth," and that she and Susanna as well as the others have come to the ministering as an expression of gratitude, for it is said of all of them that they had "been healed of evil spirits and infirmities."

Susanna and her companions must have been women of some means, and that of their substance they freely gave for the promotion of the kingdom, places Susanna on a pedestal, making her a model in Christian giving, that they of whom much is forgiven love much, is here emphasized and that the spirit of gratitude was theirs in a large measure is also manifest.

But the "modern woman" with her cry for equal rights and fair recognition also will perhaps find in Susanna some satisfaction when we remember that even *to-day* in the Holy Land, a woman may not walk with her husband, but must follow some paces behind. When we remember that *to-day* she must be scrupulously veiled when she appears in the presence of, not only the public, but even those of her own household, even her husband and her father-in-law, we can but wonder how those women among whom Susanna is mentioned were able to be thus associated with Christ and his group. They certainly must have had custom and precedent to overcome and much of criticism to meet. But none of this is hinted in the plain statement of the Gospel writer who was careful to collect facts and equally careful to avoid controversy.

What have we learned from Susanna?

*First*—She was one of the many whose life had become worth while by the ministry of Christ, one who had found "the way" and was endeavoring to help others in the finding of it.

*Second*—Being forgiven much, she was loving much and doing the thing she could, and, while it was not distinctly Christian work in the popular acceptance of that term, it was no less worthy, for it was quite necessary that the bodies of Christ and his co-workers should be kept fit, so that they might be most efficient as the multitudes thronged about them for help. She was doing what many a woman since has done, that is, "keeping the wheels going" for some one else while she herself is practically "unknown" and "unsung."

*Third*—It was *her* substance which she was giving, not simply preparing that which some one else had provided. Would that the spirit of gratitude might so fill the hearts of men and women of *to-day* that they, too, shall cry: "What shall I render unto the Lord for all His benefits," and that they, too, shall learn to freely and joyously give of their substance for the promotion of the kingdom of God.

*Fourth*—Susanna with her only Scriptural mention is in good company and about a worthy work, however much of criticism she may have had to meet.

"And Susanna," is she not worthy of special mention?

JULIA S. WHITE.

GUILFORD COLLEGE, N. C.

THERE is a troublesome humor some men have that, if they may not lead, they will not follow; but had rather a thing were never done than not done their own way, though otherwise very desirable. This comes of an overfulness of ourselves, and shows we are more concerned for praise than the success of what we think a good thing.—WM. PENN.

## CHILDREN'S CORNER.

OWEN BLACKSNAKE.—There used to be an old Indian, named Owen Blacksnake, who lived at Quaker Bridge on the bank of the Alleghany River. This Indian was not a bit like your history and story-book Indians, who wear war paint and dress in blankets and feathers. Instead he was a big man with a dark skin which made him look very much sunburned, with high cheeks and dark eyes and hair, while he dressed very much like any farmer you see dressed for work. He did not carry a tomahawk anywhere about his person, neither did he spend his time making trouble and breaking white men's law, rather he spent his time doing kind things for Indians and white people.

One day he saw several stray horses from the Reservation run across the bridge over the Alleghany River; when they rushed across the middle span, he noticed that the span gave way. At the same time he saw that a white man, a wealthy lumberman, was approaching the bridge from the other side with a load of lumber drawn by a team of fine horses. Now Owen knew that the middle of the bridge would give way if that heavy wagon crossed it, and that the man and horses might be badly hurt. He ran down to the bridge, yelling to the man not to cross there and waving his hands. The lumberman thought: "Oh, he is nothing but an Indian!" So he did not pay any attention to him, but started to drive on to the bridge. While a team could not cross, a man might walk over with safety, Owen figured, so he tried to run across in time to make the man turn back. It happened that Owen, horse, wagon and lumberman all arrived at the weak place at the same time; the bridge gave way at that place and they fell into the river. Owen was very badly hurt and had to stay in bed a long time.

When the Superintendent of the Tunesassa Boarding School, which was and still is managed by Philadelphia Yearly Meeting, went to see Owen Blacksnake, he said: "Owen, what did thee think of while thee was falling?" Owen answered: "Me lose me think," meaning that he could not think at all, it happened so quickly.

When you grow up and are on the Indian Committee of the Yearly Meeting and go to Tunesassa, you will meet some great, tall, fine-looking Indian men, named Nephew; they will be great-grandsons of this Owen Blacksnake who risked his life to save a white man.

HANNA G. DEWEES.

## WHAT IS TRUTH?

This question, addressed by Pilate to Jesus, at the time of His trial, is one which has been asked, at one time or another, by every thinking person, and yet has never received an entirely satisfactory answer.

This, however, should not discourage us from continuing to seek an answer, but rather, we should seek with greater earnestness. More, it seems to me, depends on our *attitude* toward this question than upon the reply we give.

Many people, are, I think, like Pilate, who asked the question, and then, apparently, beat an immediate retreat, afraid to hear the answer. Others come to the conclusion that it is altogether too great a problem for them, and delegate the matter to a group of people set apart for that purpose, or— which surely is practically the same thing—they accept a creed or form of religion, ready-made, from their parents or their church, without troubling to examine its meanings and foundations.

Others, again, pursue the quest until they find that it is leading them in a direction which they are unwilling to follow,—it would involve too great a sacrifice, and they abandon the search, contenting themselves with some half-truth.

And even those who continue the search for Truth are apt to be discouraged. There are so many conflicting theories, every one of which appears to contain some truth and some fallacy. Even in the realm of every-day life, it is often difficult to see one's way clearly. What appears right to one person,

seems wrong to another, and a course which is right at one time may be entirely wrong under different circumstances.

This is because Truth is too great for our finite minds to grasp, as a whole, and also because it is a living, spiritual Thing, and cannot be bound by any set of phrases or ideas. It has been so all through the ages. Some one has grasped a great truth, or rather one aspect of Truth, and we have what is sometimes called a revival of religion. Then he, or his followers, try to limit this truth—to confine it by a creed or set of phrases—and it is strangled; the Church founded upon it becomes cold and lifeless. Jesus knew this and He formulated no creed—He lived a Life. Let us see what He said about Truth.

"Continue ye in My word" (not *words*) "so shall ye be My disciples, indeed, and ye shall know the Truth, and the Truth shall make you free."

Another passage which bears on the subject, although it does not mention the word Truth—"If any man will to do the Will of God, he shall know of the doctrine, whether it be of God." Do we will to do the Will of God—not merely are we willing, but do we put our will power into it, as we do into our worldly affairs? Is this one reason that we fail sometimes to reach a greater measure of the Truth?

"I am the Way, the Truth, and the Life." It is only as we find Christ, as we learn daily of Him, that we grasp more and more of the wonders and beauty of Truth. "And when the Spirit of Truth is come, He will lead you into all Truth." Not all at once. "There are many things which ye are not able to bear now." Not a sudden, blinding revelation, like a flash of lightning, but rather a gradual one, like the dawn—"That shineth more and more unto the perfect day."

L. M. TRENT.

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

## DRAWING HORSES IN THE FAMINE ZONE.

They are eight Russian peasants.

They have come on foot from Pokrovka, Kusminovka, Stary Yashkin—the three almost foodless, almost horseless—yes, almost peasantless villages in Grachovka District.

They have been three days on the road toiling along through mud and sleet and a wind that cuts like needles. They wear patched hemp trousers, torn bag leggings, bark sandals and incredibly tattered woolen overcoats, most of them relics of early issues to the Red Army. There is not one sheepskin coat in the group. They are evidently from the class of poorest, now all but perishing, peasantry.

And yet they are really of the "better sort," for in order to qualify to be put on the purchaser's list for the Quaker horses they must have cut some hay and hauled it in on a hand-cart last summer; they must also have saved their harness and their wagons from the all-consuming famine. In other words, they must be peasants who owned horses before and who are accounted fully capable of caring for the animals they are about to receive from the Mission under the terms of a contract which gives them one year to pay for the horse in services or in wheat.

The eight come first to the "Kwaker Kontora" (Quaker office) on the main street of Soronhinskoye. They come to draw the slips on which the numbers of the remaining horses are written. Two of the men are so tired they sink down on the porch of the office and have to be wakened from their sleep when their turn comes to draw.

With the number slips in their hands they fall in with

Ignotov, the Quaker horse expert, and trudge out to the stables where the horses have been quartered pending sale.

They say little as they plod along toward the stables. Most of them are tired and silent, but you can notice that their gait quickens as they near the place where they are to meet their fortune in horse-flesh. They are unmistakably happy, especially the ones to whom Ignotov is half-whispering, "Yours is a good horse—an excellent horse. Number thirty-three. And what is yours, Comrade? Sixty? Let's see, sixty, not so bad—*neebevo*—a fair horse is sixty, but not as fine as thirty-three!" He smacks his lips over thirty-three.

Old Feodor Philipitch, from Yashkin, is walking behind with me. I ask him about himself and the others. "Yes, we are all men of big families—even now," he tells me. "Eight souls in mine, and no livestock, not even a lamb."

"Where did all your stock go?" What a question to ask! But when one knows a little Russian and that little is confined to a very limited category—pyoks, stock population, harvest and so on, one will ask just such foolish questions of peasants in the very worst famine *volost*!

Feodor Philipitch answered simply, "The Hunger. Horse-meat was cheaper than flour."

And it was the same with the other seven—all stock devoured, all prospect of life vanished, big families, an almost bottomless pit of need.

At the stables the men quickly find their horses, catch them with a lariat and slip on the halters they have brought with them. There are endless epithets of satisfaction—*s-pacebos* (thanks), *Harosha Rabotet* (it will work well), and general approbation. The youngest peasant, a boy of fifteen or so, has drawn the biggest, strongest horse—thirty-three; the secretary of a village soviet has had the poorest luck. But *ce rovno* (it's all the same) so long as the horses get into the *volost*, and of course the best horse costs more than twice as much as the worst. No one questions the fairness of the Quaker distribution.

Soon the eight satisfied peasants are riding their horses over the hills to Kuzminovskaya. The haystacks by the roadside guarantee the life of the horses and the plowing and planting they will do in the spring.

ROBERT W. DUNN.

#### AUSTRIAN MISSION TO DISTRIBUTE CZECHO-SLOVAKIAN MILK.

As a result of negotiations undertaken by Clement M. Biddle, Chairman of the Austrian Sub-committee of the American Friends' Service Committee, the Friends' Mission in Vienna is about to undertake a move which may have far-reaching economic consequences. This move lies in the importation from Czecho-Slovakia of milk for the relief work in Vienna.

During the old days of the Austrian Empire an important part of Vienna's milk supply came from the Czecho-Slovakian pastures, which are only about thirty miles from the capital. Following the dismemberment of the Empire by the Treaty of Versailles, rigid trade barriers were erected on the Czecho-Slovakian border. Further importation of milk from this source became impossible, and this cessation was one of the factors which resulted in an acute shortage of milk in Vienna.

As a result of the negotiations just completed with the Austrian and Czecho-Slovakian authorities, permission has been obtained for the Friends' Mission to import Czecho-Slovakian milk to Vienna. The cost of such milk will be less than that of Austrian milk, and its purchase will greatly aid the milk-distribution work of the Mission.

While permission is granted by the Czecho-Slovakian authorities only for the importation of milk that is to be used by the Friends' Mission for relief purposes, it is hoped that when once the trade barriers have been lowered in this way, better trade relations will develop between the two countries and that eventually the barrier may be entirely abolished.

One thousand dollars is needed at once to begin these milk purchases.

#### SERVICE NOTES.

Six looms with automatic shuttles have been purchased by the Polish Mission and installed in the outposts at Powursk and Malecz. On the primitive native looms to which the peasants are accustomed, the actual weaving has to be done by hand. The new looms are worked by hand, but the use of automatic shuttles produces better work in less time, and also makes possible the weaving of designs. Peasant girls from each of the villages in which the looms have been installed are being sent to a school of weaving at Kobryn. On their return home, they can teach the peasant women of their districts the improved method of weaving, and also simple dyeing processes. It is the hope of the Mission that these looms will introduce a permanent improvement into the home industry work of the peasants. One outpost reports that "already keen interest has been aroused in the new automatic looms."

The Polish workers report that in many of the villages surrounding Hoduciszki not a house is left standing, and that the land is still covered with barbed wire and trenches. Food is very scarce and there is sickness in many families. When asked about a patient, the people usually reply, "We don't know what is the trouble with him. He has had no meat for eight years and too little food, often only grass, and for months he hasn't been able to walk." Most of the families have only potatoes for food at present and the majority of them are nearing the end of their supply already.

"ENCLOSED please find my check for \$52.84," writes William J. Reagan, Principal of the Oakwood School at Poughkeepsie, N. Y. "It represents Oakwood School's contribution as a Christmas gift to Russian relief. By voluntary unanimous vote the students decided to go without butter for one week and send the money so saved. At the end of the week they decided to continue this for the three remaining days before the Christmas vacation. We estimated that the butter saved would amount to \$35. In addition to this there were personal contributions of \$6.25 and two First-day school classes added \$11.10; while the balance was added by a former Oakwoodite. We feel happy in regard to this expression of good-will and sympathy for those in such great need."

SHIPMENTS received during week ending Second Month 3, 1923—77 boxes and packages received; 4 anonymous.

CONTRIBUTIONS received during week ending Second Month 6, 1923—\$13,883.71.

#### FRIENDLY NEWS NOTES.

At a recent meeting of the London Meeting for Sufferings a decision was reached to invite the Dutch Mennonites to send representatives to their Yearly Meeting.

A CONFERENCE is called for Fourth Month next year at Birmingham, England, on Christian Politics, Economics and Citizenship. It is an interesting fact that the secretary and treasurer of this important meeting are both Friends.

A HINT might be offered to the Circle of Allied Schools in Philadelphia Yearly Meeting. The *Schools' Journal* is an English Friends' enterprise, launched last year, and speaks for the various Friends' schools in England. The copy we happened to see gives prominence to the school history of Ayton. Next issue some other school will be prominent, but each school has space allotted it in each issue.

The *Canadian Friend* says:—It shows how times have changed when a London conscientious objector, asked to address a meeting recently, was somewhat surprised to find that the Chairman of the local Tribunal which had heard and dismissed his application for exemption in 1916, was in the chair on this occasion. He was even more astonished when

this gentleman, in introducing him said, "The speaker today is one of the bravest men, if not *the* bravest man, in this suburb."

MARY Mendenhall Hobbs, of Guilford College, N. C., has contributed to the Eleventh and Twelfth Months' numbers of the *Friends' Messenger* a most interesting historical sketch entitled, "Reconstruction Days in North Carolina." We hope to reprint it in THE FRIEND.

It is significant to note that one of the earliest acts of the Irish Free State Senate was the adoption of a resolution, moved by our Friend James G. Douglas, recording its conviction that the securing of international peace is essential to the well-being of the Irish nation, and appointing five senators to consider, and, if advisable, to consult with others, as to the possibilities of an immediate cessation of acts of violence. In introducing the motion James Douglas made it clear that his action was entirely independent of the Government of any party. He sketched the downward course of the nation in recent months and said: "These acts of violence are leading to a chasm of hatred between men who ought to be and are, whether they admit it or not, common citizens of Ireland, and ought to be brothers, working together for the ideals which we mostly share in common."

BARCLAY'S APOLOGY will soon be added to the list of Friends' books that have been translated into Arabic. Daniel Oliver writes from Ras-el-Metrn: "The translation of this wonderful book is slowly but surely drawing to a close. It will soon be all translated into the Arabic language, and we hope to circulate it far and wide through the Moslem world. I shall answer thy unspoken question. Yes, it will be read, and to the thoughtful and the contemplative, and the home of these is in the East, not the West, Barclay will give food for thought, and will, I believe, enlighten and help men to a knowledge of the truth."

OVER 6,000 copies of the "Appeal of a Warless World" have been distributed in Glasgow, and requests have been received for over 2,000 more, but the supply is exhausted.

THE State of Delaware still cherishes its "time-honored" institution, the whipping-post, its chief use now is said to be the chastisement of the wife beater. David Ferris, well known as a Wilmington Friend through two generations, annually presented a Bill to relegate the whipping-post to the scrap heap.

WE followed with interest last autumn the series of debates with the Oxford team (England) and some half dozen of our American Colleges. M. C. Hallis, a member of the Oxford team, expresses himself in the *Outlook*, Twelfth Month 6th, as deeply impressed with "the honest co-education" existing at Swarthmore. Comparing co-education in America and England, he says: "But Swarthmore was perhaps our most interesting experience. There we found—what does not exist in England—honest co-education in working. It was so honest that I even had to debate against a lady. The co-education of Oxford means that men and women, as a concession, are allowed to live in the same town, and, when they

have finished doing that, are allowed to write the same letters after their name. . . . But it was a novelty to go into a dinner and sit down between two ladies. I was surprised, and perhaps the test of co-education's success at Swarthmore is that everybody else was surprised that I was surprised. The trouble everywhere was the shortness of time. . . . Nothing was left but the remembrance of wonderful friendship and hospitality and a great longing to come again and learn more truly the manner of men and women they are who give these great gifts."

HERBERT PEET writes:—

I get most encouraging news of the activities of the Quaker group in Madras. Recently they circulated 1,500 copies of "The Warless World" appeal to missionaries in South India, while at least three of the local papers republished in full the letter which appeared in *The Times* on "Friends and Foreign Policy." Particularly to be noted, too, is the attendance at Meeting of members of the Christo Samaj. This is a small body of Indian Christians who have left or have not joined any organized church. Many points of contact were discovered at an informal discussion gathering which some of them attended. My correspondent adds, "we only wish Henry Hodgkin would feel a concern to call here on his way out to China. He would really have a great opportunity with these Christo Samaj members and others who hesitate to become Christians because of the church."

A RECENT article in the *Catholic Herald* concerning the Society of Friends, drew a letter from Edward Grubb correcting what seemed to him to be one or two incorrect statements. In the course of his communication Edward Grubb said he "appreciated the friendly tone of the article and recognized with gratitude how much Quakerism owes consciously and unconsciously to many of the Catholic mystics."

This reply the *Catholic Herald* of First Month 6th, prints in full. While still, not unnaturally, remaining unconvinced, the *Herald* pays a tribute to the "friendly tone" of the letter, which it finds "very pleasing."

THE Book Store at 304 Arch Street has been a heavy purchaser of "Christian Life, Faith and Thought," the New Part I of London Book of Discipline; it has, since having recently sent its seventh order for 200 copies, made its eighth order for a thousand.

A CORRESPONDENT from Glasgow, Scotland, writes that as a result of the flag day organized by the Friends' Relief Committee on behalf of the Russian Famine Fund, the handsome sum of £1,017 8s. 7d. has been received.

#### NOTICE

THE Young Friends' Fellowship of Twelfth Street Meeting invites all Young Friends to attend the discussion groups held every alternate First-day, in the Institute, 20 S. Twelfth Street. Tea is served at 5 p. m., followed by a speaker and discussion at about 6 o'clock. On Second Month 18th, Francis R. Taylor will lead the group on "The Privileges and Responsibilities of Christian Citizenship." On Third Month 4th, Ernest N. Votaw will lead. Young Friends and others cordially welcome.

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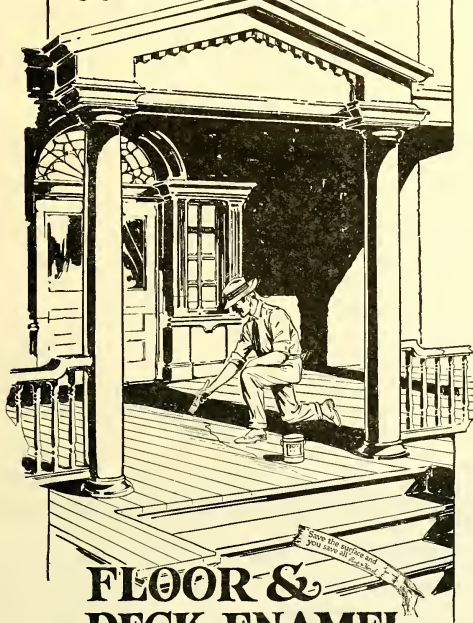
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## A LEAGUE OF NATIONS.

One glorious sun warms all the earth,  
One breath, the breath of air,  
One silvery moon sheds dreaming light,  
One loving Father's care.

So small this world, this lovely world,  
That puny man calls "great,"  
That in it there's not room for both,  
Not room for Love and Hate.

So small this world, this lovely world,  
Arched o'er by bending skies,  
That no man liveth to himself,  
And to himself none dies.

—MODESTE HANNIS JORDAN, in *Nautilus*.

## "FIRST THINGS FIRST."

We hear sometimes that our young people cannot be expected to enjoy reading the early writings of Friends because of their "archaic language," or some one wishes that our ministers would use more "every-day conversational expressions." Then how interesting to find a very modern religious teacher using what we have considered an old-time Quaker phrase, one that was much used by the ministers of a past generation, and speaking of putting "first things first."

H. E. Fosdick is just beginning, in one of our popular monthly magazines, a series of papers on "Twelve Tests of Character," and the sub-title of the opening paper is this old-time phrase—"First Things First."

The thought is timely. As the writer says:—

"Today the currents of life are swift and stimulating, the demands of life are absorbing. There are more things to do than we ever shall get done; there are more books to read than we ever can look at; there are more avenues of enjoyment than we ever shall find time to travel. Life appeals to us from innumerable directions, crying 'Attend to me here!' In consequence, we are continually tempted to dabble. We litter up our lives with indiscriminate preoccupation. We let first come be first served, forgetting that the finest things do not crowd. We let the loudest voices fill our ears, forgetting that asses bray, but gentlemen speak low. Multitudes of people are living not bad, but frittered lives."

The daily experience of most of us proves the truth of this.

Our lives are crowded; like rooms, too full to be properly cared for.

Have we the courage to do with our lives what we sometimes have to do with our rooms—our closets, and drawers and desks?

Those of us who were "brought up" on Jacob Abbott's books for children (and it was no mean education!) recall the wisdom of "Rollo's" advice to "Lucy" when they cleared up her "treasure closet,"—to keep nearest the door the things she used most often, and push the others further back; which is another way of presenting the same thought;—of choice between the most-needed, and the less-needed, the first and second best.

Fosdick's concern for the "first things" in reading is well put. He speaks of the reading we do for a gain of efficiency in our daily tasks, which seems a real need; but adds, "if a man uses books only so, as Pharaoh might use his slaves to build the pyramid of his success and renown, he does not know what real reading means."

"Nevertheless, the great books are waiting for us all. If the world's poets and seers, prophets and apostles were alive, we could hardly meet them one by one, much less talk with them. But in a book they will come to each of us as though there were no one else in all the world for them to call upon. Though we are so poor that we must have them in paper covers, they will be all there. Though we are so dull that we cannot understand at first, they will repeat the message to us again and again. Though we are so foolish as to forget, they will be there on the morrow to tell it to us once more with tireless patience. Great books are the perfect democrats. The shame of many of us is that with such books waiting to be read we stop to barter gossip with every corner loafer on our way. Any vagrant straggler down the literary street can waste our attention and our time. And because time and attention are limited, having read this, we cannot read that."

The other one of the "first things" with which this paper deals is a still deeper matter, as Fosdick says, and concerns "some of our lost moral and religious values."

"The problem of the family, for example, would be in a fair way toward solution if fathers and mothers would once more put first things first in their relationships with their children.

"One of the troubles with this much berated younger generation is not primarily with this younger generation at all, but with the older generation. What the younger generation needs is not so much critics as examples."

"A father, whose son had been dropped from several schools and colleges and who confessed that he knew nothing whatsoever about the boy, recently brought him to another college and demanded that, as a *quid pro quo* for money given, that institution should assume the problem of his son. "I am a very busy man," he said, "and I have no time to attend to him."

"The trouble with that father is not lack of time. He has time to do those things which he considers essential. His difficulty is that he thinks some things are more important than caring about his son, that some entrustments are more sacred than that.

"Once, in the grey of a winter dawn, an early riser watched a stooped and aged woman groping about a building in process of construction, picking up bits of lath and sawed-off ends of lumber. It was a pathetic sight to see a woman reduced to the offscourings of the wood for fire to warm her household,

THE FRIEND PUBLISHED BY DAVIS H. FORSYTHE, PHILADELPHIA, PA.

But even more pathetic is it to see the finest relationships of human life, our friends, our families, and at last our God, seeking around the main business of our days for the scraps and left-overs of our attention. We give the logwood of our life to secondary matters; to the highest we give the chips.

"More than anything else one suspects that this is at the root of irreligion. It is not skepticism, but preoccupation, which generally makes the innermost relationships of a man's soul with God of no account. The highest is in us all. At times it flames up and we know that we are not dust but spirit, and that in fellowship with the Spiritual Life, from whom we came, is our power and our peace. But many a

man who has known the meaning and the might of this relationship has largely lost it, not because theoretically he has disbelieved, but because practically he has crowded it out."

We can not but be grateful for these forceful words from the man who is said to influence more young people than any religious teacher in our country.

One of the Friends who has recently spoken in Philadelphia on "Quaker Ideals" has revived the ideal of Family Life held by our Religious Society in a strong and beautiful address, as among the "first things."

The magazine article will reach a still wider circle.

F. T. R.

## Visiting Friends at North Dartmouth.

It is sometimes my privilege to listen to what I consider good conversation—brisk and provocative or witty or pleasantly reminiscent—but somehow or other I never listen nowadays with that rapt enjoyment with which as a child I listened to the conversation of the visiting Friends that from time to time came to my father's house.

These visitors were invested with a distinct importance which set them apart from relatives and friends who came just for social visiting. I cannot remember when I did not realize that visiting Friends came to go to meeting with us and that they wanted to help and encourage that meeting. Perhaps if our meeting had been large and visiting Friends had come more frequently I should not have felt so keenly the currents of love and sympathy, the warmth of personal friendship which seemed to emanate from these visitors. It was as if they wore mantles of soft brightness. My childish feelings were, I suppose, chiefly a reflection of what the older people about me felt. I had never attended large, vigorous meetings. I thought all Friends' meetings were small, and secure in a child's belief in the power and ability of grown-ups, I never felt discouragement over the problems that faced the tiny scattered meetings of the Conservative New England Friends. That there were problems I knew, for I heard them discussed frequently. But at all events I immediately responded to the animation that sounded in father's or grandfather's voice announcing that some Friends from Ohio or Philadelphia were coming to see us.

As I have said, I knew that these people were coming to attend our meeting, and, if ministers were expected, one or two of us children used to ride about the country roads with a favorite uncle, leaving notices at village homes and farm-houses of appointed meetings. We children went also to all the meetings and listened to long sermons, of which I seldom understood much beyond the Biblical stories and the underlying spirit. Still I always felt glad these Friends had come. They made our meeting seem more important.

But after meeting was over and dinner with its more or less desultory conversation was finished, then everybody gathered in the living-room and those wonderful real conversations began. Often for long periods there would be a monologue—then again this would break into quick dialogue and bright repartee. Stories of pioneer days in thinly settled country, stories of Quaker courtships, of providential deliverances from danger, of Divine leading to duties not till afterward understood, of curious customs and strange foods encountered in far journeyings—all this and this much more was spread before my mind like a rich tapestry whereon all the figures were alive.

That this adult conversation was a real source of education I am certain, and I am as grateful now as I was at the age of ten that mother sometimes let us sit up later than at ordinary times to listen to Eliza Varney or Archibald Crosby or some other good talker.

The first time that Archibald Crosby came to see us we children were delighted with his white beard, rosy cheeks and twinkling eyes. We thought he looked like Santa Claus. I remember mother asked him to read "My Ain Countrie" for

us and we listened spellbound to his rich Scotch voice rolling out the lines. And I remember that I asked him to write in my autograph album, a new and much-valued possession. I don't know where that little album is now, but I remember word for word what he wrote:—

"Dear Annie—There is a road and the name of it is Patience. The flowers that grow by it are few but very sweet, and if we pluck them and weave them into crowns their fragrance will be everlasting.

Thy friend, Archibald Crosby."

Eliza Varney came several different times, but each time to reinforce the first impression made—that she was one of the best story-tellers to whom I ever listened. Who that ever heard her relate the story of the Quaker lover who asked the important question of his lady love in the very presence of his rival by handing the girl an open Bible as he pointed to a certain text, can forget the delicious throaty laugh which accompanied the tale? Her many and varied travels had given her a vast store of anecdotes, and on her later visits I never wearied of hearing her and my father going over their camping adventures while visiting the Doukhobor settlements in Canada shortly after those peculiar Russians had migrated there.

The first Philadelphia Friends that I remember were Dr. Edward Maris and his wife. I recall being considerably impressed with the rigid nicety of their Philadelphia apparel and only gradually realized that they were pleasant, approachable persons when Dr. Maris took some little antique coins out of his pocket and began to tell us children about them. The acquaintance then begun lasted very pleasantly for years, and I believe it was through Dr. Maris that John Dillingham first came to North Dartmouth. Although the latter was a New Englander and spent his summers at his old home in West Falmouth, not far from us across Buzzard's Bay, he had lived and taught so long in Philadelphia that I think he had not known much about our locality or little group of Friends. We all enjoyed him immensely, and I think he enjoyed us, for I remember once after his being at my grandfather Tucker's, his saying as he walked back toward our house,

"Oh for a lodge in some nice Gidley nest,  
Some boundless Tuckermont of shade!"

And because my grandfather had always recited Cowper to us I could appreciate the parody.

One day my youngest sister was wearing her first real watch, a little one pinned to her dress, and John Dillingham looked at her thoughtfully for a few minutes and then said, "Ebeth, keep on thy watch." What child wouldn't hang upon the words of such a visiting Friend? The stories of his that I remember best were of his Spartan life as a student at Harvard, but in the telling he made jokes at his difficulties and discomfort.

Joseph Elkinton, Senior, came many times and we all loved to see his tall, well-built figure slowly unfold from the family carry-all that had brought him to the station. His stories

of travel among the Indians fascinated us, and his simple narration of interviews with presidents and high officials gave him an ambassadorial dignity in our eyes. I have never since known anyone, I think, who gave me the same blended impressions of gentleness and power.

Perhaps it was on Joseph Elkinton's first visit that he was accompanied by Joseph Walton. The latter was much interested in walking through our woods and fields and was the first to introduce me to the partridge berry. He showed me how beautiful the tiny leaves and bright berries were, and though I have forgotten much botany learned long since then, I shall probably never forget the Latin name of that plant which he told me that day.

Ruth Abbott came and revisited places well-known and loved before she moved to Philadelphia. Her charming, alert manner and ready smile still seem very real to me as I write her name. There were many others who came in those long ago days. James Kite with a never-exhausted supply of stories, Andrew and Sarah Hinshaw with tales of pioneer days, stately Hepsibeth Hussey, whose Nantucket school my mother had attended, Cyrus Harvey, forceful and broad-minded, Benjamin Wood from Canada, Benjamin Brown from North Carolina, Jesse Darbyshire and Thomas Davidson, Lydia Sargent and Catharine Smith from Fritchley, England—it is a long procession and a varied, but one quality all these visitors seemed to possess in common, the ability to talk well of interesting things.

Today children in Friends' families are getting their ideas of humor from comic supplements and their stories from a flood of commonplace books and magazines if not from moving pictures. These are wretched substitutes for the richly human, sympathetic interpretation of life we used to get from listening to the conversation of visiting Friends and suggests a very real, though perhaps minor reason, for regretting that the custom of Friendly visiting has so nearly died out.

ANNIE GIDLEY LOWRY.

### ESTHER FOWLER'S LAST DAY AT MEETING.

(FIFTH MONTH 14, 1922.)

We who met there could not surely know  
That meeting day would be her very last:  
She had been with us for so many years  
And faltered not; her faith was strong  
In God our Father; her dear voice often  
Called us to hear and follow Him.  
That day she told us of the call  
Of Abraham, and of the promise made  
To him; that he believed God and it  
Was counted unto him for righteousness;  
And how God's blessing followed him  
Through desert journeys and through nights of trial  
And crowned him throughout all his years.  
So Abraham was called the friend of God  
And father of the faithful.  
"I verily believe," she said, "God's blessings wait  
And are withheld from us sometimes for want  
Of faith and faithfulness upon our part."  
So some remembered: she being dead  
Yet speaks to us and tenderly entreats  
Of us to follow—follow Him  
Who once, in days of old, called Abraham  
And led him faithful throughout all his years.

G. G. M.

WATCH your way as a cautious traveler; and don't be gazing at that mountain or river in the distance and saying, "How shall I ever get over them?" but keep to the *little inch* that is before you, and accomplish *that* in the little moment that belongs to it. The mountain and the river can only be passed in the same way, and when you come to them, you will come to the light and strength that belong to them.—M. A. KELTY.

### THE REAL CURE.

From Babson's Reports.

Many times we have diagnosed certain industrial troubles as spiritual rather than material. By that we meant that the motives and viewpoints of the people involved were wrong. Consequently they found themselves in difficulties. Probably at least two-thirds of the troubles of this world are spiritual. Certainly 95 per cent. of our social evils, and I hesitate to say how many of our political troubles, would immediately disappear if people really believed the religion they profess. The relations between capital and labor, the struggles between nations, and the conflict between individuals depend upon whether or not the parties involved have the right spiritual insight. Physicians are also agreed that a very large percentage of our bodily ailments would be avoided if we were at peace spiritually.

This is what we mean when we say that lack of religion is responsible for most of the world's troubles. From this standpoint it is interesting to see the tremendous amount of interest which Coué has created by demonstrating the effect of mental peace on bodily welfare. Aside from the question of Divine healing it is assuredly a fact that the gospel of St. Paul, which most people have heard preached from their childhood, contains all and more than Coué or any other scientist has ever offered. The moment, however, that someone comes along with only a part of the same story dressed up in scientific language, every one hails it as a new discovery.

The reason is that the majority of people have come to look upon their religious activity as an abstract duty rather than a source of practical power. Even the ministry itself seems to have lost sight of this most important phase of its work. If it had not, every minister in the country today would be on his toes reclaiming that faith in God will do all and more than Coué can offer. The fact is, however, that practically all of the Christian ministry are willing to stand by and let Coué monopolize the most valuable part of their work. It is true that the love of God is the only solution of our greatest troubles. When our churches really wake up and show people how to secure this great power we shall hear no more about lack of interest in religion!

ROGER W. BABSON.

Submitted by David Roberts.

### WONDERFUL POSSIBILITIES OF THE BIBLE.

We have already referred to the harmless discussion concerning the ten books that a man would take with him if he were to be left on a desert island for life. Naturally the choice of books has varied with the tastes of the readers, and as a consequence we have had a great variety of titles. It is to be noted that nearly all have started with the Bible and Shakespeare, and then followed with the volumes they liked best. One shrewd chap did not forget a cook book. But now along comes Dr. McCormick, chancellor emeritus of the Pittsburgh University, to say that he would not take ten books, but only one, and that one the Bible.

At first blush this seems like taking a great chance, but when it is given more thoughtful consideration we do not have much difficulty in following the reasoning of this scholar. His contention is that this remarkable book is the book of books and that it contains, in one form or another, all that we can find in other volumes. Romance, adventure and tragedy are there in good measure. Would you have poetry, it is before you in the Psalms of David, not to mention other beautiful parts of the age-old Book. Again, why bother with Shakespeare when the drama of Job is at your disposal? Do you care for essays and meditations? They are to be found in the pages of Ecclesiastes. Probably you are fond of stories. If so it would be hard to find anything to surpass the narrative of Ruth.

In a word, the man who took this remarkable book with him on a desert island would have a substantial library at his disposal, and, with abundance of time and leisure, could most assuredly give himself a liberal education.—From the *Philadelphia Inquirer*.

## TEMPERANCE.

The material for this issue has been furnished by Benjamin F. Whitson.

RIGHT does not win just because it is Right. It wins because right-minded people want it and fight for it. When evil wins, it is because evil-minded people want it and fight for it while right-minded people sleep. Evil never conquers Good. Good surrendres. . . . We believe in the sound-heartedness of the American people, but they must be shown. That means ceaseless agitation and education. And still more agitation and education. And education and organization. And still more education and organization. And a tireless, relentless, unyielding fight.—H. H. BARSTOW, Auburn, N. Y.

SENSE OR NONSENSE?—The "wets" pretend to believe that the way to enforce the Prohibition Law is to increase the alcoholic content in beverage drinks. They argue that the best way to destroy the evil effects of alcoholic drinks is to put more alcohol in them. Apparently a great many people accept this teaching, but we hope that all readers of THE FRIEND are intelligent enough to see the fallacy of it. Another contention is that the law cannot be enforced and should, therefore, be repealed or disregarded. The law is enforced to such a degree already that the traffic in intoxicating liquors has been driven to cover in cellars and holes in the ground throughout a large part of the country. It has been well said that a quart of whiskey makes more disturbance now than a carload did formerly, so difficult is it to obtain. Just why a law should be repealed because it is difficult to enforce, is another line of talk that intelligent people have difficulty in comprehending. The law against murder is difficult to enforce. It seems to be violated by both men and women (especially women) with impunity. And yet everybody concedes it to be a wise law. The cost of enforcement is too great is another declaration we frequently hear. Nine million dollars seems like a huge sum, unless in connection with naval appropriations or something of that kind. But why is so little said about the eight million, one hundred and twenty thousand dollars collected last year in fines imposed on violators of the Prohibition law? Why emphasize the amount of the appropriation if 90 per cent. is to be returned to the Treasury?

CONDITIONS IN PENNSYLVANIA were forcefully described by Homer W. Tope, State Superintendent of the A. S. L., in his report to the Toronto Convention of the World League Against Alcoholism. He said, "When the Eighteenth Amendment was adopted Pennsylvania had 10,512 licensed saloons, 1386 wholesale liquor stores and 207 breweries. The per capita consumption of liquors was almost thirty gallons (think of that). The organized liquor interests constituted the most powerful political group in the Commonwealth. At no time previous to 1918 were the 'drys' able to command the support of more than 40 per cent. of the members of either branch of the Legislature. Prohibition has had less than half a chance.

"Moreover, our present State law provides a license system of near-beer. Most of the crafty saloonkeepers of other days have stayed in the business. In Philadelphia alone there are about 1900 of these saloons. Federal Agents say that with rare exceptions they are simply bootlegging establishments. The Federal Enforcement Bureau is very inadequate, and has been hampered by the effort of politicians to use it for their personal advantage.

"In the recent election the voters selected Gifford Pinchot as Governor. For seven years he has been a member of the Board of Trustees of the A. S. L. He is an outstanding advocate of Prohibition. We have, too, a Legislature which is friendly to the Eighteenth Amendment. Our two United States Senators are 'dry,' and nineteen of our thirty-six Representatives are 'dry.' These facts are creating friendship for Prohibition in the minds of our people.

"Our enemies have been giving extended publicity to statistics of arrests for drunkenness in 1922 and 1921, as compared with 1920. We admit there has been an increase, but the

unfairness of such a comparison must be apparent. In the last two years before prohibition, 1917 and 1918, the number of arrests for intoxication averaged 29,759 yearly, whereas for the first two years under Prohibition it averaged 18,081, showing a falling off of 37 per cent. During the same period the decrease for 'drunkenness and disorderly conduct' was 50 per cent. During 1917 there were 562 arrests of 'habitual drunkards.' In 1921 there were only 34. In 1918 there were 927 arrests of prostitutes. In 1921, only 229. In the city of Pittsburgh in 1917 there were 3970 persons committed to jail for drunkenness. In 1921 the number committed for the same offense was 924, showing a reduction of 76 per cent.

"Ten months after Prohibition had gone into effect the Anti-Saloon League made a comprehensive survey of the county jails and found that the prison population had been cut to exactly one-half what it had been two months before Prohibition was established. During Eleventh Month, 1922, we again asked the sheriffs for a report on the prison population. We find that it is now about 45 per cent. of what it was two months before the national law went into effect (The reader may observe that, while the number of prisoners is somewhat greater now than it was one year after prohibition went into effect, it is apparently only 45 per cent. of what it was before Prohibition.) But there is a difference in the character of the jail population. At the present time approximately one-third is made up of persons convicted of, or awaiting trial for, violation of the Prohibition Law. Deducting these we find that our jail population is to-day only about 30 per cent. of what it used to be (for the same offenses).

"The report of the Philadelphia Society for Organized Charity shows that alcoholism was a serious factor in the case of twenty-three per cent. of the families cared for in the two years ending Ninth Month 30, 1917, but during the two years following it was only 4 per cent. The record of domestic troubles as revealed by the Municipal Court record is alike astonishing. In 1916 it was over 40 per cent. In 1920 it had fallen to less than 7 per cent. The Philadelphia General Hospital is one of the largest institutions of its kind in America. In the old days the care of alcoholics was one of its biggest burdens. In 1918 the number of such cases admitted for treatment was 2326. In 1920 it had fallen to 743, and in 1921 to 704, and for ten months of 1922 (to date of this report) it was 499, indicating even better results for this year.

"Banking institutions throughout the State, with few exceptions, bear eloquent testimony to the influence of Prohibition on the savings of the people. The manufacturing centre of Kensington and Frankford, Philadelphia, was one of the worst run-cursed sections in the State. In First Month, 1917, the six banks in this territory showed savings deposits amounting to \$8,965,000. In First Month, 1922, when we were at the depth of financial depression and there had been also a prolonged strike, these banks had a total savings deposit of \$19,494,000.

"Let us consider one of the largest and most difficult districts in the State—namely, Lancaster County. In 1916 it had 269 retail and 39 wholesale liquor establishments. It was one of our wettest counties. In order to get light on the present situation, John H. Landis, a former State Senator, sent a questionnaire to one thousand prominent men representing every borough and township. He received replies from about three-fourths of them. Here are samples:—

"Is there as much drinking as there was two years ago? Answers: Yes, 33; No, 704.

"Is there as much drunkenness? Answers: Yes, 19; No, 718.

"Is the moral standard of your community any higher? Answers: Yes, 569; No, 106.

"Senator Landis claims that his inquiries drew out the following evidence:—

"Public treating has disappeared.

"Public drinking reduced 80 per cent.

"Fighting and quarrelling now very rare.

"Bills paid much more promptly.

"School attendance increased; children better clothed,

"Marked increase in Church and Sunday School attendance.  
 "Public sentiment against vice in every form much stronger.  
 "Use of liquor in elections greatly reduced.  
 "We may add that their 'dry' Congressman was re-elected,  
 and three out of four Assemblymen are 'dry.'"

### CHILDREN'S CORNER.

TAUGHT BY "OUR FATHER."—(*A True Story*)—The following incident in the life of a little bird is remembered by the writer who saw it when a small boy. A pair of Baltimore orioles nested year after year in a large maple tree which stood so close to the porch that some of its branches touched the roof of the house in which my father lived for more than fifty years.

During the spring of the year in which this occurred our friendly and even loving eyes had watched the construction and completion of the orioles' nest. Then one day, while the patient little mother was sitting on their precious eggs, a violent wind and rainstorm came on.

The gusts of wind dashed so furiously that the anxious eyes of the family beheld the hanging nest in imminent peril

of being torn loose and broken; but also they could see the heroic little mother clinging closely to her position on the eggs, although the nest was seen to be turned upside down repeatedly. She did not "give up the ship" nor say "what's the use," at least we did not hear it, but she saved her eggs and hatched them in due time. But when the storm passed and sunshine brightened life again, did the storm-tossed little mother forget her lesson? Not she!

The watching eyes of the family directed by a keenly observant father, became wondering eyes when they saw the orioles gather strings which they fastened to their faithfully cared-for nest to the nearby branches as intelligently as if we could have told them to steady the nest with guy ropes. Were they not taught by the Father of all, Who teaches all?

This our childish interest stirred  
 More by deeds than any word.  
 Thru the next succeeding Springs  
 Dressed the bushes well with strings  
 For the use of building bird.

WILLIAM CARTER.

## A University Man in China.

FIRST-DAY, Twelfth Month 10, 1922.

DEAR FRIEND:—

Now that we have just completed a delightful two weeks in Canton among "home folks," I take this first opportunity to tell thee a little about our experiences. My nephew Wistar and his most attractive bride came on board our ship at Hong Kong before we landed and needless to say we were indeed glad to see them after two years' absence from him. We proceeded to Canton by the little boat that night and reached there at seven the next morning, being met by the Canton Christian College launch with Dr. Cadbury, Charles Haines and C. N. Laird, my U. of P. classmate, on board. A thirty minute run brought us to the College and the Cadburys very kindly took care of us in William Penn Lodge. It was nice to realize how comfortably fixed they are in that house. After a few days we moved over to the Holts' home and then the Lairds took us in for the remaining time of our stay. We had lunch and dinner with Wistar and Evelyn and Charles in the former's little apartment on the third floor of Martin Hall when we were not accepting invitations for meals elsewhere, which was, however, pretty frequently. Both Curtis and I were pressed into service in addressing the Middle School children, and I also spoke to the College students and addressed the Faculty devotional meeting one evening. Wistar had them the following week. They also gave me the opportunity of "preaching" at the Shameen Union Church service on a First-day late afternoon, and as the congregation was expecting to hear the acting Head of the C. C. C., the Church was full. That night I spent with Geo. E. Lerrigo, the Canton Y. M. C. A. Secretary, at Paak Huk Tung, where he and a number of other missionaries live, a little way outside the city. Here is the True-Light Seminary for girls and the Union Theological Seminary. Here Edwin C. Howe and his wife (formerly Elizabeth Faries, of Philadelphia) entertained all the Philadelphians in Canton one evening for supper. This was a very pleasant reunion. Another evening was given up to a U. of P. alumni gathering at a dinner given by Lau Tai Chi, a recent graduate of the Dental Department and the best dentist now in Canton. We were also honored with another dinner of about fifty guests, mostly returned students from America, men and women, given by a former U. of P. student friend, J. Usang Ly. The other evenings were mostly taken up dining out with our faculty friends at the C. C. C. It is hardly necessary for me to go into any detail regarding the fine service this institution is rendering in the building up of an educated Christian leadership for China. I do not know how many of the graduates give themselves to all time Chris-

tian work for their life vocation. I am hoping many of them do for I find that if the Chinese Christian Church is to hold in its leadership those students who come back from America, it must have a well-educated ministry; it is here that a real lack exists at present. And where else can that Church expect to obtain its ministers if not through such institutions as the C. C. C.? Every First-day morning there are two services for worship in the Y. M. C. A. building which serves as the chapel, one of which is sometimes in English and sometimes in Chinese. The other is always Chinese. The last First-day, as both services were in Chinese, we took the opportunity of having a Friends' Meeting down at William Penn Lodge. Those Friends present were the Cadburys, our family group, Charles Haines and a few others who, though not Friends, have been interested in our Christian point of view. The Howard family is home on furlough. This was a helpful period of worship.

One afternoon we walked over to a nearby village where Dr. Cadbury has opened a dispensary. We were ushered into a neat, clean three-room house on one of the narrow little streets, rent 75 cents gold a month. It was full of patients, with a Chinese woman doctor and nurse in attendance. Evelyn Wood and the Lairds are going to give some time to this work, the ladies being trained nurses and each most interested in evangelizing the people. It is wonderful how they have won their way in all the dirty little villages surrounding the College campus, even among those people who for one reason or another have been hostile to this foreign institution. Though the College is distinctly American and while there we felt very much at home, we were not allowed to forget that we were in China as the sound of the drums with their incessant tom-tom would come to us from a village not far away, accompanied by the weird Chinese music and the continuous rattle of fire-crackers as some funeral, wedding or other celebration was going on. We were much interested to see the joss sticks burning on the sampans and slipper boats to bring good luck, and the youngsters who lived on these boats if under eight years of age would generally have a chunk of wood strapped to their backs to keep them afloat should they tumble overboard, or at least to show where they were floating so they could be picked up as quickly as possible.

I felt that it must be very stimulating to teach such students as these Chinese for, generally speaking, they do not go to school because it is the customary thing and because their parents send them, but because they are eager to learn, they want to know, so the drudgery of the teaching is taken away. But all good times must come to an end, so on Fifth-day

afternoon we bade farewell to Canton and our friends and relatives and came to Hong Kong, accompanied by J. Usang Ly. You may recall that he also holds a degree from Haverford and is very much interested in Friends' views, being a member of the Fellowship of Reconciliation. Sixth-day evening we had dinner in the home of Dr. M. H. Chau, the leading Chinese dentist in Hong Kong, a graduate of the U. of P., who has a son now studying there. Seventh-day morning, J. Usang Ly took us around the island, and so enabled us to see some of the very beautiful views of mountain and sea which continually present themselves as the road winds around and up and down. We had lunch at the Repulse Bay Hotel, located on a sandy beach and bay. The blue green of the ocean, the blue of the sky and the green mountains formed a combination which even the Italian coast can not exceed, I am sure. We arrived at the pier to catch the launch for the steamer moored out in the bay at the precise hour of departure, 2 P. M., so we had made the best of every minute of our last hours in China. The most kind and generous hospitality of all our friends, our returned Chinese student friends especially, has shown how much they have appreciated what kindnesses we have been able to render them in America. Being a stranger in a strange country has shown me anew, also, the great value in developing international friendly relations and better international understanding of our International Student House and all the activities promoted through it. This letter is all too long now, so I will close with best of wishes for the happiest of New Years to thee and thine.

Ever faithfully thy friend.

EDWARD C. WOOD.

#### WHITTIER'S LOYALTY TO FRIENDS.

[We published some weeks ago a review of the book alluded to in the following paper. If a few quotations are identical in the two essays it only emphasizes the fact that we are peculiarly sensitive to what the poet said and wrote.—EDs.]

In the new volume entitled "Whittier's Unknown Romance," mentioned recently in THE FRIEND, there are several letters that reflect the poet's loyalty to the Society of Friends. The following extract is from a letter of Sixth Month 24, 1859, to

Elizabeth Lloyd Howell (widow of Robert Howell), of Philadelphia. It was after her husband's death, and at a time when Whittier's earlier affection for her had been renewed by a visit to Philadelphia during which he was much in her company. Apparently Elizabeth Howell was already following the bent that led her subsequently into the Episcopal Church. In a later letter Whittier says: "I shall not make a red republican of thee, nor will thee convert me to a belief in bishops, reverend fathers, and apostolic succession. I don't see any saving virtue in candles, surplices, altars, and prayer books." The following is, however, more constructive, and is a rare declaration of fidelity to the Quaker faith:

"What does thee mean by talking as thee does about Friends? Does thee really think there are no good and worthy and interesting and refined people in the Quaker fold? There has surely too much good sense and conscience, and too delicate a sense of justice to be swayed by prejudice. Why, dear E., thou art a Quaker, and those who love thee best have learned to love thee as such. Thee owes too much to thy Quaker training and culture, to disown and deny us at this late day. I, as thee knows, am no sectarian, but I am a Quaker, nevertheless, and I regard the philosophy underlying Quakerism as the truest and purest the world has ever known. I care little for some of our peculiarities: but I love the principles of our Society, and I know that it, with all its faults and follies, is, at the moment, in the very van of Christendom: that among its members, at this very hour, are the best specimens of Christians to be found in the wide world. My reason, my conscience, my taste, my love of the beautiful and the harmonious, combine to make me love the Society. I cannot understand thy feeling: I am only very sorry for it. I am well aware how the conduct of certain individuals, and the general condition of things in Philadelphia, might affect thee, but thy noble and generous nature could not include all in thy condemnation. Oh, dear E., let us cultivate charity, let us forget and forgive. Think how the dear God bears with us—how His infinite pity follows us, rebuking our ingratitude with blessings!"

Friends may well prize this statement, recently rescued from obscurity. It is the more striking in that the poet was taking direct issue with the woman to whom his soul was being drawn by deep ties of affection.

RAYNER W. KELSEY.

## Glimpses of Iowa and Iowa Yearly Meeting.

Walter L. Moore.

(Continued from page 380.)

### WEST BRANCH.

We will remember the outstanding features of the afternoon ride—the bright sunshine falling on pleasant farms and wooded dells, the crossing of Cedar River, pursuing its meandering course amid wide, green meadows, or around some "fairy foreland," the beautiful village of Mount Vernon, wherein nestle the attractive buildings of Cornell College, and, not least in memory's reckoning, the intimate converse held with our companion on topics vital to the Society of Friends, in this day of stirring activities and outreaching Christian fellowship.

The dusk of evening was already settling on the village of West Branch when the car of our friend drew up at the home of Pearson W. Thomas, an aged Friend hounded by invalidism, yet deeply interested in all that we could tell him about the Yearly Meeting just closed and Philadelphia Friends, while his wife sat by, an attentive listener, and saying that her ancestral (Walker) home was on the banks of our historic Brandywine, which she has ever longed to see.

Nightfall found us most courteously welcomed within the home of Elisha J. and Eva Bye. Through the help of these and other Friends a meeting for worship was arranged for the

next morning, although the regular mid-week meeting had been held that day.

As we entered the house at the appointed time it seemed already hallowed with the spirit of prayer, and here as elsewhere was found the grace of Christian fellowship that could be rated far above a perfunctory welcome given to a stranger simply as such.

This meeting was attended by the pupils of the Scattergood School, who walked the near two miles distances to be present. How attractive appeared those bright young faces—boys and girls—as we passed them moving with elastic steps toward the meeting-house. We recalled with emotion those lines of Wordsworth entitled "Stepping Westward." Their's was not a greeting put in words but in action—

"And stepping westward seemed to be  
A kind of heavenly destiny—

.....  
..... Something without place or bound,  
And seemed to give me spiritual right  
To travel through that region bright."

Here again was effected the joy of meeting old friends and



finding new. Among others, our whilom acquaintance, Howard T. Jones and wife, of an Atlantic City hostelry, who years ago forsook what seemed enticing promise of outward gain, here greet us with an invitation to dine with them in company with other guests upon their Iowa farm. May this call of the kine, the sheep and the horse, the plowing of fields, and the care of the house prove a blessing to them and their delightful family of children.

Evening comes to find us a guest in the home of Robert E. Coppock and wife. Robert is a farmer and stock breeder, and lives close by his father, Joseph Coppock, who is also a farmer. With the latter we spent the night, and indulged in pleasing memories of Westtown school days back in the '70's.

It was with deep interest that we learned that we were now in the immediate neighborhood of the Scattergood School, whose superintendent and matron, William Clarkson and Mary S. Moffitt we had met at the Yearly Meeting, and been by them invited to visit the institution. The school buildings are attractively located on a plot of several acres. They consist of a main building and boys' dormitory, with accommodations for about forty pupils. The needs of the school, which are pressing, have already been referred to. Introduced into the family parlor, we were soon surrounded by the superintendents and the teachers, Bernard Standing and Deborah Stratton, accompanied by their charges of happy-looking boys and girls. Our talk to them was of the difficulties, the joys and sources of inspiration of school days, followed by the reading of a chapter from the Scriptures. An inspection of the school equipment which followed, including dining-room, kitchen, larder, class-rooms and boys' dormitory, brought increasing desire that this interesting institution and its needs may command a blessing, to the encouragement of its patrons and caretakers.

It was under a beautiful star-lit sky and near the midnight hour, that we retraced our steps towards our abode for the night. The brief walk led us past Hickory Grove meeting-house, with its accompanying little school-house and burial-ground across the road, with its humble memorials to the dead; all these showing white in the contrasting shadows of the night, as if in metaphor reminding of those who in their earthly lives had striven for that deepest, divine blessing—the cleansing of the spiritual nature amid the toil and moil of outward things.

#### COAL CREEK.

Next morning early, we exchanged our farewell to "Quaker Knoll Dairy Farm," for a delightful twelve mile ride in the car of our host to Iowa City, in order to reach a train for Coal Creek. The route led us back to the town of West Branch, renewing with tender emotion incidents of the day previous; also permitting of a close glimpse of the tiny dwelling wherein first saw the light one whose name in recent years has again and again resounded throughout the world, where might of intellect, power of intuition, and grasp of situation to be remedied has asked for the man of the hour's need—Herbert Hoover.

As we rode down one of the imposing thoroughfares of Iowa City, we noted with interest at the end confronting and rising into the clear morning air the great dome of the building which at one time was Iowa's capitol. It is now an adjunct of the State University, and at the moment was evidently undergoing renovation; the dome already resplendent in its new coat of copper. Occupying a commanding site across the Iowa River, and looking down upon the city, was the great, new structure of the Perkin's Child-Welfare Hospital, said to be so complete in its equipment as to draw the attention and visits from medical experts throughout the world.

(To be continued.)

"WE may look through a glass at the distant heavens, or we may make the glass itself the focal point of visions, and see nothing else. Now, the world is such a glass. The devout man looks through it and sees God; the worldly man sees only the glass itself."—J. F. CLARKE.

#### PHILADELPHIA QUARTERLY MEETING.

The first of the series of Quarterly Meetings preparatory to the Yearly Meeting of 1923 was held at Fourth and Arch Streets, Philadelphia, on Second Month 6th. About the usual number of Friends were in attendance. Several visitors were present, among whom was A. Neave Brayshaw of Scarborough, England, with a minute from Pickering and Hull Monthly Meeting, endorsed by Yorkshire Quarterly Meeting, and also one from the Meeting for Sufferings of London Yearly Meeting.

In the meeting for worship there were several helpful and highly spiritual communications, the older Friends being encouraged as they had escaped the temptations of earlier years not to fall into those more likely to assail them in later life—discouragement, a feeling of desolation, etc., and were warned not to follow the course of the friend and servant of King David, he who had been loyal to his master at the time of the insurrection of Absalom yet had followed Adonijah in his endeavor to displace the aged king. Our attention was also drawn to the difference between the attitude of the captive Jews who were unable to "Sing the Lord's song in a strange land" and the experiences of Paul and Silas in the prison at Philippi where they, too, were captives, but unlike their predecessors of former generations were able to pray and sing praises which, being heard by others, were instrumental in bringing them to see the Light,—the great difference being wrought because of the manifestation of the love of God through Jesus Christ, our Lord.

In the business sessions answers were prepared to all the Queries and other business for the Yearly Meeting was directed to be forwarded to it; in addition, the question of Birthright Membership was considered and a minute adopted expressing our attitude on that important subject, which also is to be sent to the Yearly Meeting. The minute is as follows:

"In considering the question of Birthright Membership which the Yearly Meeting last year called to our attention, this Meeting is united in the feeling that we are not prepared to recommend any change in the form of our present practice. At the same time we desire that all our mature membership should be founded on positive conviction. Whilst we are born into our families, our homes, our nation, born heirs of the past and of the promise of the future, we are also born into our religious associations. Yet we recognize that some of our members are nominal members only and that this fact is a source of weakness in our Society. In the words of a recent writer in *The Friend* (London)—'Birthright Membership is very incomplete until it has grown into a membership of conviction.'"

We want to hold our young people and we want our Society to feel the responsibility for them and their spiritual growth. We all must recognize the value of searching periods in our spiritual development. We are not able at this time to suggest how such testing best may be brought about and there may easily be a snare in attempting to prescribe any form. If we ponder carefully the latter sentence of the Sixth Query we see that Friends have been alive in the past to this important question, whilst the different Meetings have been given freedom of action in relation to it. That Query puts to each one of us this pointed question:—

"Do your young people receive the loving care of the Meeting, and are they brought under such influences as tend to promote their religious life and to give them an understanding of the principles and practices of Friends?"

If we, in our corporate capacity as well as in our personal relations with our co-members, are actuated by the spirit toward which this inquiry is reaching out, we believe that any real objection to birthright membership will be largely obviated.

G. V., JR.

"OUR obligations are from the centre to the circumference of life. . . . It is concern for individuals that gives us the true interest in larger numbers. It is concern for detail which gives us poise for larger affairs."—J. D. ADAM.

## ABINGTON QUARTERLY MEETING.

At the religious meeting held before the business meeting of Abington Quarterly Meeting, Second Month 8th, our friend A. Neave Brayshaw spoke most feelingly on the love of God and love toward one another. He was followed by helpful sermons from Annette G. Way, Joseph Cosand and Francis R. Taylor.

The business was then taken up and after answers from the representatives, two minutes were presented by A. Neave Brayshaw, the first from Yorkshire Quarterly Meeting and the second from the Meeting for Sufferings of London Yearly Meeting. They mentioned his sympathetic ministry up and down the British Isles.

The answers to the Queries showed great care in preparation. The Annual Queries were read and a profound and sympathetic silence followed the mention of the decease of our friend, John E. Carter.

Eleven representatives to Yearly Meeting were appointed and the Committee in care of Friends at Yearly Meeting reported that they are at work. Bertha T. Webster and Alfred C. Garrett were reappointed Clerks for the ensuing year.

One of the regional conferences suggested by William B. Harvey and Alfred C. Garrett was held in Germantown under the care of a competent committee and was largely attended, keen interest being evidenced.

After the completion of the business, A. Neave Brayshaw addressed the meeting on the necessity of aiming with extreme definiteness for the establishment among ourselves of the Kingdom of God. This implies increase in membership, teaching meetings, literature; "tramps" and lecture meetings were suggested as means to this end. A teaching force is needed, but how obtain it? Two-day lecture schools are frequently held in England and are useful. But how can young men be induced to study if no career is offered? A. Neave Brayshaw asked whether the helpful work in which so many are occupied could not be reported to meetings and the workers encouraged by the interest evolved by comradeship.

The meeting then closed.

E. C. W.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### A YEAR'S WORK WITH THE FRIENDS' MISSION IN VIENNA.

The British Legation in Vienna recently asked the Friends' Mission there for a short account of the past year's work. Such a report was prepared covering the calendar year 1922, and was submitted to both the British and American Legations. Copies have just reached America. From this report we make the following summary of the work of the Friends in Austria during the past year.

#### AGRICULTURAL DEPARTMENT.

The major agricultural work has been that of increasing Vienna's milk supply through the importation of cows. These have been placed on farms surrounding Vienna, and are being paid for in milk which the Mission in turn distributes to children and tubercular patients. During the year, 1137 cows were imported. About 7,000 litres of milk are being daily delivered to the Mission in payment. The total number of cows imported since 1920 is 1829, in addition to 18 pedigreed bulls.

Other work of the department has been the provision of feed for a portion of this stock, and the distribution to land settlements, hospitals and farms, of pigs, chickens and ducks returned to the Mission from breeding stations, as repayment of English stock imported in 1921.

#### LAND SETTLEMENTS.

Financial assistance has been given to the building work of 22 land settlements, comprising 500 houses, and some settlements have been helped in their organization of co-operative canteens and work-rooms for women. A co-operative farmers' union was formed among six of the larger agricultural land settlements, about \$2,500 being loaned by the Mission for this purpose. These farms have been so successful that they were able to repay 25 per cent. of this loan by Twelfth Month, 1922.

#### FOOD DISTRIBUTION.

From Twelfth Month to Fourth Month, food was distributed to approximately 20,000 children under five years of age. The fresh milk from the Mission's cows was sold at reduced rates to some six thousand delicate children under six. It is estimated that milk will be provided this winter to nine thousand children and twenty-five hundred tubercular patients. Since Tenth Month, food rations have gone to about 500 of the children receiving milk. The number of persons daily receiving half a litre of milk from the Mission's cows is at present about 14,000.

#### CLOTHING.

The Mission directs its main efforts toward the support of the needy middle class, as this part of the population is now suffering most acutely. Up to Fifth Month, 1922, when the Clothing Department was liquidated, about 4,700 families of this class, comprising 13,300 persons, had been supplied with clothing. As many as were able paid for their clothing from about one-quarter to a third of the wholesale cost, though 1,200 families received clothing without charge. The clothing supplies being now very limited, no distributions on a large scale are being carried out.

#### CHILDREN'S INSTITUTIONS.

The Mission continues its care for tubercular and rachitic children by paying for, or subsidizing, their maintenance in Austrian Children's Homes. About 700 children are on the list of the Institutions Department. The Mission also helps the Home for Boy Apprentices in Vienna, by granting monthly allowances with which the food of the 75 boys is supplemented. Since autumn, fresh milk has been supplied to many homes and hospitals, the present quantity being 1,500 litres daily.

#### OTHER PHASES OF WORK.

Other phases of the Mission's work to which space permits only brief allusion include:

The training scheme by which help is being given to the young people in trade, crafts and art-schools. Last winter food rations were issued to 1,500 such students. The number helped last month was about one thousand. Additional help is given to the families of those students where investigation proves this to be necessary.

Thanks to a special fund raised by the "Save the Children Fund" about 1,500 children were supplied with a monthly food ration during the winter of 1921-22. The distribution was resumed last autumn. The Mission's Middle Class Relief Department provides relief rations for another 6,000 children.

A continually changing list of about 300 persons receive special temporary help made necessary by illness or other emergencies.

During the summer, cost of maintenance in convalescent homes was provided for about 200 middle-class children and adults. The Mission also supported a small home in the country where 52 people spent from two to four weeks each.

Coal was provided for 250 needy middle-class people last winter. Up to the end of the year 1922, 232 families had each received one-quarter ton of coal.

Last winter 538 old people were given a fortnightly ration. The number cared for this year will approximate 600.

The Arts and Crafts Department continues to help find a sale for the work of the needy people who are able to do artistic work of some kind, but who are inexperienced in

business methods and so could not dispose of their productions unaided. During the year about 3,200 were helped in this way.

The total amount of funds spent on relief during the year ending Tenth Month, 1922, was about \$380,000. Funds are needed by the American Friends' Service Committee for the support of all these various branches of the Friends' work in Vienna during the coming year.

#### DRIFTWOOD.

The picturesque crowds of the morning hours are gone, their reports accepted and food orders for the warehouses issued or further investigation called for. The last straggler looking for food, clothing, work, anything, has passed on. We, of the Quaker office down in the Russian famine area, draw long breaths and settle down to a discussion of how to stretch our food a bit farther on next month's orders.

But another shadow drifts across the big window and a slow, shaky figure pushes open the door and stands before us, a gaunt scarecrow, rags, face, hair, all the same dull brownish grey, dull, lustreless eyes, though he cannot be over twenty. In one hand he clutches tightly a bone just picked up on the street and he gnaws and crunches at this like a starved dog as he answers our questions.

"What is it you want?"

"Bread. I will work for it."

"Do you live here?"

"No, in Voznesensky." (A village some twenty miles east, but in our area.)

"How many in your family?"

"There were five last year. I had mother, father and two sisters. All dead now."

"But do you not get food there? We sent enough this month for all in your volost who need it. Why are you not on the list?"

"Yes, I got some corn; but I am alone and there is no work. I came here to find work and more food."

Poor, lonely, heartsick lad. There is no work here, for it is a peasant village and the countryside is still ice-locked. Besides, he has scarce the strength to walk and could not work if there were any to give him. We can only urge him to go back to his old village and try to keep alive a few more weeks till warm weather and spring work come. He wavers slowly out as he came in and drifts on down the street gnawing at his bone.

B. A. H.

#### HAS THEE ORDERED THY SYRUP?

The American Friends' Service Committee recently announced that D. H. Brown, of Eastpoint, Florida, had generously offered to allow the Service Committee to take orders for 100 gallons of the cane syrup which he manufactures, the proceeds of \$1 per gallon to be donated to the service work. The hundred gallons have now been sold, and additional orders received. D. H. Brown states that he is willing to have us take orders for a second hundred gallons at \$1 per gallon, \$50 from the proceeds of each gallon to go to the service work. We consider this a very generous offer, inasmuch as the syrup which we have sold has cost him \$74 postage per gallon. We hope that Friends who have neglected to place their orders for some of this fine cane syrup will now take advantage of the opportunity to do so. Send your order and money to the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa., and the syrup will be delivered to you parcel post.

SHIPMENTS received for week ending Second Month 10, 1923—95 boxes and packages.

Cash contributions received for week ending Second Month 13, 1923—\$12,005.79.

NURTURE your minds with great thoughts; to believe in the heroic makes heroes.—B. DISRAELI.

#### FRIENDLY NEWS NOTES.

ELIHU GRANT, Alfred C. Garrett, Frances Tatum Rhoads and Lloyd Baderston were "recorded" Ministers by their respective Monthly Meetings and their Minutes of recommendation were passed upon favorably by the Select Preparative Meetings within the past fortnight.

WESTTOWN SCHOOL NOTES.—Through the Alumni Committee on Science and Museums, there have recently been added to the museum three clay tablets of early Babylonian times. They were found in the ruins of the ancient city of Umma, in which excavations were made by the archaeologist, Edgar J. Banks. The inscriptions indicate that the tablets were records of temple offerings, one mentioning a lamb to be offered to the god Bel. The tablets date from about 2400 B. C.

A telephone switchboard demonstration was recently given at the School by the Bell Telephone Company, showing the actual operations at the switchboard as calls are received and transfers made. Brief explanatory talks were given by representatives of the Company, tending to make the giving and receiving of calls more simple and easy for both subscriber and operator.

Up to a week ago, the School has enjoyed good skating almost continuously since the opening of the winter term, but there has been almost no sledding. The ice-house has been filled with ice of good quality, ranging from six to ten inches in thickness.

In spite of a great deal of sickness both in the cities and country, the health of the School has been very good, with no sickness of a contagious nature among the pupils as yet.

Albert T. Bell has recently given the School a portable grandstand section seating fifty, for use at soccer and baseball games. Being easily taken apart, it can be moved from one part of the athletic field to another as occasion requires.

The following had the highest three scholarship averages on the boys' and girls' sides respectively, for the semester just closed:—John H. Wills, George P. Lippincott, Jonathan E. Rhoads; Esther K. Harris, Florence Houghton, Helen G. Bell. Edna E. Wetherald, by virtue of a high average during her First Class year and thus far in her Senior year, receives the honor of membership in the Cum Laude Society, an honor society among secondary schools, corresponding to the Phi Beta Kappa in colleges.

The *Westonian* for Second Month is the best issue of that paper we have seen. It is exclusively devoted to tree culture and should be called the arboretum number. It contains papers by J. Edward Moon, Thos. K. Brown, Wm. B. Harvey, Samuel Smedley, Jr., and Albert L. Baily, Jr., all identified with Westtown; also an able paper by Alexander MacElwee, Landscape Gardener of Fairmount Park.

The feature of the paper to especially commend is the list of trees on the Westtown campus. This list covers nine full pages of fine type, giving the name and location on the farm of all trees of peculiar interest; when there are many specimens of one variety, a statement like this is given: "many in the girls' lawn," or "hundreds on Walnut Hill." Whoever has prepared the list merits the thanks of all of us.

The Philadelphia *Inquirer* for Second Month 13th devotes a full column under "Girard's Talk of the Day," to John Woolman. We make this quotation: "There have been many editions of his famous Journal, which he penned with the simplicity of a Bunyan, but none compares in interest with the one just issued by Amelia Mott Gummere of Haverford, Pa."

The cause of Negro Education as fostered by Cheyney Training School for Teachers owes not a little to Edmund Sterling of the Philadelphia *Public Ledger*, for his editorial in the issue of that daily for Second Month 13th. We commend the reading of his editorial to all our subscribers.

THE latest from Wm. C. and Elizabeth C. B. Allen is from Turramurra, Australia, First Month 8, 1923.

We have given up New Zealand for the present. I was ill in Tasmania, largely the result of contracting a cold in the chilly hotel rooms of the southern latitudes even in summer. But in the heat of the Sydney mid-summer I am becoming quite as usual. We expect to sail for South Africa on First Month 22, 1923. Please change our address until Sixth Month, 1923, to Care of Thos. Cook & Son, Cape Town, South Africa. Better stop sending THE FRIEND to South Africa after Fifth Month 1, 1923.

Our almost six months in Australia have been full of meetings with Friends, church bodies, some addresses to clubs of prominent business men. Many calls have been made on Church leaders, newspaper managers and editors, leading business men, etc., besides some family visits among Friends. Not a few Church organizations are opening fraternal relations with the Federal Council of Churches in America. Often, among them, have I preached the damage to Church life and the shame created by war. This has been in the midst of much dislike, and many prejudices directed toward America.

Sincerely,

WM. C. ALLEN.

THAT interest in standard Quaker literature grows daily is evidenced by the statement that there are Friends' publications now in hand in Russian, Danish, French, and Italian. In German Edward Grubb's "What is Quakerism?" has now appeared under the title, "Das Wesen des Quakeriums," while the translation of "John Woolman's Journal," by Alfons Paquet, the well-known German author, is expected shortly from the printer if not already out. A report of literature sold and distributed at the Berlin and Frankfurt centres revealed a great demand for books and pamphlets. The Foreign Literature Board agreed to send Quaker books to several libraries on the Continent.

THE Friends' Council for International Service in London, having been asked by Philadelphia Friends to take charge of the distribution of the Appeal, "A War-less World" on the European Continent, it was reported that the Berlin centre has already sent out over 18,000 translations to pastors and others, and that the Paris centre is undertaking the distribution in French-speaking countries. The question of a Russian translation is under consideration.

JOAN FRY is quoted as saying that it is quite clear that Quakerism has taken root in Germany, and will develop on German lines. Moreover, through the *Mittelstelle*, of which Dr. Elisabeth Rotten is head, a definite touch is maintained with all kinds of people who are drawn to Quakerism in one way or another, but who will not necessarily look to joining the Society. Arrangements are now going forward for calling during the coming year a general conference of Friends and friends of the Quakers. A meeting attended by representatives from all parts of Germany was held at Berlin last Twelfth Month to make arrangements for a series of local conferences

in preparation for the general gathering. The visit of the American Friends, Alfred, Eleanor and Philip Garrett and Agnes Tierney, is much appreciated in Germany, and they are doing very valuable work there.

J. C. WALTON was recently called to the Governorship of Oklahoma after a warmly contested election. He comes of Quaker stock. His father was a North Carolina Friend.

PAUL M. PEARSON, for a long time prominently identified with the Chautauqua Association, has been elected President of the International Chautauqua to succeed William Jennings Bryan.

THE new book, "Pathways to God," by Alexander C. Purdy, is just from the Women's Press of N. Y.

### NOTICES.

A CORDIAL invitation is extended to a meeting to be held in Friends' Meeting-house, Moorestown, N. J., on Sixth-day, Third Month 2nd, at 7.45 p. m. Archie L. Dyer, for seventeen years a missionary in Japan, and acquainted with our Friends there, a man of deep Christian experience, will have a message for us. Under the auspices of the Moorestown Branch of the F. M. A., and the Missionary Committee of Haddonfield and Salem Quarterly Meeting.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting of the Association will be held at 304 Arch Street, Room No. 1, Fourth-day, Second Month 28, 1923, at 3 p. m. An invitation is extended to all who are interested.

DIED.—Second Month 1, 1923, at his home in Berwyn, Penna., GEORGE S. HUTTON, in his seventy-third year; a member of Philadelphia Monthly Meeting of Friends.

—, Second Month 7, 1923, at her home, 1620 Summer Street, Philadelphia, HANNAH TATUM, in her ninety-first year; a member of Philadelphia Monthly Meeting for the Western District.

—, Second Month 6, 1923, at the home of her son, M. B. Worth, near Marshallton, Pa., LYDIA D. WORTH, widow of the late Paschall Worth, in her seventy-fifth year; a member of Bradford Monthly Meeting of Friends.

—, Twelfth Month 23, 1922, at her home at Spring River, Kansas, MARTHA N. HARVEY, wife of Thomas E. Harvey, in the seventy-third year of her age; a member and Elder of Spring River Monthly Meeting of Friends, Kansas.

—, at her residence in Moorestown, N. J., on First Month 31, 1923, HANNAH E. MOORE, in her eighty-first year; a member of Chester Monthly Meeting, N. J.

—, at her home in Malvern, Penna., First Month 21, 1923, JULIANNA WALTER, approaching her one hundred and eighth birthday; a member of Kennett Monthly Meeting of Friends.

—, at The Barclay Home in West Chester, Penna., First Month 8, 1923, ELIZABETH MACKENZIE; a member of Birmingham Monthly Meeting of Friends.

—Tenth Month 1, 1922, at the home of his son, in West Branch, Iowa, JESSE NEGUS, in the eighty-sixth year of his age; a member and Elder of West Branch Monthly Meeting, Iowa.

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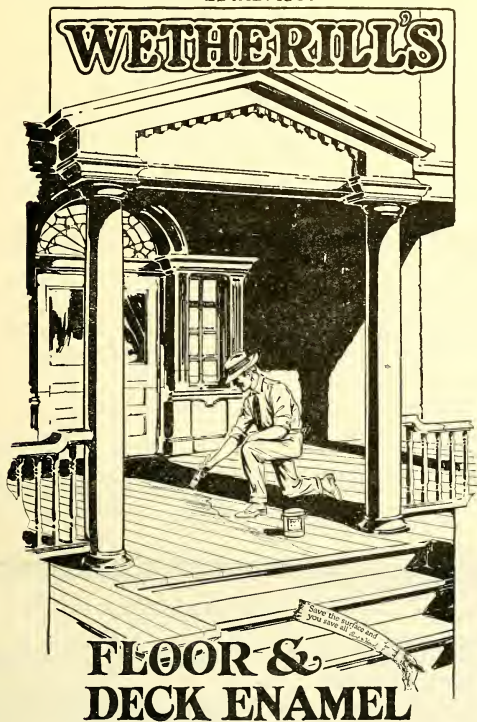
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# THE FRIEND.

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## A SONG OF TRUST.

I can not always see the way that leads  
To heights above;  
I sometimes quite forget that He leads on  
With hands of love;  
But yet I know the path must lead me to  
Immanuel's land,  
And when I reach life's summit I shall know  
And understand.

I cannot always trace the onward course  
My ship must take,  
But, looking backward, I behold afar  
Its shining wake  
Illumed with God's light of love; and so  
I onward go,  
In perfect trust that He who holds the helm  
The course must know.

I can not always see the plane on which  
He builds my life;  
For oft the sound of hammers, blow on blow,  
The noise of strife,  
Confuse me till I quite forget He knows  
And oversees,  
And that in all details with His good plan  
My life agrees.

I can not know and understand  
The master's rule;  
I can not always do the tasks He gives  
In life's hard school;  
But I am learning, with His Help, to solve  
Them, one by one,  
And, when I can not understand, to say  
"Thy will be done."

—Pittsburgh Christian Advocate.

Good John Newton was one day talking with a friend about the possibility of the conversion of the heathen. Something was said which seemed to show a lack of faith, whereupon Newton turned to his friend and graciously observed: "Why, my dear brother, I've never doubted the possibility of the conversion of the heathen since the day God converted me."—*Selected.*

## LOYALTY TO OUR MEETING.

When our early Colonial ancestors came to these shores, they were, as we know, urged so to do by the religious impulse. They therefore highly prized

"What here they found,  
Freedom to worship God,"

and they proceeded to make great use of the privilege. Meetings for worship were large, often huge. In Philadelphia as early as 1684 the regular attendance at First-day and week-day meetings was eight hundred. English ministers visiting America tell us in their journals that the houses were crowded to their utmost capacity and many stood outside even in winter. Samuel Bownas in his account of his second visit in the Colonies, which ended in 1728, says that he found, in the interval elapsing since his first mission here, "so great an increase of the professors of the Truth that I had a curiosity to examine a little into it, finding most of the meeting-houses very much enlarged, some to hold double, some triple, and some four times the people the old ones would, and even now some want to be enlarged or new ones built at proper distances."

Let us picture a country scene of those old days. On meeting mornings over the hills, through the woods and across the streams, on foot or on horse-back—carriages were scarce—by bridle paths or very imperfect roads, came the pioneer Quakers and their families. A story comes down to us that the wife of one of the immigrants walked the four miles to meeting and return when she was four-score. Another woman of over ninety walked two miles with the same object in view. Elizabeth Ashbridge tells us in her journal how, when she lived in New Jersey with an unsympathetic husband, she footed the eight miles to meeting; and when her shoes wore out she tied them on with a string and still plodded along. The men, no doubt, were equally zealous. The meeting-house reached, they sought the hard benches, fitted with narrow strips for backs. They found, perhaps, no stove to warm them, certainly no furnace in the cellar, only a charcoal fire on a slab in the middle of the floor. We trust they felt the inward glow to warm their hearts and to enliven their spirits.

The historian may find grave faults in eighteenth century Quakerism, but we must admit that in America at least, it excelled in loyalty to its religious meetings. A part of this loyalty was no doubt due to the otherwise almost unbroken quiet of the rural settlers' lives, which demanded some social activities to enliven them; and to a people whose hearts were set on religion, the meeting furnished the best means of relief, subdued though this excitation was.

It suits us, however, to believe that there was honest religious conviction in this ancient zeal, and that we may learn, if we will, from their devotion. Some of us are sure that the whirl and strain of modern life need to be carefully guarded; and that these, unrelieved by the quiet hours of group and individual worship, are working havoc amongst men. Why? Because under these circumstances the soul is not equal to the

demands made upon it. Its deepest needs are not met. In its highest reaches it fails to function as it should. We must take time to grasp the central fact,

"The One remains, the many change and pass,  
Heaven's light forever shines, Earth's shadows fly."

This we must do, whatever else we leave undone.

We know we are not saying anything new in putting forth these things, but we are content if we are simply voicing a fresh concern for an old duty. For we believe Friends are being called again to increased loyalty to our meetings, remembering what others have found, we may find in the silent or vocal assemblies of God's people, *i. e.*, in the classic phrase

of Robert Barclay, the evil weakening in us and the good raised up. Perhaps we may even come to feel as Caroline E. Stephen did that Friends' meetings were to her—we quote her own words—"the place of the most soul-subduing, faith-restoring, strengthening, and peaceful communion, in feeding upon the bread of life, that I have ever known." The possibilities of these meetings have never been exhausted, nor has their importance been over-valued. A visiting Friend now with us is telling us that the very future of our Society depends on the character of our meetings; we shall stand or fall as we really worship or fail to worship.

A. S.

## What is God Like?

Wm. Littleboy.

A group of young Friends came together recently to see if they could agree upon a definition of—*God*. The idea was that by comparing notes they might arrive at some common understanding as to the real significance of that greatest of all words. But they found the task a hopeless one. The more they discussed and argued the wider became the divergence of thought, so that it seemed that no two of them could express their faith in the same words. One said that he saw no evidence of divine control in human affairs, or of any interest therein on the part of God. Another went further; he thought the condition of the world inconsistent with the Christian idea of God. Either God is not omnipotent, or He is not actively benevolent. A third found insuperable difficulty in the thought of personality as applied to God. He could get no further than Matthew Arnold's indefinite something "not ourselves," which does on the whole "make for righteousness." Another member of the group took his (or was it her?) stand on the teaching of Jesus as to the Fatherhood of God. But this only started another set of problems. Who was Jesus? What was His authority? Did He really *know*? One said that Jesus was God. Another felt that this was going too far, but agreed that He was divine. A third said Yes, but so are we all divine; the difference between Jesus and ourselves is that in Him the divine element, common to man, had attained an unique development. When the group dispersed, they were lost in a maze of theological speculations.

The problems raised might well occupy the pages of THE FRIEND for months to come, and I need hardly say that I do not propose to discuss them. But this conference was illuminating, because it did bring to the surface those questionings which are agitating the minds of multitudes of thoughtful young people (and their seniors too, for that matter), though they seldom find public expression.

It is all to the good that fundamental questions such as these should be discussed in a spirit of reverent enquiry. It is of supreme importance to each of us that we should learn in some measure to understand God. There is no sin in honest "doubt," in a straightforward facing of the very real difficulties with which we are confronted. Jesus never blamed a spirit of sincere enquiry. Most of us are conscious of insistent questionings to which no final answer is possible as yet; indeed it may be queried whether a faith which has cost nothing in spiritual conflict to him who holds it can be intrinsically all that faith should be. There are many who have learned to receive the kingdom as a little child only through a long experience of pain and darkness.

At the same time let us guard ourselves against the error of supposing that doubt has any inherent virtue or is a thing to be desired or to be proud of for its own sake. We are on no account to think of it as an ultimate attainment. It is, or ought to be, a painful experience, a dark tunnel through which the sincere is groping its way towards the sunlight. The discipline of doubt may be a splendid preparation for a life of service, but its value disappears the moment we cease our

search for God and are content to accept it as a chronic condition of the soul. For it is not the doubter who will bring about the regeneration of the world. It is not the man who questions and hesitates who goes forth as a conqueror. "All things are possible to him that *believeth*," said Jesus, and all history confirms the word. It is and always has been, the man of strong faith who saves the world. "This is the victory that overcometh the world, even our faith"—not our doubt.

But for the earnest seeker after truth whose face is resolutely set toward the dawn, but who for the time is walking in darkness, what can we say for him? We can say this at least that he need never be without a clue by holding on to which he shall certainly emerge sooner or later into the light of day. Let us state it in the words of F. W. Robertson: "In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there is no God and no future state, even then, it is better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man, who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who, when all is drear and cheerless within and without, when his teachers terrify him and his friends shrink from him, has obstinately clung toward good. Thrice blessed, because *his* night shall pass into clear, bright day." And there is yet another resource always at hand: you can always go and do a kindness for some one else. Again I quote, this time from George S. Merriam: "When your own burden is heaviest, you can always lighten a little some other burden. At the time when you cannot see God, there is still open to you this sacred possibility, to *show* God, for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let the thought then stay with you; there may be times when you cannot find help, but there is no time when you cannot give help." The word of Jesus remains true, "He that willeth to do the will of God, he shall know of the doctrine."

I may be permitted one reflection of a general nature on our fundamental conception of God, what He is and what He is like. Whether as regards personality or character, I cannot find for myself any halting place between the assurance that God is all that Jesus declared Him to be and a position of blank negative, and that way lies despair. Most of us regard what we call personality as the highest achievement of the long upward struggle in the evolution of human nature. To deny to God this highest quality of ours is to make Him less than man. A supreme being who is without that which we call personality is one who can be of no possible use to us. He is a Being of another, one might add a lower, order than ourselves. He cannot help us and we may leave Him out of account. A more reasonable hypothesis is that He is personal in a far higher and completer sense than we are; having all the qualities and attributes which belong to our highest conception of personality, but in unmeasurably higher degree than anything with which we are familiar. Personality in God, that is to say,



is infinitely more splendid, more comprehensive, more satisfying than it is in ourselves. It is the same as regards character. If God is not essential Love, with all which that involves. He can be nothing at all to us. A God who is only moderately good, or good sometimes or under certain circumstances, is unthinkable. He is the God of parts of Genesis and Judges, limited, capricious and uncertain, and for such an One we have no use to-day. Not as the case presents itself to me, it must be all or nothing; and as we cannot rest in the latter alternative, we have a strong inducement to persevere energetically in seeking the former.

If you would really understand God, I believe that the best, perhaps the only ultimately successful, way is to turn to Jesus and enquire of Him. And do it in all simplicity. I deprecate the method of approach which would insist on a complete answer to every question that can be asked as to the mysteries of that unique Personality before it is willing to listen to the testimony of His life and teaching. Not so did our Lord himself act when He called together His first disciples. He imposed no test of a theological or metaphysical nature. His one condition was that they should "follow" Him. "Take my yoke upon you, and learn of me." It was only after long months of companionship that He asked them, "Who say ye that I am?" That was a question which *could* only be answered satisfactorily when they had had the opportunity of watching Him, listening to Him, and thus forming a reasonable judgment. It is only after we have followed and listened that we are in a position to attempt a definition. Therefore if you wish to understand God, concentrate on Christ. Whatever He was from the standpoint of metaphysics, He came to reveal God. In His teaching you get a splendid characterization of God, and a wonderful and most appealing revelation of His sentiment toward ourselves. And still more in His life and action you gain an insight into the divine Character such as you obtain from no other source. Jesus is a living object-lesson in God; all of the God-nature which can be expressed in a simple human life is found in Him. You watch Jesus; you note the manner of His life and how He dealt with individual men and women, and you say, "There! God is like that." And as you think and follow and pray and use every ray of light that falls upon you, there comes to you by degrees a living conception of that "unknown God" whom you have ignorantly worshipped; until at last you are constrained to say, "I will arise and go to my Father." And when you turn again to the Teacher and Friend who has taken you by the hand and led you to God, questions of definition will cease to harass; you will do as the disciples did—find a place in the highest category you have in your thought.

SEELY OAK, Birmingham.

(To be concluded.)

## BOOK REVIEW.

"NON-VIOLENT COERCION."<sup>2</sup>

This unusual and interesting book is a valuable and scholarly contribution to the cause of peace. The author states that while a graduate student at Wisconsin University, Professor Ross proposed to him a study of the Social Psychology of Passive Resistance. The scope of the investigation enlarged and this timely book is the result.

Beginning with Confucius, who expressed the Golden Rule negatively, our author traces the many peace efforts of later individual Protestants, of Friends and other religious sects and discusses the strike, boycott and other methods employed by industrial, social and political groups and he concludes with the non-co-operation movement of Ghandi which is now being tested. Each method is copiously illustrated from history and the cause of its success or failure is analyzed.

The author shows rare insight, fair judgment, wide reading

<sup>2</sup>"Non-Violent Coercion." A Study in Methods of Social Pressure. Clarence Marsh Case, Associate Professor of Sociology, University of Iowa. The Century Co., 1923. To be had at Friends' Book Store, 302 Arch Street, Philadelphia.

and a keen desire to discover the kernel of truth in each movement. No lover of peace, whether convinced pacifist or not, can afford to leave this book unread, although he might not always follow the author in his particular analysis or conclusions. It provokes thought, clears one's conceptions and enlarges one's vision and knowledge. It is a valuable and penetrating study of the substitutes for the ever more deadly scourge of war.

J. W. B.

## EXTRACTS FROM A LETTER OF ALICE G. PEARSON.

A former student of the University of Pennsylvania, now returned to Tokyo, is very much interested in helping to raise money for a new gymnasium for our school and has associated with him the Vice-Mayor of Tokyo, who is planning to make an appeal for funds from Japanese men of means. His wife is one of our graduates and much interested. We hope that a large part of the needed sum can be raised in Japan.

Our First-day meetings are now held in the new meeting-house, although the new furniture is not yet completed. It is a great comfort to have so attractive and commodious a building. The old meeting-house, too, is very roomy and when everything is done and the place furnished will be convenient and useful as well as attractive. The septic tank, some of the retaining walls of the playgrounds and fencing are yet to do, as well as the removal of the house designed to be rebuilt on the Jones lot for the use of the Hirakawas. The Jones' house is enclosed and partly succeeded. The foundation of the boys' dormitory is in and building will soon begin. The house may be ready for occupancy before this reaches you and the dormitory perhaps ready by the end of Fourth Month.

About the middle of Fourth Month, Japan Yearly Meeting will meet in Tokyo, so we hope to have everything on these grounds done by that time.

Better than buildings made with hands, however, is the coming to Christ of young men and women. At our last Monthly Meeting fifteen from the school were received as members, one young man, and four members formerly in Mito. As there is no organized meeting there now, no transfer of membership could be made, so they just were taken in here on request. There are others who are confessed Christians who soon will be received into membership. Sawano San, who now gives his whole time to meeting affairs, is very much interested in gathering up scattered members and those that should be members, and we hope that the group will so grow in numbers and strength that they may undertake definite work in reaching the community more than is now done in the First-day School.

TOkyo, First Month 3, 1923.

## THE WOMEN'S PROBLEMS GROUP.

The Second Month meeting of the Women's Group of the Social Order Committee was addressed very interestingly by Anna King of the Cornell Health Clinic. She told of the wonderful work done by this newly-established institution in the way of preventive medicine and of bringing adequate and skilled medical aid within the reach of people of small incomes. Anna King felt that there are few lines of social work where progress has so perceptibly been made as in the line of health; and for this reason this kind of work is one of the most encouraging.

Clinics to provide medical aid for the poor who cannot pay for it, have been known since 1666 in England, and since 1786 in this country, the first being established in Philadelphia. But it has been only since 1913 that a pay clinic has been carried on on a self-supporting basis. In 1920, a Committee for the development of the medical dispensary was formed, and it shortly brought in the suggestion that was taken up by the medical department of Cornell University, with the Cornell Clinic as the result. It comprises a staff of doctors and specialists, with facilities for X-ray and various other treatments, with nurses for aiding the doctors and for follow-up work and a social worker for its promotion.

The patients are limited to the people who have sufficient income to pay something for medical care, but who have not enough to pay the usual fee charged by a doctor for home or office treatment. One dollar is the fee at present charged for the doctor's services and five dollars for an X-ray, with other prices in proportion. The patients are treated as individuals—there is no mob handling—the questions necessary are privately asked and recorded; and they are given a time appointment so they will not waste time in waiting nor have to go away without even seeing the doctor. At the same time it is understood that the patient will allow his case to be used as "teaching material" when so desired by his doctor for the benefit of medical students or of other doctors. And interestingly enough, this requirement has proved to be no deterrent to the patient, who is quite likely to be proud to be wanted as an interesting case.

## Conference on Ministry.

### PHILADELPHIA AND ABINGTON QUARTERLY MEETINGS.

A conference on the subject of the Ministry was held by the members of Philadelphia and Abington Quarterly Meetings at Germantown, on Second Month 2nd.

Previous to the Meeting, invitations were sent to all of the members, and with each of these was a questionnaire relating to the Ministry in our Meetings. Partly as a result of this questionnaire, much thought was given to the subject.

The afternoon session opened at five o'clock with Francis R. Taylor presiding. A. Neave Brayshaw, of England, first addressed the Meeting on the subject of "The Ministry in Our Meetings for Worship." His thought, which was very clear and concise, was so similar to that expressed in his book, "The Quakers, Their Message and Story," that a report can best be given of it by quoting some of the admirable passages of the book.

After speaking of the freshness, vigor and frequency of Ministry among our early Friends, he said that it was followed by a widespread spiritual lethargy. "A passiveness and immobility came as a result of a misunderstanding of the central Quaker message. The call to spiritual service was conceived, not as likely to come along the ways of common life to the soul sensitively attuning itself to hear it, but always as some striking manifestation or compelling impulse, unmistakable as the ringing of a bell and unrelated to anything already in the mind. The less it was correlated the more evidently did it seem to be Divine. This quietist attitude is traceable in the first instance to the dualistic thought of early days which regarded the Divine and the human as inherently separate, having nothing in common. To the human or 'natural' part belonged the intellect which, certainly, differentiated man from the animals, but which had, in itself, nothing of God." "The insertion into the human soul of the Divine Light or Seed was conceived as a miraculous doing, man, in himself as man, having no more relation to the gift than is possessed by an animal or a stone. In the soul the Light is for a time set, but leaving its inherent nature unchanged."

"This conception of a divorce between the Divine voice and the human intellect, is seen in the ideal of worship that came to be set up. It was said that the more the worshipper could, by suppression of all feeling and thought of his own, make his mind like a sheet of blank paper, then on the sheet the Holy Spirit would the more clearly write. Most disastrous of all was the conception, still widely prevalent, of congregational ministry. The call to the service, so far from coming along the line of love and fellowship of brethren met in the presence of their Father, was thought of as a sudden descent of the Spirit into the mind of the minister, even as a stone may, from the outside, drop into a pool, unrelated to anything already there, the pool having no power either to prevent or induce its coming. This inability to recognize a call as Divine,

A whole staff of consulting physicians is available for the patient, making an all-round treatment assured. It is also hoped that, in the near future, a health clinic will be established, to which may come people who are not actually ill, but who may need to have a defect corrected or some preventive work done.

Space in your paper and your readers' time will not permit a recital of all the interesting points touched upon by Anna King; but perhaps these few that are given will serve to show the potential good of this undertaking, and the far-reaching possibilities it offers for the building up of that very essential quality in our citizenship, good health. The clinic is not yet upon a self-supporting basis, but it is hoped that it may yet be made so. A work that is so fundamental and so worthwhile must surely be continued.

H. C. PYLE.

if it was linked on to anything already in the mind, is seen in the experience recorded by John Wigham, a Friend of Northumberland. Writing of his early service in the ministry, about the year 1780, he says that sometimes he felt for his fellow-worshippers a love so deep as to raise in him a desire for a message to them. But he was shown that this desire was wrong as having its 'origin in self-will,' and then follows the Quaker demand for ministry unmarked by any impress of the passive speaker himself, and, therefore, the more purely Divine. 'It should be exercised,' he says, 'without human labor or creaturely contrivances. Thus, I was instructed to wait in humble dependence.' As far as this line of thought leads away from shallowness and hasty self-assertiveness it is good, but in practice it has often given countenance to spiritual indolence. Very readily do we find excuse for resting in the one extreme by claiming credit for avoidance of the other. The likeness of the call to a 'gift' obscured the fact that it was a gift to be desired earnestly (1 Cor. xiv: 1), and to human nature, ever ready to slip into the more easy way, it was not unpleasant to wait, enjoying liberty to go about its own concerns, until, through some manifest and even compelling signal, it received its orders. The testimony to spiritual freedom which had revolted against the merely intellectual preparation of uninspired discourses, came to include dislike of any specific preparation at all. It was assumed that no ministry was truly inspired except such as appeared to be communicated in the meeting itself, the fact of a good thought or message coming to the minister in the course of the week being a reason why the same should not be spoken on the First-day." "As a matter of fact it is owing to misunderstanding that stress has ever been laid on the unessential question of preparation beforehand, the true Quaker position being that the minister, with mind neither torpid nor assertive, but calmly alert, shall, in the quiet, feel the fresh uprising of concern for his message whether he has given previous thought to it or not, and that, even if he has done so, he should in the absence of a living concern remain silent. Most abhorrent of all was the idea of any intellectual study carried on with a view to helping the ministry. The 'opening' of George Fox 'that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ' might, up to the end of the nineteenth century, be heard quoted in disparagement, not of intellectual equipment in itself for various purposes of life, but of such equipment as having any right bearing on ministry. Barclay in early days might, as we have seen, note with satisfaction that few meetings were without ministry, it being, in his opinion, the natural thing for the worshippers to speak for the help of one another; but now there was acceptance of the fact of many being held wholly in silence, and, while there was encouragement to earnest waiting upon God, there was never a hint that the spoken word was needed nor any counsel to seek ability to supply it."

"And although a deep peace was the reward of obedience to the Divine leading, there was no conception of any joyous leaping forward to welcome the call, and still less of any longing that it might come."

"Quakerism has suffered from over-cautiousness, slipping at times into lethargy and even into excuse for drawing back from service. A genuine desire for correspondence between life and ministry will be more concerned with elevation of the former than with suspicion of the latter."

"A Quaker writer has left on record the fact of his hearing a Friend say in Yearly Meeting that 'the only thing the ministry amongst us required was universal repression'; and that he was 'happy to say that in the meeting to which he belonged, they had had no resident minister for above fifty years.' In this we see the chief reason for past and present decay of scores of meetings. Friends of keen philanthropic and public activity, of spiritual power and saintly lives, have deplored the dying away of their congregation and have never sought the gifts of ministry and of pastoral care which might have saved it. The silence of each generation in turn has heaped up difficulty for the next. The weakness has, in recent times, been accentuated by so great insistence on the fact of ministry being but one service among many, as to depress it (being but 'words') below the rest. It is seldom a profitable pastime to arrange in scale of value things which are all necessary."

"It will, of course, be understood that this historical record of misunderstanding or depreciation of ministry is not intended as depreciation of silence, an essential element in Quaker worship (equally essential being the liberty to speak), nor of the helpful spontaneous utterance, longer or shorter, given forth by the worshipper alert to receive and transmit the message. Well has it been said, 'The real question for Friends to answer about any meeting is not "Did you speak?" or "Did you keep silence?" but, a far deeper one, "Did you obey?"' And the same writer draws attention to a forgotten truth, 'to go to a meeting determined to speak or determined to keep silence are both un-Quakerly.' Equally un-Quakerly, it may be added, is the indifference which never gives thought, one way or the other, to personal responsibility for ministry."

After supper, which was served at six o'clock, Margaret R. Cary, acting as Chairman for the evening, stated that with the exception of Rayner Kelsey, who would open the Conference, no one had been asked to take part, as it was desired that as many as possible should have the opportunity to express themselves.

Rayner Kelsey spoke of the importance of the Society of Friends making more earnest effort to reach those who belonged to no church and who had no conception of the Christian life, and that we should make more earnest effort that these, as well as all of our members, should have their lives definitely consecrated in the Christ-life, in Christian service, whatever their field of work might be.

In so large a group, probably three hundred persons, there were necessarily many helpful expressions of differing points of view. A teaching Ministry was approved, and one of our Ministers told how when he attended the mid-week meetings each week, it was necessary for him to leave the thoughts of his business for sometime before the meeting so that he might be ready both in his thought and his spirit to have a message that would be helpful. The time is taken each week by most of us for thought and prayer for family life, or for business life, for committee meetings, or some form of service for our meetings, but it was questioned how much thought and prayer is taken for our meetings for worship, for the loving care of those who are to sit with us in them, and for messages of love and of helpfulness. Such times are difficult to find, but are necessary.

One speaker emphasized the spirit of love and sympathy which we should feel toward one another, and the importance of getting our children to feel this spirit and to appreciate and understand the messages which are given. It was felt that our attitude should through our whole life, as well as in

the Meeting, be one of such devotion that the ministry in the meeting itself would not seem peculiarly different from the daily ministry of action and word, so that the ministers would not seem set apart as peculiar things, "speckled birds" which they did not particularly wish to resemble. The importance of our ministry of peace was emphasized, and of friendship with those who are in many ways less fortunate than ourselves.

A member who had been one of the American Friends' Service workers abroad, told how those who seemed to most appreciate our Friends' meetings held in foreign countries, were frequently the poor and the members of the radical groups who craved friendship and who were holding their minds open to any new visions of truth.

The writer has, since the Conference, talked with many of those who were present, and the belief was expressed by all that the Conference had been of value and would produce deeper thoughtfulness and renewed consecration on the part of many.

The address by A. Neave Brayshaw was thought to be especially helpful, and several smaller groups have arranged to meet with him in conferences which on account of their smaller size can be more intimate and searching than a company of three hundred persons can be.

JOHN T. EMLÉN.

### CHILDREN'S CORNER.

THE LITTLE OLD WOMAN OF NINE YEARS.—(*A True Story*)—George Green, a small farmer, lived in a narrow gorge of the mountains near the little town of Grasmere, England. His family consisted of his wife Sarah and six children, the eldest of whom was little Agnes, aged nine,—a quiet, steady, busy little body, whom her mother and the neighbors in the town where she went to school used to call the "little old woman." They had no servants, for they were poor; and no near neighbors, for the mountains were not thickly settled. One day, in the winter of 1807, George and his wife were compelled to go to Langdale Head, a village six miles distant, leaving the five younger children (two of whom were twin babies, only a few months old) in the care of Agnes. They had often done this before, knowing how kind and motherly Agnes was; besides, they expected to return before nightfall.

They had set out on their way home, when a heavy, blinding snow began to fall. Little Agnes, watching it, trembled as she thought of her parents. She waited supper for them, but they did not come. She gave the babies their milk and the others their oatmeal porridge, put all but the two eldest boys to bed, and then sat down by the window with them to watch. Midnight came. The white snow heaped itself higher and higher against the cottage door until it could not be opened. At length the two boys became weary; she undressed them and made them kneel down beside her with their heads on her lap and say their prayers aloud. She then put them to bed, carefully covering them up to keep them warm. She was about to return to her lonely seat, when the thought occurred to her that she could do no good by watching, and that if she was to remain long in the cottage she would need all her little strength. So she said her prayers and lay down to rest with the others.

Morning came at last; but the storm still continued, and no father or mother appeared. The wind blew more terribly than before, and the snow almost covered one side of the cottage. The prospect was very dismal for the little ones, but Agnes cheered them as best she could, dressed them, and gave them their breakfast. Her store of food was small, and she began to fear that it would not last through the storm. Fuel, too, was scarce. So she wisely determined to be careful not only of her strength, but also of other things. Like a little old woman as she was, she began by winding up the clock, whose ticking seemed to cheer her. Then she took what milk there was in the house and boiled it to keep it from souring. The porridge was nearly all gone; so she told her brothers they must not eat of it, but save it for the babies. She made cakes of what little flour remained. The stack of peat (which the

poor people burn instead of wood) was at the rear of the cottage, against which the snow had not drifted, and with the help of the boys she carried enough into the house to last a week. Then she examined the potato-heap, and dug out enough to last several days. The only cow was under a shed near the cottage, and to milk her the little woman had to climb over snow-drifts deep enough to bury her. The cow had also to be fed. This was a hard task, for the fodder had to be carried through the snow in small bundles, little by little, and it was dark before the work was done.

The second lonely night of the imprisonment was more terrible than the first. Only the babies slept. The wind howled so fiercely, and the snow beat against the windows so rudely, that the children thought the demons were trying to enter. The cracks about the door and windows admitted the snow in huge piles, and the children had to sit before the fire to keep it from being blown out. They watched in this way all night and all the next day. They had no heart to talk about their lost parents.

During the third night the storm abated, and on the fourth morning the tempest was over. Then the little woman resolved to go to town in search of help. But she knew there was a swollen brook over which there was no bridge, across the only well-beaten path; so she determined to go by a

longer route which she knew, but which was obstructed by drifts of snow and high stone walls. Taking the two boys with her, she started by this road. But she soon saw that they were not strong enough for the task; so she sent them back and went on her dangerous way alone. It was almost a miracle that the frail little thing succeeded: guided and sustained, however, by the thought of the little ones she had left behind, she finally reached the town.

Her first question to the people was about her father and mother; next she asked for help for her brothers and sisters. In half an hour sixty strong men were searching the mountains; others hastened to the cottage. The little ones were found huddled together by the fire, waiting patiently for their sister's return. As for the poor father and mother they had hastened homeward through the storm, knowing how lonely their children would be; and the snows had beaten them down and buried them.

Would you care to know what became of the children? Agnes was taken to Wordsworth the poet, and his sister, and to them she told her story. It was published in the papers of the day, and the great, good heart of the public was touched. Money and gifts of all kinds were sent to the children,—Queen Charlotte of England and her daughters sent them costly presents,—and their future was provided for.

## In the Far East.

William C. Allen.

### CHURCH LIFE IN JAVA.

My preceding articles regarding Java have not told about the work that took me there. This included visits to missions, meetings and conferences with church leaders and efforts on behalf of international friendship through the churches.

When we landed at Batavia we did not know a single man in Java. When we sailed from Soerabaja we realized that we were leaving many friends. The Dutchman may outwardly seem cold and self-contained but his big body may have within it a heart that throbs with sincerity and love.

Upon reaching Java I got into touch with the Mission Consuls of the Island, Drs. J. M. J. Schepper and Crommellin. They are government officials who exercise care over the missionary activities of the different denominations and who are expected to "advise" the missionaries when helpful to do so. Upon ascertaining my errand—altogether novel in the church history of the country—they carefully studied my credentials and when they learned that I was a Friend gave me the right hand of fellowship, having years ago become acquainted with Dr. J. Rendel Harris of England. I subsequently became greatly indebted to these open-minded brethren. This was especially appreciated because many of the various church-circles in Java are very conservative, and some of the meetings I held in that land were, I was told, the first wherein different groups of ministers or church leaders had met together. The Mission Consuls contributed to the success of such gatherings. Dr. A. V. Klaus, of the American Methodist Mission, was also largely instrumental in putting me in touch with the missionary life of Java.

Here is only one illustration of the helpfulness so frequently extended. We had left Djoka for Solo, and were due in Solo after six o'clock, with its equatorial darkness. Sitting by us, on the train, was a sturdy, genial Hollander. Presently he asked, "Are you not Mr. Allen?" He then with much linguistic effort gave me to understand that he had heard me speak a few nights before at the Established Church in Djoka. We made sad progress in conversation, but he finally understood, with much scribbling on paper and many signs, that we wanted to go to a certain hotel in Solo. When our train reached that city he helped us transfer our baggage through the blackness to a cab some distance from the noisy station and insisted on accompanying us. Then we parted, but no employees of the

hostelry understood English. Our commonest wants, through native servants only, could not be supplied. Happily an English-speaking Dutch lady came to the rescue and interpreted for me. I was able to communicate by telephone with the wife of Dr. Van An del, Superintendent of Dutch missions in that part of Java. She soon said, "Why don't you come over and stay with us?" Soon we moved, bag and baggage, to their hospitable home where for three days we had Christian fellowship.

To travel thousands of miles with the intent of seeing church people and then only have the opportunity to live in hotels, preach a little to them or occasionally be invited to afternoon teas, oftentimes offers small openings for the important objects of the visit—namely, conference, religious intercourse and getting together in the enduring bonds of Christ. All these ends were attained because the Javanese missionaries were good to us.

The work of the (Free) Dutch Churches at Solo is typical of that in other parts of the Island. A sweet Sabbath morning found us at the native church, where the congregation was largely composed of young people. The men sat on one side of the center aisle, the women on the other. All wore sarongs of many different colors, whilst the men were literally crowned with turbans of many varied hues. Time counts but little with these folks, and many of them come and sit in the quiet for an hour or more before service commences. A Javanese reader officiated, his manner was serious and simple, his voice soft and pleasant. There was very little singing. The building in which we met was open to the breeze from all directions; it was a model of tropical ecclesiastical architecture.

Missionary enterprise in Solo was inaugurated by Dr. Van An del, and a few others, ten years ago. Now there are under its care about 600 native Christians, including children. There are 1000 children in the schools conducted in the Javanese tongue and more in schools taught in the Dutch language. A splendid, modern hospital has 230 beds. Dr. Verhagen, who piloted us around it, was justly proud of his work, his equipment and his patients.

In quaint, historic Djoka we were the guests of the learned Dr. Kraemer. The evangelical work is under the loving care of Dr. Pos. The Queen Wilhelmina school for girls from well-to-do families includes numerous one-story buildings con-

nected by covered walks, made of concrete, worn smooth and shining by the bare feet of the children. All looked very happy and were attired in pretty jackets, multi-colored sarongs, and none wore shoes or stockings. As we left the hospital with its rare surroundings, and fine Christian spirit, Dr. Oftringa laughingly remarked, "I hope you can get some money for us from America."

The Netherlands Missionary Society of Holland has for seventy years carried on an ideal work at Modjowarno. "In the cool of the morning" we left Serobaja and a two hours' railway ride found us greeted by Dr. Baljon. Across the pleasant countryside we were driven in his motor car to the mission. His home is set in the midst of rural scenes close by the church, schools and hospital, with lofty mountains in the background. There are 15,000 native Christians associated with this work. The 25 schools give instruction to 4000 children. The modern hospital has 230 beds.

I must pass over the work of other Dutch churches, of foreigners, and tell of American Missionary activity in Java. I think of Buitenzorg where the sympathetic Methodist brother, H. B. Mansell, opened his heart and home to us. I remember the large educational work among the boys and girls at his mission, the excellent department of the pupils, the enthusiasm of the teachers. One busy day was concluded with tea, and an address on peace, on the wide verandah of the worker's home in Buitenzorg where the men and women of different creeds assembled in the comradeship of Christ. Here I enjoyed meeting Baron Von Asbeck, a government official who devotes much of his spare time to evangelical work among all sorts of people. Everwhere about the mission we were told that whatever we did we must go to Tjisaroca. What about Tjisaroca?

It is a hospital and we do not wonder that it is the glory and joy of our missionary friends. It is at an altitude of about 3000 feet, commanding lovely views of mountains and valleys. The buildings are new and modern. The staff has a high reputation for skill. Here, as in other hospitals, the curing of physical maladies opens the way among a Mohammedan population for the entrance of Christ. This noble work is largely supported from America, and I am acquainted with one beloved Methodist brother of my home town, San José, California, who is personally responsible for the healing of human wreckage through liberal contributions to the support of this institution. Surely the money he put into Tjisaroca yields happier returns than if invested in expensive pleasures or gilt-edged bonds!

When we reached Serobaja the connection with church workers in that city seemed to have been lost—we did not know of any arrangements having been made. But the evening of arrival the tall form of our good Methodist brother, H. C. Bower, appeared upon the scene, he having made a tour of the hotels in search of us. He had planned several meetings. At one of them there was a new experience. For years I have used interpreters in many countries but never two for the same occasion. This particular mission works exclusively among Chinese, representing three different dialects, having separate services for each. It was arranged for this evening that an interpreter be provided for two of the groups—one man stood on my right hand and the other on the left, so after I had delivered a sentence one could translate it into Cantonese Chinese and the other into Hokkien Chinese. It is to be feared that one of them became somewhat tangled, and what the congregation received I shall never know. Still, we had a solemn time of worship.

Space does not permit imparting details regarding Javanese Church and Missionary work. I only offer a glimpse of it. Few foreigners in Java are church-goers. But everywhere appeals for the application of the Christian spirit in church and international affairs were accorded a warm response. Everywhere I met devout and tender-hearted servants of Jesus. I cannot too highly refer to the culture, dignity and spiritual intuitions discovered in many of the men and women of Holland and America who have left the comforts of home and entered into the service of Christ. I can not too generously speak of

their love for their Master and his peoples, their deeds, their patient, quiet faith.

AUSTRALIA, 1922.

### CONCORD QUARTERLY MEETING.

Concord Quarterly Meeting was smaller than usual at Media on the 13th ult., but there was deep unity of thought and purpose. About 225 were in attendance.

The City of God as it should be in our town was the early thought in the morning session; public schools seeking God, homes vibrant with Christian joy, misery cured by the care and development of each made the common concern, passers-by cheerily welcomed; these are some of the ways our communities would appear as God would have them and as they can be made.

"Colonies of Heaven," as another Friend translated Philippians iii: 20. If the transformation of our town be slow, at least our Meeting can become a colony of heaven at once if our dedication is sufficient. The familiar text from Isaiah xvi was dwelt upon by another. Then followed the summons to exalt our Christ among men. "If I be lifted up from the earth I will draw all men unto me." Christ in His fulness must be our standard.

The Clerk was given discretion to read summaries only for some Queries. Holding our own pulse is important at times, but at the end of the long afternoon session we were wisely counseled to learn how to make more room for the greater needs of the world. The answer by the Meeting of Ministers and Elders in regard to growth in Grace was read. There was an earnest discussion of the need for deeper concern for the education of our children, and on the recommendation of its Educational Committee appointed fifteen months ago the Quarterly Meeting appropriated \$2000, part of which will be used to aid our local Monthly Meeting schools. Plans presented by another for improving the interior arrangements of the Media Meeting House also were approved.

At the Meeting for Ministers and Elders, held on the afternoon of the 12th, the attendance was larger than one of the older members recalls having ever seen, there being thirty men and about twenty women.

The Minutes of A. Neave Brayshaw were read in both meetings and a cordial welcome was accorded him.

At the Second-day afternoon session, much prayerful consideration was given to the subject of the Ministry, in which our Friend was very helpful.

J. P. E.

### CALN QUARTERLY MEETING.

The Sixth-day after the second Second-day of Second Month dawned clear but very cold, and we wondered how the particularly low temperature would affect the number to attend Caln Quarterly Meeting, held at Coatesville. It was agreeable to discover later that the attendance was almost up to the average, and we also noted with pleasure that there were quite a number of visiting Friends, several of them Ministers. Not all of these Ministers gave vocal expression, but it was a comfort to have them worship with us.

Alfred Neave Brayshaw, from Scarborough, England, gave us a message of comradeship, particularly urging us to consider our duty towards others in the line of example and influence. Several others spoke briefly, and then the business of the meeting was taken up.

The usual routine of business for this season's Quarter was transacted. Neave Brayshaw's minutes from his home meeting in England were read, and he was warmly welcomed into our midst. The report of the local extension Committee, representing our Quarter, was read, and the meeting desired a continuance of their efforts in the line of conferences, etc.

Ann Sharpless felt that she must leave with us a few words of warning as to the necessity of spiritual preparedness, telling us that the events of the last decade had taught us that we know not what unexpected things may happen, but our spirits must be prepared.

After the conclusion of the business meeting, lunch was served downstairs, after which a number of us again assembled in the meeting-room to listen to Neave Brayshaw, as he discussed the necessity of the younger and older Friends working together, the older encouraging the younger to give more free expression to their spiritual experiences. Having been a teacher, Neave Brayshaw has a host of young Friends, and a keen understanding of their difficulties and stumbling blocks.

A. W. D.

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CHRISTMAS IN BERLIN.

BERLIN, First Month 16, 1923.

DEAR FRIENDS:—

"Grey Berlin" is, I suppose, as familiar a phrase as "Gay Paris," "Ancient Rome" or "Slow Philadelphia." The miles of great grey buildings and apartment houses, the grey boles of the birches, beeches and firs in the beautiful Tiergarten, and the almost continuous grey sky and low, dripping clouds of the past two months have given us a lasting impression of the greyness of this great city.

But there is an added greyness now—a sinister element—the greyness of the faces in the street. For starvation and tuberculosis have set their mark on thousands of Berlin's most valuable citizens. Knowing the conditions, we wonder that the street population looks so comfortably dressed. But we are told that a German will not appear in the street unless respectably clad—that a person will go without food or, if possible, remain indoors rather than present a shabby appearance. The miracles of remaking, mending and cleaning which the Hausfrau performs fill us with wonder and admiration. Germany has not lost her passion for cleanliness. England broke down more generally on that line during the war than Germany. The results of the daily scrubbing and scouring in our Hospiz are a joy to see.

We cannot say enough in praise of our home here these eight weeks in Berlin.

After the Reformation the Protestants established Christian Hospizes for travelers to take the places of the monasteries and convents. One finds them in most of the cities of Germany, but they are of widely varying degrees of comfort. There are several in Berlin, but this one, although not in a fashionable neighborhood, is the most comfortable. It is just across the Spree from the Friedrichstrasse R. R. station. Our friend of the *Resolute*, Madame Lamprecht de Petchenko, who called upon us clad in her sealskin and pearls, showed excessive agitation in her emotional Russian manner to find us in such a rough and dangerous part of the city. She was sure we should be murdered in the streets for our dollars. On the other hand, Frau Wood, wife of Professor Henry Wood, whose social status is unimpeachable, said that her friends who used to stop on The Linden now came to this place. It has been very convenient for us, since it is within ten minutes' walk of each of the Quaker offices, which are in the very heart of Berlin.

The maids and men in our Hospiz, of superior class, "Otto" and "Fritz," the two little "Buttons," small for their fifteen years, are great favorites of our party. They collect stamps and coins and are eager for any reading matter we can supply. Philip Garrett went up to see their room. It was neat and comfortable. They are permitted to keep their little dog with them.

All this leads up to our pleasant Christmas eve in the Hospiz. The German guests all disappeared before Christmas, except a lame young man and his sister and an elderly gentleman and his wife. They and our party were the only inmates remain-

ing for the holiday. At five o'clock on Christmas eve we went into the little chapel in the Hospiz to hear the staff of servitors sing Christmas carols and recite appropriate poems. Every day all the year, morning and late afternoon, the bell rings and the staff hurries to the chapel where a prayer is offered and a hymn sung. This afternoon a sermon was added in observance of the season.

When we went in to dinner we were shown to the small dining-room where the tables were adorned with large red candles and candlesticks trimmed with evergreen.

We wondered what was happening in the large dining-room, for we heard sounds of some enterprise going forward. Soon the door was thrown open and we were invited in. The candles on two Christmas trees gave the only light, and here the staff had gathered to see the little Christmas pageant arranged and presented by their own members. The young women had gilt stars and crowns on their heads. Their white robes, decorated with greens and spangles, were easily identified as nightgowns. (Cotton goods are prohibitive here. Most of the children have no underclothing, and yet our country cannot export her cotton!)

The theme was the yielding of the evil passions of men to the all-conquering love of Christ. The speaking was in verse. Finally, a girl bearing an uplifted sword came forward; slowly the sword fell before the Angel of Peace.

Christmas Day we spent quietly until evening. We had invited to dine with us in an upper room of a restaurant a group of forty people who have been, and still are, connected with the Quaker centers and the Quaker feeding. Perhaps the eldest person present was Sydney Strong, of Seattle, who is waiting and writing in Berlin while his daughter is in Russia. The youngest was the Inselman baby, aged six months.

Caroline Norment read a long poem bringing in each member of the party in very clever rhymes. There were many speeches in German and English and much laughter. Friends at the head of the feeding work were lovingly recalled, especially "Pop" Scattergood, who has a large and loyal family.

For a short two hours the group forgot its heart-breaking problems and the bitter conditions in which many of them find themselves and talked and laughed as of old.

It was the absence of laughter in Berlin that first filled us with dismay. On the sixteenth of Twelfth Month, the day after the mark went up to 5000 and the papers were full of Harding's proposed loan, there was laughter in Friedrichstrasse. I wondered if I imagined this, but I was confirmed later by an American student who had left Berlin in Fifth Month and returned in Eleventh. He said the change in the people was so great that she could scarcely believe it to be the same city. In Fifth Month there had been hope and laughter, now only grim despair. She, too, had noticed the laughter on that one particular day. Ever since we have been here we have taken care not to laugh in public places because it brings us into unpleasant notice.

The week before Christmas was a very busy one. The Garretts were the hosts of two large student parties. About five hundred students in Berlin University, who receive one meal a day from the English Friends, were invited in two detachments to spend an evening with us in the large room at Dorotheenstrasse. There they drank gallons of cocoa and had each a plate of buns and cakes. Many fine young men and women were there—most of them studying for their Ph. D.'s and expecting to teach. They were glad to practice their English on us and the English Friends.

Another evening we entertained, from 5 to 7-30 P. M., the Charlottenburg group of Friends and friends of the Friends. They had given us a beautiful entertainment early in the week. There were about seventy children, of whom few look really well nourished, but they sat patiently before their cakes and candy while they sang carols and greetings and stories were given by their hostesses. I felt as though the old story of Ixion was being re-enacted, but the Germans have so much sentiment about Christmas that the very long exercises do not seem to tire even the youngest.

Our weeks in Berlin have been very full, but it is a little hard to chronicle just what we have done. There was a two days' conference of representatives of Friendly groups from all over Germany. This was very interesting. The diversity of thought and outlook was marked. It was decided that it was not yet possible to organize the groups into one Society.

We have regularly attended the meetings for worship of the Berlin group. Alfred Garrett and I have separately gone to the Charlottenburg meeting on First-day mornings. We have had a great many people to lunch and dine with us at various times. It takes so long to get a meal served in any eating place in Berlin that a very large part of the day is spent at the three meals. We have therefore tried to improve the time by having with us people of all sorts and conditions and of several nationalities. One must not count on getting a dinner served and paid for under two hours, and often it takes two-and-one-half hours. Each dish has to be recorded by the waiters (of whom there are always too few for the number of people to be served), checked off by the cook, and perhaps, as I sometimes remark, inspected by the police! To get "die Rechnung" after the meal is over is an exercise of the patience that should have its perfect work.

In many ways our weeks here have been a preparation for the work to be undertaken now—the visiting of the various centers of Quaker work in Germany. Conferences have been pre-arranged for us everywhere we are to go. Joan Fry has gone home for an indefinite period. We miss her greatly.

We have enjoyed making the acquaintance of Dr. Anna L. Russell, a Philadelphia Friend, cousin of John Russell Hayes. She and her German friend and partner, Dr. Kette, studied dentistry in Philadelphia. When the time came to choose their place of practice it was a question of Philadelphia or Berlin. Berlin won and they have practiced together in their spacious offices in Lützow Platz for twenty-six years.

Other interesting people who also entertained us and accepted invitations to us were Dr. Bannerjea, a Hindu, and his English wife. Dr. Bannerjea is a member of the Educational Department of the League of Nations and is to lecture in the U. S. next year. His wife wrote and published a notable book on Nationalism in India before she met her husband.

27th.—Last evening Alfred Garrett addressed Professor Brandel's English Seminar at the University on the subject of George Fox. There were about three hundred students present and a few visitors, all of whom listened with rapt attention. It was a splendid opportunity to present Quaker ideals to the young, and it was of course done in a masterly way.

Except at The Hague I have not come in contact with the German pacifists as much as I could wish. It has been due partly to lack of time, for Alicia Salomon, one of the leaders, is entirely accessible, and Fräulein Lüders, member of the Reichstag, gave me her card and a cordial invitation to visit the Reichstag on her introduction. I hope to see Carl Vetter the originator of the world-wide "No More War" demonstration when I return to Berlin.

I hope to write again from Frankfurt.

Sincerely yours,  
AGNES L. TIERNEY.

#### AN APPEAL FOR SEEDS.

Florence M. Barrow, head of the Friends' relief mission in Poland, writes as follows concerning the need for seeds in Poland's devastated areas:—

"Our minimum budget does not include any money for seeds or agricultural implements. We are realizing more and more how much these will be needed in the Vilna district. We find that the cost of our seed packets filled last year amounted to about half a dollar each. These family packets contained ten varieties of seeds, and were enough to sow half an acre.

"We think that in the Hóduczski district there would be about three or four thousand families to whom a gift of seeds would be very valuable, while in other nearby districts there would be need for about the same amount. Most of the people

in these districts are living in dugouts. In place after place there is a great pool of water below the floors, and the people tell us that often in the morning the water rises above the floor, and they are obliged to bale out many bucketsful."

How could half a dollar go further than in providing seeds with which a family of Polish refugees can plant a half-acre garden, thus helping it to start producing food once more? Those who are interested to help in this way may send their contributions to the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa., with a note stating that they are to be used for this purpose.

SHIPMENTS received for week ending Second Month 17, 1923—91 boxes and packages.

Cash contributions received for week ending Second Month 17, 1923—\$3,801.46.

#### FRIENDLY NEWS NOTES.

OAKLAND AND BERKELEY FRIENDS OPEN NEW MEETING HOUSE, SECOND MONTH 11, 1923.—With hearts full of joy and thankfulness about sixty Friends and guests gathered for the morning meeting for worship in the new meeting house. The meeting was truly a spiritual feast. The presence of our visiting Friends was encouraging, several being present from San José and Los Gatos. Mary Travilla, who had come from Pasadena to be with us on this occasion, gave us a strong, clear Quaker message. It seemed most appropriate to have Charles Cox with us. The morning meeting adjourned about 12.30, after which a good lunch was served under the direction of Hanna Erskine.

The afternoon meeting was started shortly after two o'clock with the reading of the 91st Psalm, by Robert Wm. Clark, who presided, and who has taken up the mantle of our late Friend Edward A. Wright in carrying much of the responsibility of the Meeting.

Mary Travilla then gave us a brief but very enlightening address on "The Message of the Society of Friends to the World Today." One of the important timely points brought out was that of William Penn's and other early Friends' methods of dealing with the Indians. These principles are so much needed in today's national and international affairs.

We then had the pleasure of hearing from Charles Cox, who recently returned from the east, where he had attended several Friends' conferences and later had worked very hard in collecting funds for the purchase of our Meeting House. The interest in and the response to his appeal from Philadelphia and vicinity during this time of economic pressure is very encouraging. It is largely due to this and the substantial help from Thomas P. Cope that the Meeting is able to start free from debt.

We take this occasion to thank all the Friends who have manifested their interest in this Meeting. We trust that you will remember us in your prayers, that we may succeed in making this Meeting a true Quaker stronghold with Christ as our leader.

WM. C. AND ANNA E. JAMES.

As others see us was well brought out when two or more English Friends, just returned from a hasty tour of the States, reported briefly to the London Meeting for Sufferings. John Henry Barlow said in part: "Distance was a great obstacle in America, as many Yearly Meetings are separated by thousands of miles. The meeting at Vancouver was visited and he spent one and a half hours with Friends at Victoria. The visits of English Friends are greatly valued in British Columbia. Some schools and colleges were visited and he had felt it a great privilege to meet these large gatherings of students. The pastoral system had been defended as an adaptation of Quakerism to the special conditions and circumstances of American Friends who have not the leisure for pastoral work. The system may yet be open to modification, and it is not inherent in the system that the pastor should be the sole speaker. In its present form it need not be regarded as final.

American Friends do not take so much part in national affairs as English Friends. Very few are in either House of Parliament or on municipal bodies, but they are very active in social and religious work. The sending of American Friends to England and of English Friends to America was all to the good. "The more these two branches could be bound together the better it would be for Quakerism and for the two nations; and if only the two nations could be more united, the better it would be for the world as a whole."

THE Friends' Group at State College has felt that the best way to honor Robert Tomlinson for the service he has rendered during the last year in Poland under the auspices of the Friends' Service Committee was to support concretely the relief work. Last month, therefore, the Bob Tomlinson Fund was started and a total of \$93 has so far been raised which will be turned over to the Service Committee. Former members as well as the present personnel of the Group have helped to honor Bob in this way.

FREDERICK J. LIBBY attended meeting at State College on First-day, Second Month 4th. In the evening he spoke at the Methodist Church on "America's Place in the World," and the next morning he spoke to the students during "chapel" services on the subject of peace, again emphasizing the need for activity if international friendship is to remain.

### NOTICES.

A MEETING for worship is appointed to be held at Wilgus Hall, Hatboro, on First-day afternoon, Third Month 4th, at three o'clock, to which all interested are invited.

FRIENDS and others in Pennsylvania are earnestly requested to write to their Senators and Representatives in Harrisburg, urging them to use their influence in upholding the law in regard to intoxicants; how else can the law be tested?

There are forty-two Representatives in the Philadelphia District, the list can be consulted at the Central Office, 304 Arch Street.

Delaware County residents can address Harry Heyburn, W. C. Alexander, W. H. Metcalf or Walter H. Craig.

Chester County—Martha G. Thomas or Wm. W. Long.  
Bucks County—W. Albertson Haines or Wm. H. Weamer.  
State Senators—Philadelphia: Wm. S. Vore, W. J. McNichol, Augustus F. Daix and others.

Delaware County—Albert D. MacDade.  
Chester County—T. L. Eyre.  
Bucks County—Clarence J. Buckman.  
Address all letters to Harrisburg, Pa.

VACATION HOMES FOR WESTWOOD PUPILS FROM A DISTANCE.—A few of our pupils come from so great a distance that it is not possible for them to go home during our spring vacation. If any of our friends would find it convenient to make a home for them at that time, it would be very much appreciated by them and their parents. The vacation begins on the twentieth of Third Month.

Please communicate with George L. Jones, Principal.

DIED.—At his residence, Tecumseh, Michigan, on Second Month 9, 1923, THOMAS HANLEY, in his eighty-fourth year; a member of Adrian Quarterly Meeting of Friends.

—, Second Month 20, 1923, at Medford, N. J., ANNA MARY WESTWARD, in the fifty-sixth year of her age; a member of Chester Monthly Meeting of Friends, N. J.

—, Second Month 14, 1923, at the Bellevue-Stratford Hotel, MARY C. L. BISHOP, daughter of the late John and Rebecca F. Bishop, aged fifty-seven years; a member of the Monthly Meeting of Friends of Philadelphia.

—, Second Month 19, 1923, at his home in Lansdowne, Pa., ISAAC P. GARRETT, in his seventy-ninth year; a member of Lansdowne Monthly Meeting of Friends.

—, at her home in Marlton, N. J., First Month 27, 1923, ELIZABETH D. EVENS, aged fifty-nine years; a member of Upper Evesham Monthly Meeting, and on the same date her sister, RACHEL S. BALLINGER, aged sixty-two years.

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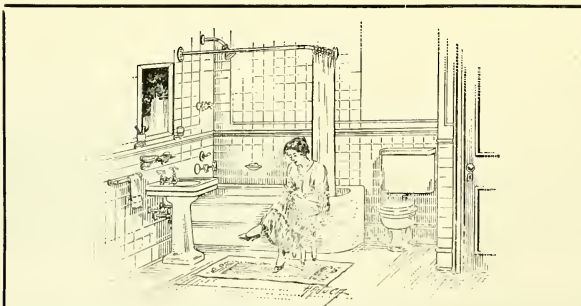
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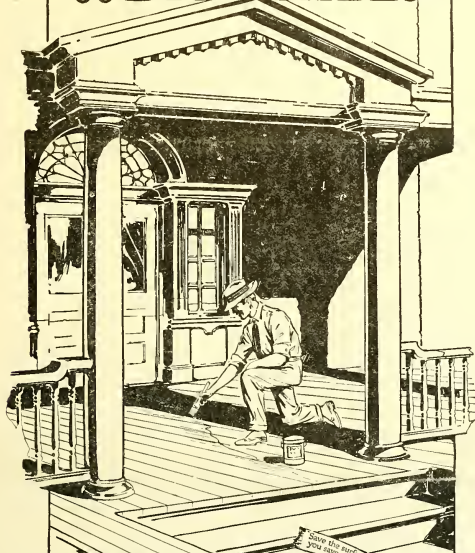
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# THE FRIEND.

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## THE FRIEND.

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## YEARLY MEETING NEAR.

New features of business administration that have been introduced into our Yearly Meeting within the past twelve years have called forth from not a few Friends expressions that demand a respectful hearing.

One says:—"Our Yearly Meeting has largely ceased to be a waiting body, wherein we shall have time to know the Mind of Truth in our deliberations." Another writes:—"So many and so varied are the 'concerns' that come before us, and in such quick succession, that with some of us, at least, the mind becomes bewildered and we have no clear judgment for ourselves, and, of course, are in no fit mental attitude to offer even a sentiment to the meeting."

Another with as deep a religious feeling as any, but perhaps not as clearly expressed, mourns the passing of the day when it was possible to wait, and to wait in patient expectancy for the Divine message to come to us through an anointed messenger. In the waiting we had the soul exercise of communion, and in the receiving of the message we had the realization of what it is to be Divinely instructed.

Another Friend has written rather tersely: "I regret that our sessions are no longer deliberative, as I have known them in the past." "Probably," he adds, "it is not possible to touch all the subjects we do now with the same poise and dignity that we once knew, but let us not lose all the old-time caution and deliberation."

Other messages like the foregoing and some touching on other matters not hinted at in these, have come to the writer during the year and he has come to realize that with many of our membership there is an honest conviction that we are losing something that is of great value to us and something, which, if once lost, we cannot re-establish, for the trend of the times is against it.

I know that not all share this feeling; there are many who can sympathize with the utterance made from the head of the men's gallery years ago, but not forgotten by some of us. The speaker was one who came nearer ruling the decisions of the Yearly Meeting than any one has done since his day.

What he said was simply this:—"Friends, this is not a meeting for preaching, it is a meeting for the transaction of the business of the Church."

During the brief period of twelve years we have enlarged the number of Committees reporting to the Yearly Meeting not two but probably three-fold, by this very increase we have enlarged many-fold the number of those who are actively identified with the Committee's report, and whose labors throughout the year have made some of them super-sensitive toward the interests of their own Committee. We are no longer a body addressed from the galleries, that is, by a select company, relatively small, but experienced and competent.

The Friends who do the work of the Yearly Meeting during the other fifty-one weeks of the year speak oftener from the floor; with rare exceptions they are clear in what they have to say, they are concise and logical in their presentations, and the Meeting is given matter well worth considering. We rarely, if indeed ever, have long doctrinal papers read, which are supposed to be weighed in open meeting. We ask of our Committees brief reports and in the main we receive them. Some who read this paper will be surprised to learn how few are the minutes consumed in the actual reading of one of our regular reports—the length of these reports is not responsible for the pressure; it is much more probable that the multiplicity of subjects thrown open to general consideration is what consumes the time.

This, if correct, at once shifts the burden from the Committees to the Meeting at large, and, if one ventures to be a trifle more specific, to those who feel a call to speak to a question, actuated by the thought that they have a real contribution to make.

Now what expedients can be offered to relieve the situation? Is it to add hours to our already over-long sessions, or to add to the number of those sessions?

We added one half-day session (which means in the final analysis little more than one-and-a-quarter hours); this was done a few years ago; we propose to add the same this year, and with this addition of time we have about reached our limit, unless a second week be mortgaged, which many Friends would regret to have to add.

But is not our remedy to be found on an entirely different line? Are we not prone to grow inconsiderate of the body and indulge the thought that our individual message is more important than it actually is? Are we not given sometimes to add to what we have already said, that which does not strengthen our message and which lacks in real life? Do we ever regard the Yearly Meeting as a place where we can indulge a liberty that we would not take elsewhere? Do not some of us forget that we are not seasoned? We want a very clear call to consume the time of such a gathering, and furthermore, have we not learned that in a multiplicity of words, the thought is often confused if not entirely lost upon our hearers?

There is a dignity and propriety that should crown every

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F. F. D. NO. 2

session of our Yearly Meeting. It is not easy to define it, but it is easily recognized when it exists, and its absence one can as easily detect.

There is no way by which it can be attained and then lived in, but for each one of us to set a guard upon himself—mindful alike to refrain from adding to the Meeting's burden by words that can be comfortably withheld and none the less watchful

that he keep nothing back which the Master calls for at his hands.

This is what makes a Divinely ordered meeting, whether it be a meeting for worship or one for the transaction of business—between the two there should be no divorce. It is His cause that we wrestle for in both and in both our first wish should be to honor Him.

D. H. F.

## What is God Like?

Wm. Littleboy.

(Concluded from page 411.)

Through the Christian centuries bitter feuds, sanguinary conflicts, have raged round the proposition that Christ is like God. And all to no purpose; for apart from Jesus we know little enough of God. The heart of the Christian revelation is that *God is like Christ*. "This is the true God and eternal life."

It is only gradually that the momentous nature of this supreme fact comes home to us. There is scarcely one of the urgent problems of human life which does not depend in the last resort on an intelligible answer to the question, "What is God's disposition towards us? What is His character?" If we can be quite sure that God is what Jesus set Him forth to be, although we may be still unable to find a clean solution to all life's riddles, we may yet rest content; all will certainly be well at last in the hands of such a God. Any hypothesis short of this leaves us walking in darkness.

If any questions arise in our minds as we think of the past history and present condition of the human race, granted that many have found in Christ one who can speak effectively to their condition, what about the countless millions who have never even heard His name or message? What of those, the vast majority of the race, who through the ages have lived and died without one clear ray of heavenly light? Or of the dark ages before the dawn of anything worthy of the name of religion, when man was slowly and painfully becoming "a living soul?" Or, once more, what of the innumerable little ones who have died in infancy, or the multitudes of the mentally afflicted? To none of these questions, so perplexing and so challenging, can we formulate a categorical reply. But if God is like Christ, our spirit sinks to rest. The Father to whom the fall of the fledgling sparrows from the nest is not a matter of indifference will not fail or forget these unknown myriads, and we can leave them calmly and confidently in His care.

There are those who, as they look upon the world to-day, despair of the future of the race. So dark is the outlook that many even of those who profess and call themselves Christians have abandoned hope for all but a select few. Disregarding the method of Jesus, they are looking for a sign from heaven, for some portentous manifestation of divine power which shall cut through the tangled skein of human destiny, and cut the world's agony by a stroke which shall save a small remnant at the cost of the destruction of the vast majority. But if God is like Christ, suffering with men, bearing their load of sin and sorrow, and appealing to them with a patient love which can never be discouraged by indifference or rebuff, how can we doubt that at long last love will win the victory, and the kingdom of the world become the kingdom of our Lord and of His Christ?

And what of the future? Sooner or later even the meanest amongst us will attain to the dignity of death. His presence is always with us; He enters our homes, and ignoring our unavailing cries, calls our best and dearest from our side. Do they live still—these beloved ones, or have they ceased to be? Is there any certainty of a life beyond, or are we moving forward, victims of relentless force, into nothingness? Science cannot answer our cry; philosophy can at most only suggest; the best we can obtain is uncertain inferences and yearnings

which, because they are universal and persistent, we fondly imagine must find some satisfaction. But if God is like Christ, if He is the Father whom Jesus revealed, then in a moment all is changed, darkness and uncertainty vanish, and we *know* that we and our loved ones are safe in His keeping. He is our Father, wise and tender; He gave us the precious gift of human love; He can never disappoint the hope which He Himself has implanted. Death may still be a leap in the dark, but it is a leap into the everlasting arms, outstretched to receive us.

Most intimate of all are my own personal problems, so many, so harassing, so insistent that the cry of my spirit is always going out in a ceaseless urgency of enquiry, *How? and Why?* Many of these problems are insoluble, they are beyond the compass of any logical demonstration. There is so little I can see, so much I cannot understand. I turn to the great Revealer and He introduces me to a God who, He tells me, is a Father whose love and tenderness I may estimate by taking myself at my best in my relations with my children, and then raising this to infinity and applying it to God. He tells me that this Father *runs* to meet me, overjoyed when I am moved to turn to Him. He tells me that this Father of mine delights to give me the highest and best; that He knows myself and my needs so intimately that He has, as it were, counted the hairs on my head; that He loves me with a deep, personal love, and not simply in a general way as one of the race; that though I be the solitary wanderer in God's great flock, He notes my absence and cannot rest until He seeks me and finds me, and that the Father's heart rejoices and the bells of heaven ring jubilantly when I—even my own poor self—am restored to the fold. All this and much more He convinces and illustrates by His own relations with God and by His own attitude towards men. When I have grasped all this there is no room left for fear and doubt. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him."

In this matter of our estimate of God I repeat that it is a case of all or nothing. We do not take God seriously enough. We fail, not because we do not trust in Him too much, but because we do not trust Him completely. The words faith, and believe, "figure in the message of Jesus as second not even to His teaching on love. He seemed surprised at the continual failure of His disciples to appreciate what could be achieved through faith. 'Why are ye so fearful? Wherefore didst thou doubt? Only believe; it's quite simple. Just trust in God. Let not your hearts be troubled. Your cure is no marvel; your own faith has done it. Don't you yet understand? Don't you remember what faith achieved only the other day? All things are possible to him who believes. Where is your faith? Don't be so anxious, and don't be of doubtful mind. Fear not, little flock. You ought always to pray and not to faint. Don't worry. Come unto me and I will give you rest.' The question we must ask ourselves, and it is fundamentally important, is this, 'Was that teaching of Jesus about faith and fear simply so much talk? Is it, or is it not, relevant to Christian practice in the twentieth century? Can men who profess and call themselves Christians continue to use so little that which Jesus used so much?' ("Psychology and the Christian Life": T. W. Pym.)

Our attitude is reflected in the common saying that a thing is "too good to be true." If Jesus was right, God is so splendid, so completely good and tender, that anything we hope for from Him is, as Rendel Harris used to say, too good *not* to be true. Let us throw over once for all our old reserves and hesitations and half-beliefs, and try the great experiment of trusting Him completely in everything and always.

SELLY OAK, Birmingham.

### THE ONLY BOOK NEVER OFF THE PRESS.

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for \$50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birthrate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the Church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the Church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered

in hundreds of languages to millions of people, if paid for." It is merely a matter of dollars and cents. The scholarship of the Church is equal to the gigantic task of translation, if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words, if only funds are at hand to meet the expenses. The man power and woman power of the Church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the Church's work produces so large a return for the same amount of money and service. And yet the Church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the Church as a whole is not something of which the Church may boast. If a great wave of generosity were to sweep the Church in behalf of the Bible cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the Church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises, such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars, yielding an income of less than \$100,000. May God stir the hearts of those whom He has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

FRANK H. MANN,

*General Secretary, American Bible Society.*

## Germany's Despair.

This is written not as a member of any Committee, but as a member of the human family.

WIESBADEN, Second Month 2, 1923.

DEAR FRIENDS:—

Alfred Garrett, Gertrude Giles and I are sitting in a restaurant in Wiesbaden looking out into one of the lovely little parks of this beautiful city. In the distance is a statue of one of the Kaisers. It is said that William II could not bear to look at it because it is not equestrian. A Hohenzollern should always be on horseback.

We came down from Frankfurt yesterday in a motorbus (one-and-a-half hours) which has been running since the railroad strike began in the occupied area. A. C. G. and I had an engagement to speak in the evening. As the trains were not running and the rain descending in torrents as evening fell, we scarcely expected to find an audience. But in the parish house of one of the churches we found twenty people, of whom sixteen were men. Five of them were Lutheran pastors. Alfred Garrett spoke on the present situation and, so far as he could determine, its probable effect on England and America. I gave a brief discourse on education as a path to higher international ideals. The discussion that followed was one of the best we have had. The profound interest of many Germans we meet in the ideas behind the Quaker ideal is often surprising to us. Naturally they cannot all accept our views, but they are eager to know why we believe as we do and why so many Quakers were C. O.'s. A certain largeness and generosity of nature makes some of them very satisfactory in discussion.

The awful strain of the present situation makes our task very difficult. The bitterness toward William has flared up again with perhaps increased intensity. It is hard for most Germans not to believe that he deliberately betrayed them. In these days fraught with such fearful possibilities for the future of Europe it is natural that what America failed to do should take a large place in their minds.

Despair and utter misery seem to have settled over a large part of the population. It is not the working people who are suffering the most from hunger and cold as in England and America. They are all working and wages are regularly increased with the fall of the mark. But those who represent in a sense the sensitive soul of Germany and her finest contribution to life and thought—these are starving and watching their children starve. We rarely meet anyone who really has enough to eat. An egg costs just now 200 marks; a can of condensed milk 1500 marks. Professional salaries range between 20,000 and 30,000 marks per month—not fifty cents when the mark is 45,000 as it has been. People are wearing the last clothes they have. A fine-looking old gentleman, an architect, who designed some of the beautiful buildings in Frankfurt, came to meeting last First-day in an evening coat. Probably it is the last suit he will ever have.

Wiesbaden is the first town we have entered in the French occupied area. Soldiers abound—among them great numbers of Moroccans and Arabs wearing red fez or white turbans. Their presence has been the crowning bitterness of the occupation. Many of their acts are semi-barbarous in character. Their faces are often hard and cruel—very different from the Negro type we have at home. What a wrong their enforced

presence here is doing colored people everywhere! We have been told here by Dr. Olga Knischensky, a remarkably fine woman and a pacifist, upon whom we called, that the Germans did not resent the occupation of the Rhineland just after the war. They said: "We have lost the war and this is to be expected." But the conduct of the troops has inflicted so much suffering of mind and body, so many families and individuals have been sent out of the area to permit the French troops to have quarters that a smouldering hate has replaced suzerainty. Whole families are crowded into one or two rooms in a house, while French soldiers are in possession of the rest. Women must often use the same kitchen with the French cooks, and while they prepare their meal of potatoes or turnips with black bread, quantities of meats and provisions, for which Germany pays, are being prepared for the French. The feeling is intensified where the billeted men are Moroccans.

Now has come the calamity of the Ruhr occupation with the consequent fall of the mark and increased hardships and despair. We cannot but feel that it is a false move on France's part, and that it will result in disaster for herself and increased sympathy for Germany, if Germany can only keep calm and not break out in revolution or useless resistance.

It is interesting to hear reports of the way the people in the Ruhr greeted the entrance of the French. When the invaders came bringing their guns and tanks into the midst of an unarmed people, they were greeted with disconcerting laughter. On one occasion, at least, a young man told us, a crowd of German workmen gathered about a little French officer. He was nervous and apprehensive, but good-natured voices said soothingly: "Don't be afraid, Kerlchen (a term of endearment), we only want to sing you a little song." Then arose in full chorus "Die Wacht am Rhein!" "A spirited resistance," some Germans call this. "If we Germans can only be strongly quiet," said Dr. Olga Knischensky—a beautiful phrase born out of her imperfect English. "In quietness and confidence shall be your strength," leaped at once to mind.

Already the papers say, the French have had to alter their plans. A Paris paper has had two delightful cartoons—one of a great machine gun labeled "A new invention, the French Coal Extractor." The other, representing a group of French officers, overcoated, mittened and muffled, one of them writing back to French headquarters: "Our soldiers are in good health and spirits, but freezing with cold. Please send coal."

Our sympathies are very deeply with Germany in this crisis. It is difficult to make others see what we have seen in our nearly three months' stay. As Wilson reiterated in those far-off days when a new world seemed about to be born, the people are as innocent of having brought on the war as we ourselves are. The courage, and in many cases, the deep, spirited strength with which they are bearing their sufferings is a lesson to us. We are being taught and helped in undreamed of ways. Germany yet may turn her defeat into a spiritual leadership of the world.

We have not come in contact with the great war profiteers and only to a limited extent with the monarchists. Our path takes us among university professors, teachers, professional people and young people of the "Jugend Bewegung," which aspires to create a new Germany on spiritual foundations, and in some meetings, a sprinkling of working people.

In Elberfeld last week we spoke to about two hundred people in a private Council Chamber of the Town Hall, a room decorated with rich carvings, mosaics, paintings and stained glass windows. People of many callings and opinions were there and the discussion of points ethical, political and educational, lasted hours.

The next morning I was asked to come to a public school in Barmen, which is joined to Elberfeld by the famous Schwebebahn, or swinging railway, suspended over the little river running through the narrow valley. Between three and four hundred children about thirteen years old plied me with questions for an hour-and-a-half about American customs, schools and social and industrial conditions. The questions were for the most part remarkably pertinent and intelligent.

There were seven or eight masters in the room, and finally one of them asked me to tell the children why Quakers couldn't fight. The children listened with eager attention and there was a moment's silence after I had finished.

This land is over-run with foreigners who are fattening on Germany's need. They buy the family heirlooms, house furnishings, pictures, jewels, etc., to re-sell in other lands. Bavaria suffered so much from the hordes who came to Munich and Oberammergau last summer that it is with difficulty that a foreigner can enter her borders now. We had to give good reasons for going and get a visa in Berlin. Americans gave Germany a great moral shock for they seemed to come chiefly to buy and drink.

In conclusion, I would say, what all believe here, that another war would destroy Europe. If only some beneficent power could come to the rescue of this thoroughly defeated yet striving people, hope for civilization, which was newborn at the close of the war, might again fill all hearts. What an opportunity France lost to make of her ancient enemy, a friend! The fact that France did not win the war unaided took the sting from Germany's enmity toward her. Now all is changed, and the world will suffer if the nations can find no way out of this terrible *impasse*.

Very sincerely,  
AGNES L. TIERNEY.

### IS ANOTHER WAR INEVITABLE?

Just before leaving England late last month I had lunch with a group of international thinkers, including a man in close touch with world affairs, who had been ambassador to Poland, has close family ties in both France and Germany, and an intimate knowledge of and acquaintance with leading men in all these countries as well as in England, Holland and Scandinavia. He had been in Paris the week before and had just come from three days in the Ruhr.

As we discussed the tragedy of France's present action and to what it was likely to lead, he expressed the conviction that another war was imminent unless France could be persuaded to change her course, and in explanation told us what was happening. Not only has France invaded the Ruhr, but she is using her influence to force Poland to attack Germany on the east. Poland realizes the seriousness of such a step, but France finances the Polish army and largely officers it. Now she demands this return. Russia is ready to come to Germany's aid, and the Poles know only too well what this means. They have had enough of fighting and their distracted country needs peace and settlement, but it will be difficult to refuse France's demand.

In the Ruhr Germany is trying passive resistance and so far there has been little of violence, but the suffering is great, the provocation terrible, and how long they can be restrained cannot be foretold. If it comes to invasion by the Poles, with Russia to help her, Germany will resist, and war will have started. When and where will it end?

The invasion of the Ruhr is part of a large scheme that looks to the division of Germany and the setting up of an "independent" state in the industrial centre of the Ruhr and the Rhineland, which would be managed by the French industrialists and under control of the French army. France is bankrupt and desperate. The money Germany has paid for reparations had not gone to rebuild the devastated territory, but to support the army of occupation; the people are questioning; elections come next year; the government is playing a dangerous game for a large stake. At the close of the war the new German Republic had little bitterness toward France, and many of the people were ready to be friends and to pay reasonable reparations for the devastations they acknowledged they had committed; it seemed possible the feud of centuries might be healed.

Unfortunately, France took the other way, determining to ruin her adversary rather than try to make a friend. By the impossible provisions of the Versailles Treaty and the spirit in which they have been enforced so far as possible, and the

terrible conditions under the army of occupation, a widespread spirit of hatred has been engendered amongst all classes in Germany, and revenge is likely to be the cry of the future. Meanwhile the Turk awaits results, postponing any settlement at Lausanne; the Balkans is a seething cauldron of hatred, strife, jealousy, ambition; and Islam grimly, eagerly watches as the "Christian" nations kill each other and destroy their vaunted civilization.

It is a black tale, but I talked to a number of men and women in Europe and the facts are generally recognized. Hatred and fear are underlying causes of Europe's troubles and must be overcome if Europe is to survive. A new vision and a new spirit must come to the peoples of the earth. What is the vision and how is it to come? France is distracted with fear. She needs and deserves our keenest sympathy for all she endured through the terrible years of the war and since—her mental agony, her physical suffering, her devastated homes. Everywhere in Europe the results of the world war are working disaster, and sooner or later America will surely be engulfed in the general ruin if Europe falls into chaos.

We feel ourselves far removed from what is happening over there. But it is only a sheet of water that separates us. The very fact of our distance and comparative isolation adds to our responsibility, inasmuch as it should make it less difficult to think sanely and constructively. I am not a pessimist, but only the ignorant or the thoughtless can be optimistic today. This article is written only as an attempt to present to the reader something of the danger that confronts our civilization, not to suggest a remedy. It is, however, also a plea that we trouble ourselves more than heretofore with the problems of a sad and weary world, facing the existing conditions and needs of the situation with minds open, unbiased, filled with charity and understanding.

LUCY BIDDLE LEWIS.

LANSDOWNE, Pa., Second Month 15, 1923.

### THE EUROPEAN CRISIS.

[The following was issued a few weeks ago by the Meeting for Sufferings of London Yearly Meeting. It is the desire of that body to give the Minutes a very wide circulation and already steps toward that end have been taken. We most cordially commend it and the spirit it inculcates.—Eds.]

Where shall we seek for the source and where find the remedy for the ills of the time?

The Society of Friends believes that it is possible to explain and to remedy these ills if we are willing to face the question with absolute honesty. Both explanation and remedy are to be found in men's idea of God, and in their unfaithfulness or faithfulness to His laws. A God of force, a punishing, vengeance-taking God, has been so much worshipped that Europe today presents a far more fertile field for war than even in 1914. There are joyless victors, haunted by debt, poverty and unemployment; there are despairing vanquished, nursing the desire for a revenge that will only perpetuate strife. In the East the Turkish army faces the British navy, there is mobilizing in the Balkans, and agitation on the Baltic; the new frontiers are often new causes of inflammation and resentment. On this strife, which threatens our very civilization, men's eyes are fixed; their talk is of political demands, economic necessities and military sanctions; and, obsessed with these obvious matters, they almost entirely disregard the realities that lie behind these scenes of tense disorder. To enshrine force in the place of ultimate power is to blast life at its roots, to blind men to human suffering and to set them on a road where they must travel down through darkness to failure. A Christianity, all too often merely nominal, that, whilst speaking words about love, acts on the belief in material force as the final word in human affairs, does, in practice, worship a pagan god. The Europe of today is the result.

The real Lord of the souls of men, the real Lord of the world, is far other. The God whose home is in man, whose creative love works within him, is a reality so tremendous, so actual, that the pre-occupied minds of men fail to be aware

of Him. Yet it is only by the venture of faith in this real God, made many times by prophets and saints of old, made by common men in every-day life, a faith stamped on the consciousness of Christians by Jesus Christ, that any constructive remedies can be applied to a world that has lost its way along the road of disbelief. Men must be released by this truer conception of God from their vain trust in the efficacy of external measures of force, either as means for securing the safety of nations or for the reclaiming of individuals. They must turn aside from the hatred that engenders oppression if they are to become conscious of the Divine Presence within them, and thus to be bringers of righteousness.

We believe this so strongly that we would make treaties and settle frontiers on this basis, with a view to common happiness rather than to national power. We would look for safety, not to the helplessness, but to the friendliness of our neighbors. Let us act, at once, on this truer conception of the all-loving Father. Let us make the venture of faith before it is too late. There is no time to be lost; let everyone urge the immediate calling together of the nations in conference, so that the grave questions at issue may be settled, not in the atmosphere of national rivalry, but in that of the unity of mankind as children of one Father. The treaties, remade in this belief, might be, as it were, the birth cry of pain which would usher in a new world order responsive to the new-found sense of the reality of God.

On behalf of the Meeting for Sufferings of the Society of Friends,

EDWARD S. REYNOLDS, *Clerk.*

### WESTERN QUARTERLY MEETING.

The exercises in the first or religious meeting at the Western Quarterly Meeting at West Grove on Second Month 23rd, very largely followed the thought that Friends should feel a distinct responsibility to minister to the spiritual needs of a war-sick world, just as we have responded to the cry for food and clothing from those who are in great physical distress by reason of the world conflict. We were reminded that opportunities for this service are right at home as well as in distant lands, and that it can only be best of the Master when entered into in spirit of brotherly love and fellowship, with hearts consecrated to this service.

During the consideration of the subject of worship and ministry as called to our attention by the reading of the third Query, a concern spread over the meeting, that our members would seek to obey every rightly-directed impulse to encourage others by vocal expression in our meetings. We were reminded that a live meeting should normally have frequent vocal messages given them.

Friends were urged to individually and collectively labor diligently for the passage of State legislation to prohibit the liquor traffic, and to take active part in the peace work of our Society.

After remembering that some of our interested members were house-bound through sickness and with an expression of thanksgiving for the rich blessing of the day, the meeting adjourned.

In the informal afternoon gathering, A. Neave Brayshaw outlined his concern for Friends to be faithful to the call to share in the vocal exercises of our meetings—taking up the matter about where the discussion in the business meeting of the morning had left us and explaining very feelingly how Friends had come to fear so much the consequences of light and frothy vocal offering, that it has been easy to fall into the other error of surrounding the ministry with an impenetrable hedge from behind which, with false humility and timidity, we too often survey the field of harvest from afar, secure in the thought that that line of service certainly was not intended for us. From the many expressions heard after the meeting it was evident that the lucid, yet fervent, appeal of our Friend Neave Brayshaw and that of Wm. Richie, who followed him, found answer in many hearts.

R. W. B.

## THE TOLL OF THE SEA.

(THOUGHTS OF CLOVELLY IN WINTER.)

He was a seaman, old and brown,  
—Hark to the stones dragged down on the beach—  
Climbing the steps of the old sea town  
Wedged 'twixt the cliffs where the sea gulls screech,  
And the sea is calling, calling, calling  
For those who can hear no sound.

"Seaman, how did you come ashore?"  
—Hark to the rumble of stones below—  
"A broken spar and a bit of oar,—  
And the crest of a wave that swept the shore  
With the lift of the tide at its flow;"  
And the sea is falling, falling, falling  
Steadily, sure and slow.

"Seaman, where is thy brown-winged trawl?"  
—Hark to the thunder of waves on the shore—  
"Ask of the gulls who are circling the squall  
Seeking their prey where the breakers roar."  
While the sea is sobbing, sobbing, sobbing  
For those who will come no more.

"Seaman, where are thy comrades four?"  
—List to the wail of the waves above—  
"Perchance the waves may wash them ashore,  
Carried in on the breakers' roar  
To the beach, 'neath the cliffs, in the cove"—  
While the sea is moaning, moaning, moaning,  
Moaning for those they love.

—MARGARET COPE.

AWBURY, Second Month 18, 1923.

## DRAFTED.

(ON THE SUSSEX DOWNS—1916.)

Over the hill he went, my boy,  
Over the hill toward the sea—  
He waved his cap as he stood on the ridge—  
Then dropt—and was lost to me—  
And I fell on my knees in the grass and sobbed  
Till the stars looked down on me.

Off in the distance I heard the guns  
Booming far o'er the sea—  
Will he come again? My boy, my loved,  
Will he come again to me?  
And I crouched in the grass till the morning dawned,  
And the sun shone down on me.

Over the hills I saw him come!  
Over the hills from the sea—  
I saw him stand on the ridge and look,  
But, 'twas only a letter for me!  
"Killed in the trenches"—was all it said—  
—My boy!—that was dear to me.

—MARGARET COPE.

AWBURY, Second Month 18, 1923.

We are publishing for the first time the foregoing verses written by Margaret Cope. They are not included in her little books of verse recently issued. We hope they may catch the eye of those who own the books.—  
Eds.

LOVE is not getting, but giving; not a wild dream of pleasure and a madness of desire—oh, no, love is not that—it is goodness and honor and peace and pure living—yes, love is that and it is the best thing in the world and the thing that lives longest.—HENRY VAN DYKE.

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

During the Second Month two appeals came to the United States showing the great need Europe feels for American help. The Lutheran archbishops and bishops of Sweden appealed to President Harding to take action for the relief of the present dissension. "We had hoped," they say, "for the blessings of peace after the horrors of war, but the disunity in the European commonwealth grows worse—the course now being taken will bear fruit in new and more frightful wars."

Sweden had great difficulty in maintaining neutrality during the war and evidently has grave fears for the future.

The German Trade Unions, with 12,000,000 members, has appealed to America "to save Europe and the world from irretrievable disaster." Because America promised that justice should prevail "the German people submitted to complete disarmament and gave an unqualified expression of their desire to work for peace and international reconciliation." But they go on to say, "We have been reduced to a nation which is chronically hungry, our infants are wrapped in paper instead of swaddling clothes, while our women and children are succumbing to physical misery." The Dean of Windsor and chaplain to the King of England, at a dinner in New York, tells us this is true. "Think of a population in a cold climate where 80 per cent. of the people have no clothes except those that you see—no underclothing whatever. Think of a people who never see meat, except perhaps in small quantities, rarely more often than once a week. Think of the large population of the middle class, absolutely starving. These people starve and die, except as they are kept alive by charity."

Usually a Trade Union of one country addresses the Trades Union of the other country. But in their great need the German workers have ignored diplomatic procedure and spoken from the heart. Samuel Gompers, himself "no pro-German," has asked for United States action for peace between France and Germany, "without regard to whether either or both nations will be pleased or displeased."

How can we convince Congress of the frightful disaster ahead unless they get behind the administration for a real foreign policy of fearless helpfulness?

THE churches continue to be active in their interest in Peace—The Detroit Council, the Chicago Federation and that in Columbus, Ohio—all clearly stating that unless the United States aid Europe the world is threatened with chaos.

The Quaker church should be stirred to the depths by this paragraph of a letter of Dr. Jowett, from the Copenhagen Conference of the World Alliance:

"I think that the proceedings of the Copenhagen Conference were of such outstanding importance as to deserve the close attention of all who seek the restoration of European harmony and peace. It was a gathering representative of the people who dwell behind the feverish frontier-line of Governments and the subtle and wily movement of professional politicians. The members of the conference came from over twenty nations, and they expressed the Christian sentiment which is found in colleges and universities, and in the quiet everyday life of multitudes of men and women whose loyalty to the moral ideals feeds the springs of civilized life. But the true value of the gathering lay in the fact that it sought to express the convictions and feelings of great masses of people who had been silent during the past few years. There are multitudes of people in Europe who, however partial and fragmentary may be their achievement, are trying to face the issue of life in the light of the Christian ideal. Their judgments about things are clear, but they have no adequate utterance. The energies of their convictions are not organized into effective witness. Their testimony is not heard. And it was the vital worth of the Copenhagen Conference that it endeavored to give some expression to these deep Christian sentiments which are seeking a voice in every nation in Europe. In reality the Conference represented a partial awakening of the



Christian Church to the exercise of one of its gravest and most neglected functions. The Church in Europe offered itself as the organ of international conscience and as the voice of moral sentiment and convictions."

CARL HEATH in speaking of the conditions in Europe growing out of a combined economic and moral breakdown feels the future civilization of Europe is threatened more than many realize. Everywhere despair and weakness are following the economic hardships.

Friends have felt the call for international service for physical and spiritual relief, but while doing this service we at home "need a great liberation of redemptive force, which shall so enlarge the life of our Society, that that life flowing out from all the meetings and centres around the world, may touch to flame the searching spirits of modern men and speak with power to the condition of Europe, and, by a natural reaction, encourage us too on the path of a vital faith. Here lies the inward significance of the International Service of Friends."

"NO MORE WAR" for Second Month,—a publication on behalf of the No More War movement (British Section of the War Resisters' International)—contains much of interest. George Lansbury, M. P., is the Chairman. Theodor W. Wilson has urged the members to make a definite levy on their incomes on behalf of the movement!

Are we of the U. S. too far away from the suffering and failures of the great War? Are we too engrossed in our little business to give of our time and means toward the world need? If we put off the call until a more convenient season it will be too late, if not for those who are seeking our help, at least too late for our own soul salvation.

The World Alliance for International Friendship through the Churches in its issue for Second Month, in a very enlightening section on the Ruhr Situation, says, "Germany has gone to pieces and the mark is worth practically nothing. She claimed she could not make the payments as promised and asked for extension. The general impression is that the British Government believes Germany and is in favor of making the terms of payment easier. France has refused and has undertaken the collection of the debts without the aid of England. The British point of view shows thought for the welfare of all Europe, humaneness to a crushed people, a large part of whom were honestly struggling to get on to their feet, and it also shows wisdom. There could be much more chance of France ultimately getting her just reparations by showing a more sympathetic attitude toward the new Germany and helping it to recover industrially and economically. Europe is living over a powder magazine. What is the United States going to do about it? What can we do? If we were not so 'splendidly isolated,' we would have a voice and an influence now when the need is so great.

RECENTLY in New York, a dinner of 800 leading men from Boston, New Haven, Philadelphia and New York celebrated the joining of the Non-Partisan Committee for the League of Nations and the Association for International Co-operation, under the name of "The Non-Partisan Association for the League of Nations."

Their platform calls for immediate steps on the part of our government to associate us with the League in solving what Senator Borah has termed problems in which we are all concerned.

BE yourself, no base imitation of another, but your best self. There is something you can do better than anybody else. Hear what the morning says, and bravely obey that. Do the thing at which you are great, not what you were never meant for. Remember that we are but pipes through which the breath of God doth blow a momentary music. Trust thyself.—EMERSON.

## RESOLUTIONS

Offered by Henry S. Conard.

ADOPTED BY THE FIRST CONGREGATIONAL CHURCH OF GRINNELL, IOWA, FIRST MONTH 14, 1923.

We, the members of the First Congregational Church of Grinnell, Iowa, wish to express our hearty sympathy with our pastor in his efforts to awaken his hearers and the church to the imminent danger of another war and the need of peace on earth. We wish especially to recommend his message to the next Fellowship Conference.

Believing that overcoming the seething hatred of the world with love is today the absorbing duty of the church, we urge the ministers and churches of Iowa to make the matter their first concern.

We plead with the official church papers of the country to take a more earnest and definite stand for peace.

We suggest that our Iowa church organization bring the question before our national organizations, hoping that they, acting with other denominations, may so organize the Christian sentiment of the world that Christians working with others of like mind may speedily bring about—

1. An international political organization to prevent war.
2. A general limitation of armaments to a police status.
3. Above all, a world where international good-will has driven out national and racial hatreds.

## BOOK REVIEWS.

TWO BOOKS FOR PARENTS AND TEACHERS.

Any book intended for a special class of people should be judged by those it is intended to reach.

We have all tried reading "Children's books" (so called) to children, and finding that some we enjoyed meant very little to them.

But when a mother recommends a book for mothers, and says "it has been the greatest help" to her, we need not be afraid that it will prove disappointing to other parents.

"The Dawn of Character in the Child," and "The Dawn of Religion in the Mind of the Child," both by Edith E. Read Mumford, M. A., of Manchester, England, are not exactly companion volumes, for the first contains fourteen chapters; the last but seven. The religion of the child has one chapter in the first book, but in the main "The Dawn of Character" deals with the development of the mind, the habits, the will. "Yet," the author says, "complete development of character as well as intelligence can, I believe, only be attained when all these are dedicated to the highest ends; that is, when life is inspired by a religious purpose." And so in the second book she traces the development of the spiritual life from the first impulse to "be good," possessed "in some degree by every child," on through the childish experiences of religion, to "an increasing store of spiritual energy, which seeks its fulfillment in a righteous life, in which there is a conscious relation between the child and God."

A very interesting series of illustrations, which the author tells us "are drawn from real life," add greatly to the value of the book. It is a temptation to quote, but we will be satisfied with one, as follows:—

"All her childhood, when she was not at school, Nellie had helped her mother to make artificial flowers; and the strain of incessant work and grinding poverty had told upon the child's health. So kind folk planned a holiday for her; and the day came when the child found herself, for the first time, amid all the beauty of a country garden. Up and down the garden paths she wandered, saying nothing, only gazing intently at the gaily-colored flowers and at the close, green border of box. Then, in a soft whisper, she asked if she might 'just touch the flowers,' and in ever-deepening wonderment softly she passed her frail fingers over flower after flower, round leaf after leaf. 'I was thinking,' she said presently, when they asked what was in her mind, 'I was thinking what good work God puts into the flowers,' and then, with a wistful longing in her voice, she added, 'We couldn't afford to do it for the money we get.'"

"I appeal," says the author, "for a sympathetic consideration of the religious attitude taken up in this book, not only to those upon whom the responsibility for a child's religious training is commonly held to rest, but to all who are in any way brought into contact with children," and certainly there is much to stimulate thought and to help in solving the problems presented by the varieties of child-nature, in these modest little volumes.

They are on sale at 304 Arch Street, and one copy of each is the property of the Sub-committee on Religious Training of the Yearly Meeting's Extension Committee. These can be loaned to interested persons. Apply to William B. Harvey.

F. T. R.

### CHILDREN'S CORNER.

BOBBIE YANK.

KATRINE BLACKINTON, BLACKINTON, MASS.

The bird-books call him the White-breasted Nuthatch—my friend out there on the trunk of the maple tree—but I call him "Bobbie Yank." The reason for my familiarity is the fact that we have been on speaking terms for over a year. It began on Thanksgiving Day, 1917, over a piece of suet tied to the balcony post, and has continued in a progressive fashion, by means of little devices and encouragements like sun-flower seeds and nut-meats put in unexpected places, until now we are old friends, even though our relations are seasonal. Of course, spring and summer find him with intensive family duties on his hands (at which I lay a wager he is no slacker) and, with at least two batches of husky youngsters coming on to be sheltered, fed and taught, what time, I would like to ask, has B. Yank for as much as a thought of his winter pals? Why, I have it on the highest authority that he passes Downy and Chickadee, whom he dotes on in the cold months, without as much recognition as the turning of an eyelash—rushes right by them with such rude haste, that our Alice-in-Wonderland Ears and Whiskers Rabbit would feel obliged to pause and raise a monacle of astonishment, so I need not feel that he singles me out for personal slight, and when he tells you that he really did call on me during his rush season, won't you understand how honored I felt?

Last summer, as I was giving my garden a good "hosing" after a very hot day, I heard a familiar yank close to my ear, and, turning, saw my friend, his wife and five children on the trunk of a young black walnut at the garden's edge, only a pace from where I stood. If the most distinguished man in the world had made a pilgrimage with his family to see me, I couldn't have felt more "set up." There were the proud, sleek parents and their five overgrown, fluffy youngsters, a study in blue-grey! Their father's look told volumes: "Well, here they are! And a fine looking lot, if I do say so; I'll tell you a family like that represents work. Now there's just the feeding alone—many's the time I've gone to bed hungry after a hard day carrying grubs to those children, and the worst of it was, you positively couldn't fill them!" Of course, his manner was bristling with ego, but who could blame him? Certainly not I, as I stood spell-bound with admiration watching those young, black-capped, blue-greys imitating their parents, I wouldn't have given a cent for the life of a grub in that tree, with those lively, new, inverted grub-enthusiasts carrying on their bill-driving campaign with all the pristine vigor of youth.

Months intervened before I next saw Bobbie, and then in the company of a male friend, which prompted me to draw the conclusion that he has set up bachelor's apartments for the winter. Upon my first glimpse of him I put some nut-meats on the upper balcony and just inside my bed-room window, and waited. The balcony meats made a prompt disappearance, and then, sure enough, in he came—very cautiously at first—hopping over the window-sill with his individual zigzag hop, and changing his Yank Yank, as he entered into a subdued colloquial tone which F. Chapman

has well described as his "conversational twitter." Later on, when the nuts appeared, not only on the floor but on the furniture and in unexpected corners, Bobbie made his entrance by flying from the balcony rail onto the corners of the dressing-table, which stands between the two long French windows, and there he took a survey in order to decide which lunching-place gave the best promise. These visits often came at about 7 o'clock in the morning, and I could watch him from the vantage ground of my bed. The steady stream of conversation which he carried on with himself, under his breath, interested me almost more than any other cunning wild thing about him. The more acquainted I grow with this altogether fascinating bird, the stronger is my impression that he conceals an adventurous spirit behind that matter-of-fact mask of his. Every new device for feeding that I put out he is the first to approach, and one sunny day I sat in the open window of his room with a nut-meat riding on the toe of my boot, foot extended. He came hopping in very cautiously, looking at me with head on one side, his bright eyes questioning my face, plainly saying "Will you keep still? Really, will you?" Then in a most casual way he grasped the nut and made off with it in no undue haste.

(To be concluded.)

### American Friends' Service Committee

20 South Twelfth Street.

PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### WHAT GERMANY NEEDS.

After serving in the Friends' relief missions in both Germany and Russia, the writer of the following article is now in Germany in connection with the message work of the American Friends' Service Committee.

Germany is a terrible place just now—mentally harder to bear than Russia—for in Russia, speaking generally, the present difficulty has a purely physical basis—at least that part of it that we face. And there is something that one can do for at least a part of the people. Most of all, beyond today's difficulty, there is always hope and confidence in an enormous future.

Here in Germany it is a different matter. The whole country seems to be crumbling. And what mental agony it costs! Starvation is really rampant here this winter (with bread now at 570 marks per loaf). All my friends are hungry, and the faces of the people in the streets so white and wan and big-eyed.

Out of all this suffering there grows, of course, much fineness. If one could only see spiritual values segregated, and forget physical things, including human pain, I think that one might say that Germany is leading the world in some essential ways. It seems to me that there are deep experiments being made here in things of the spirit, which even if the nation goes to pieces must live and be passed on to humanity at large.

Say what you will about political guilt, about withstanding pressure to pay reparations debts, etc., etc., the actual people here, *das Volk*, is in the position of a martyred nation. The people of Belgium were physically so martyred, but the world never let Belgium stand alone; and the seeking in the average man here for some international recognition of his struggle, some real place in the world, even if it is only a place to die honorably in, is a dreadful thing to see. I spend a considerable part of my time making friends with casual people, and trying to carry over to them some appreciation of their effort as a people to play the game.

It is really a joyful job, though by no means always easy. For instance, yesterday I had been having some clothes dry-

cleaned, and got into conversation with the man in the shop. At first he only wanted to deliver me a lecture on the position of Germany, the sins of France, and the duties of America. After he had raved for a little and got somewhat out of breath. I said, very gently, for I quite understood and sympathized with his attitude to foreigners, "But what good do you think it will do to tell me all this?" Of course he did not think it would do any good—he had simply let the cork out of the bottle. He raved a little more.

I told him that I had been in Germany pretty much the whole of the last three years—he had already asked about the star I wear—and gradually he became convinced that he and I were really friends. He tried many lines of talk, about the necessity of getting just men into leading positions in France, for instance. Asked whether he thought German politicians universally just, and how he would suggest going at the problem, and so on, he gradually came to the conclusion that the only field which he and his brethren could really work was Germany, and that the situation pretty well reduced them to pacifism. From then on we developed a fine dream of a Germany freeing herself spiritually and helping to free the world, and save humanity from its wild downward rush.

That is the only real help I find to give here. Of course anyone who has anything to give away must do it and I can only stand the strain—I should say we all can only stand the strain by giving concrete physical relief where we can—but I think there is very simple spiritual healing to be done everywhere.

People do not wish to hear Quakerism preached, though all their hearts are sore and spent for a lack of the love of mankind which evidences the love of God. They are sick of recipes and doctrines and dogmas and creeds and churches, but I have not found one human being who was not ready to expand and flower under a little loving treatment. People do want to be good and beautiful and to be appreciated and loved. I am so sick of fights myself—I can guess how they must welcome the chance for a little peace, anyhow, anywhere.

That, I conceive, is the Quaker message to Germany now—first, to bring the realization that we warmly love them as we warmly love all humanity, and that out of that love we have the insight to see hope for them—hope that all material disaster cannot quench. But you can't *prelend* that sort of love, and a dose of our ideas is no substitute.

CAROLINE NORMENT.

#### SCHOOL DAYS IN RUSSIA.

(Extracts from the Diary of a Quaker Worker.)

"Every morning now as we go across the icy fields to the warehouse we meet the little handful of children coming over from the station to go to school. They are a happy little group carrying their wet sacks of bread for 'obyet' (dinner), and they chorus 'Zdrahst' che' to us when they meet us and howl with delight when we miss our footing on the river bank and come rolling down in front of them.

"I ask them whether they like to go to school, and there is no mistaking their spontaneous chorus of assent. To-day some of them were carrying heavier sacks than usual and I stopped to find out what was in them. It was grain to go towards paying the teacher's salary and to help buy school materials. They have no school materials at all now. Indeed, some of them had to be sold when the schools closed last winter, to keep the teachers from starving. And even so one of them did perish of hunger.

"The different families are being taxed whatever they can pay, and for the present, the school can take in only the children from families that have something to contribute, because they have no room for more children until another house is prepared. This we are planning to have done immediately, paying for the work with Quaker rations. Thus we will help some of the poorest people to secure food and at the same time see that all the children get to school.

"All over the district they are doing everything possible to

get the schools into shape. But there is such an utter lack of everything that is needed that the attempts are pathetic.

"The old teacher from Bourdigen who has been working for us in the clothing warehouse this summer, came back to see me today to ask for some clothes for her children. The small pyok that the government is able to give in these parts leaves no margin for children's clothing. It was terrible to have to refuse her. She had walked the nine versts in the snow and would have to return on foot. But our clothing stock is so limited at present that we cannot give out to special people or institutions, but have to issue to the poorest people on the list as they come. There are two schools in Bourdigen, she told me, but only one is open, as the other is out of repair, and there is no money to buy glass for the windows. That means that out of 400 in the village who are begging for school, only 140 can be accommodated. But even though the school-houses were in order the children could not attend unless they had more clothes. The children that go now are the only ones in the village that have any clothes at all, and that of a pitifully inadequate sort.

"The teachers are supposed to receive from the local Soviet 3 poods of flour a month, and in addition for the whole year 5 poods of potatoes, 1 pood of kerosene, and 1 of wheat. But the village is of course very poor; and they do not know what will happen after the village fund gives out unless the Quakers can give some help, as I hope we can. The village is certainly doing its part.

"Later two young girl teachers came in from Barabonovka village, bringing the same story. Their ration was very small and the children needed clothing badly. In that village there are teachers for 280 children, half of the children in the town. The other half have no clothes enough to leave their 'isbas.' When I asked how the pupils learned without materials the teachers answered, 'With their tongues. It is all we have.' There are no pencils, slates or paper in the school."

J. S.

(The Friends' Mission in Russia has recently asked for \$500 to be used in purchasing school supplies. Contributions to help the schools in this way may be sent to the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa.)

SHIPMENTS received for week ending Second Month 24, 1923—53 boxes and packages.

Cash contributions received for week ending Second Month 24, 1923—\$3,560.63.

#### FRIENDLY NEWS NOTES.

ELIM A. E. PALMQUIST, Secretary of the Philadelphia Federation of Churches, has arranged for the first of a series of important conferences. A full notice of this first meeting is announced below. Friends will wish to mark this date on their calendars and to give what assistance they can to the advancement of the plan.

The *Olney Current*, which is published four times a year, and is the medium for exchange of Friends in Ohio, under date of First Month, has just reached us. It is full of interesting matter and calls for a word of hearty commendation and generous financial support.

Among other papers is a ten-page letter from Drohiczyn, Poland, by Arthur Gamble; even after one has become saturated with news from across the Atlantic, he can absorb this letter and will find enjoyment in the process.

BARNESVILLE FRIENDS' BOARDING SCHOOL reports among persons who have visited them during the past term: George L. Jones, of Westtown; Paul Jones, Secretary of the Fellowship of Reconciliation; President Edwards of Earlham College; Murray Kenworthy of Friends' Service Committee; Dr. Sina Stratton and Anna Walton, of Philadelphia; Marianna Wood, of Ithaca, N. Y., and Louiza Richardson of Canada. Much regret was felt that Dr. Hodgkin could not stop off and

renew his acquaintance with the School family on his way to the Pacific. If present plans hold, A. Neave Brayshaw expects to be at Barnesville soon after Philadelphia Yearly Meeting.

JAMES HENDERSON, of Barnesville, and Cyrus Cooper, of Middleton, both of Ohio Yearly Meeting, have recently received from their respective Meetings minutes liberating them for Gospel service "amongst the industrial classes of the country." The former at the present writing has already been visiting some of the districts around Pittsburgh.

The dates of the Young Friends' Eastern Conference to be held at Westtown, Pennsylvania, have been changed to Eighth Month 27th-Ninth Month 3rd.

The latest message from English Young Friends says that they are hoping to be able to send a group of eight to America next summer. As plans are developing now, our English Friends will arrive in the United States about Seventh Month 10th. They will attend the Richmond Conference. The group will then divide, to visit in different parts of the country. They will remain in this country until after the Westtown Conference. It is possible that one of them will stay long enough to visit some of our colleges in the autumn.

The largest order for the daily Bible reading, "Through the Year with Christ," has come from the Young Friends' Board of Baltimore Yearly Meeting. They ask for 450 copies and are endeavoring to get the outline used by every family in the Yearly Meeting.

An editorial in the Haverford *The Meeting* makes this reference to their membership:—

In looking over the mailing list recently it appears that, in addition to quite a number of persons who, though living in Pennsylvania, are too far away to attend meeting, we have forty members living in the States of California, Connecticut, Delaware, Illinois, Iowa, Massachusetts, Minnesota, New Jersey, New Mexico, New York, Ohio and Texas. One of our members is in Munich, one has her permanent home in Japan, one has just come to us from Jamaica; two are now leaving for an absence of many months in Australia and New Zealand. For those of us who keep closely at home and perhaps especially for those who are shut-ins, of whom we have a few, it would bring some of the freshness and larger interests of the world to have some of these Friends write us occasionally of what they are doing, the kind of people they meet, the books they read, the share they are able to take in the world's tasks, large or small, and whether they are able to pass on to

others anything that they may receive from their fellowship in Haverford Meeting.

THE engagement of Robert L. Simkin to Margaret Timberlake is announced. She is from Portland, Maine, a graduate of Earlham College, Class of 1922, and a leading member of New England Yearly Meeting. Robert Simkin is studying at the Haverford Graduate School this term.

WILLIAM LITTLEBOY, of Selly Oak, Birmingham, England, most pleasantly remembered for his helpful visit here a year ago, and Edith M. Winder, of Woolman School, Swarthmore, Pa., have announced their engagement. Edith Winder is a member of N. A. Street Meeting, Richmond, Ind. She has been hostess at Woolman School, but plans to sail for England in Fourth Month.

### NOTICE

A WORLD PEACE RALLY is to be held in Philadelphia Third Month 13th. The speakers for the occasion are Dr. Irving Fisher, Head of the Department of Political Economy, Yale, Dr. Nehemiah Boynton of Brooklyn and Dr. Linley V. Gordon, Associate Secretary of the Church Peace Union, New York City.

There will be three sessions, one at 10.30, one at 2.30 and one at 8 o'clock in the evening. The morning and afternoon sessions will be held in the Friends' Meeting-house, 20 S. Twelfth Street, the evening session at Witherspoon Hall. From this Philadelphia meeting there will be planned ten district meetings in the larger centres around Philadelphia, and from these ten centres in turn meetings will be planned in five centres. The Philadelphia meeting is one of the regional character. Throughout the country altogether 2,000 meetings are to be held.

Special objectives of the meeting are to urge the United States to enter an International Court; to continue its humanitarian work with the League of Nations and to enter some Alliance of Nations, with the understanding that the ultimate purpose is to establish the abolition of war as a means of settling international disputes.

DIED.—First Month 10, 1923, at her home in Germantown, MILDRED WHITALL WARING, wife of Bernard G. Waring, in her thirty-ninth year; a member of Germantown Monthly Meeting.

—, at Barclay Home, West Chester, Pa., First Month 19, 1923, PHILENA HOOPES, in the seventieth year of her age; a member of Goshen Monthly Meeting of Friends.

—, Eleventh Month 1, 1922, at her home in Langhorne, Pa., EDITH SATTEBRIWAITE, in her fortieth year; a member of Falls Monthly Meeting of Friends.

—, Second Month 24, 1923, at his home, High Point, N. C., RUFUS P. KING, in the eightieth year of his age; a recorded Minister in the Society of Friends.

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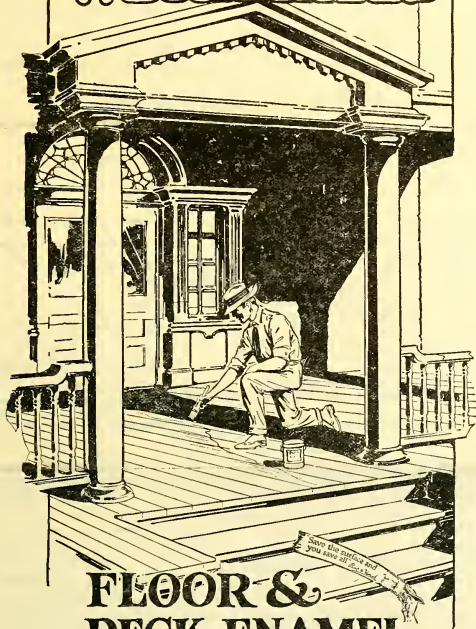
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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

HOWARD W. ELKINTON  
*Editor*

and

ELIZABETH T. RHOADS      MARRIOTT C. MORRIS, JR.  
RUTH KIRKERIDE          MIRIAM G. BROWN  
MARGARET W. RHOADS  
*Associates*

"I SHALL pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."—*Attributed to Stephen Grellet.*

### A FRIEND OF MINE.

R. BARCLAY MOON.

There is a friend of mine who was a very good mechanic. He did a better job than most workmen do. People began coming to him, because they could depend upon it that whatever he did would be well done. If he were making a table, he would make it so that it would stand square, and not have one leg shorter than the others, causing it to be unsteady. He would be careful not to use wood with bad knots on chair legs. "I would not want to buy something that had a defect in it, and so I must treat the other fellow as I would want to be treated myself," he would say. It was his rule to make everything he made as if he was going to use it.

While he was working he saw sickness and suffering on every side. So he stopped his work and began to help those who were in trouble, and to heal those who were sick. Soon he was so well known that people came to him to be cured of their diseases. They went away strong and well. But this friend of mine saw that simply healing people was not enough. Persons were still selfish and indifferent to the suffer-

ing they saw around them. Making people well did not make them honest in business. He saw the result of hatred and greed all about him. Pride seemed everywhere, love forgotten. Men were proud of the fact they held places of distinction, and they used these positions as a means to gratify their personal ambitions. What was needed to make the world better, was to change men's desires. People needed to have created within them a new life. Then greatness would not consist in what one gained for oneself, but in the spirit of loving service which filled one's life.

This friend of mine is a friend of yours also, Jesus Christ, the Saviour of the world. He taught and lived so we might know how God would have us live. If we become His followers, love, not selfishness, will be our dominating thought. Our chief aim in life will be that a measure of His spirit may fill our lives.

We are not like animals. Men cannot remain satisfied by simply having a comfortable bed, and being warm, and having sufficient to eat. This is enough for a horse or cow, who have no craving for anything more. There is a longing in the soul of man which makes him turn his face toward God for knowledge of the meaning of life, that comes with a sense of right and wrong. There may be times when we wish that we might return to the merely animal world, and escape the knowledge of good and evil, but the consciousness that "I ought" to do this or that remains with us. Sometimes it may seem as though this longing to know God's will remains unsatisfied, and we cannot tell what He would have us do. We may feel as though we are lost in a fog, and know not what way to go, but Jesus came that He might show us the way. All we need to do is to follow Him and we shall find God. The spirit of Jesus Christ did not leave the world when He left it. His spirit has remained through the ages, and in proportion as the human race has yielded to the influence of His spirit, just so far has the Kingdom of God progressed in the world.

Jesus wants to be our friend and help us. We know something of what a true friend is. He is one we can depend upon, someone we can trust under all conditions, someone who is always ready to help us. Think what it would mean to have Jesus for such a friend. Someone who would never go back on us. We know that He wants to be our friend, because He gave His life for us. What greater test of friendship can there be? He did so much for us. What are we going to do for Him? If you are a friend of someone, you want to help him. Jesus wants to be our friend and help us. Can we help wanting to be His friend and help Him? Think of the joy that will come into your life, with the knowledge that Jesus is your friend, and that through your life, He can use you in spreading His message of redeeming love.

Jesus said, "Ye are my friends, if ye do whatsoever I com-

mand you." Here then is the real test. Shall our lives show that we have accepted Jesus as our Friend?

### HOW TO INQUIRE.

It was a fine day in spring. The clouds were flying high and the spirits of two boys were almost as high as the clouds. The sense of the chase was not only in the air but also in the lads as they made their way across a meadow in the valley of Ridley Creek. A flock of farm ducks rising from the grass made the game of flight and pursuit inevitable. Unfortunately, one duck was lame and so fell an easy prey to the marauders. But what can one do with a dead duck? The crime became intense. There was only one way to finish the affair, to bury the murdered fowl under a heap of stones and promise, in heart's blood, never to tell a soul.

Boys who are not in the habit of killing ducks are liable to develop inside a rather guilty feeling. The matter came to a crisis when the youth whose hands were red with duck blood was quizzed by his parents as to whether there were ever adventures in boydom that did not come to the parental ear. With this question, the whole affair unrolled before the child's mental eye, the chase, the slaughter, the victim, the burial under stones and the solemn promise to secrecy. Without hesitation the answer indicated that there was nothing to report.

Years have passed since this adventure of boyhood, but a reading of the queries in a late monthly meeting brought it freshly to mind. The analogy is not quite complete, but certainly some of the queries require answers which, if not exactly misleading, do equivocate.

Even more unfortunate is the disproportionate stress that our present system of answering gives to the inquiries. To illustrate, one Monthly Meeting reports that one member, a highly respected and useful county official, administrators oaths. The answer from this meeting reports the single exception. The Quarterly Meeting does not feel free to omit its mention. As a consequence when the matter comes before the Yearly Meeting the mere mention of the exception swells into a disproportionate fault. I suggest that an informal discussion of the particular exception or possibly the serious consideration of the Yearly Meeting of those valuable officials among us who share Quaker ideals would not only save the meetings' time but create the proper emphasis. The

answer as it now stands reverses the effect. Figuratively, we release a hundred policemen to correct the position of a flower in a vase.

Nor is the seventh query the only one that may lead us into the same trap. The fourth query in questioning about diversions is equally difficult for overseers, to say nothing about needless chagrin that besets those that tell the truth. One might go through one question after another with the same just comment; do the queries obtain the answers which they seek? Is not the machinery too ponderous? The system too tedious? Are we not using a laborious process of wood-cuts when we should use photography?

There are several ways one could inquire, and at the same time inspire the membership to happier life. For instance, a well-organized public meeting demonstrating our faith in a free ministry would probably do more good than trudging through the third query on the three separate occasions during the year. Further, a stirring address on Peace would do more in our Society to promote the policy of good-will than the answering of the dry negative questions:

"Do you maintain a faithful testimony . . . against . . . bearing arms, training and other military services?"

In short, could not an intelligent, competent and representative committee either prepare answers or more happily prepare a program that would inspire where the queries should inspire and inform where the present answers seek to inform. Such a program could remove the mechanical tedium and inject real life and vigor into the annual review.

There are grave dangers in any official summary, dangers which we must avoid. First, there is always the temptation toward an over-developed introspection. Secondly, there is always the stupid stress of any deviations from the prescribed course, as if there was something sacred and unchangeable about "the good order amongst us." To speak plainly, the discipline as it now stands, almost invites infraction by the young, healthy and adventurous spirits. Parents can make the pursuit and slaying of ducks an enchanting adventure by the pressing of questions. If we stress accomplishments, aims and ideals as matters of virile inspiration we can look forward to our Yearly Meeting as a rare period for a varied and helpful review.

H. W. E.

## Where the Knife Cuts.

The True Story of an Experience at Ellis Island.

Fire!

With a roar that was heard for miles, the red flames, spurning and leaping, seemed to lift and consume the little house of the Gulumian family under the very eyes of the watchers, and shower after shower of brilliant sparks vomited upwards to be absorbed quickly in the heavy blackness of the Constantinople night. Rafters fell with a sickening thud, drowning out for a few seconds the smaller cracklings and snappings, as a fresh shower of sparks shot up into space. Raging and swirling with every new puff of wind, the fire swept from one house to another, throwing its weirdly red brilliance upon the hundreds of hurrying figures who sought refuge and found none.

It was a sight that burned itself deeply into the mind of eighteen-year old Siranouish Gulumian. She never forgot the wild terror of that night, and the hopeless despair which took possession of her as she gazed in fascinated horror at the glowing embers of her home—her father's home. Two charred uprights in sharp relief against the smouldering furnace behind seemed to confront her, all that was left of the happiest of homes. Instinctively she drew closer to her the shivering forms of her father and mother, whispering to them and to her little brother strange words of comfort.

They would all go to America, the land of opportunity. How

glad the older son, her brother, would be to take them in! They would all be together, and in America there was no fear of Turkish raids or of devastating fires. She wondered vaguely if it was her real self that was saying these things, but as she talked on, low and comfortingly to her parents, a new life seemed to take hold of her, and she felt mysteriously happy.

Hovsep Gulumian creaked his way clumsily up the narrow stairs to his third floor room. He was tired to-night. But a good night's sleep would fix him up, he thought, and in the end, this diamond-cutting business paid. He was lucky to get the job after being in France so long.

Hovsep, or Joseph, as he now called himself, was about to sink down on the bed, when he saw something on his little table. A letter!—yes, and from his sister, too—he knew the writing at once. Opening it, he read it slowly, and with increasing horror and unbelief; then he read it again. As if dazed, he stared at the familiar writing without seeing it. Suddenly the whole truth burst upon him, as an electric searchlight flashes upon a dark road. He saw clearly every object, and knew that there was not a moment to lose. A father, a mother, a sister, and a younger brother all suddenly deprived of their home and all their belongings, and left



would a relative in that part of the world, except an aged uncle. And he, Joseph . . .

"I'll do it if I die in the attempt," he thought, "Surely an ex-service man and a citizen of the United States who has money to meet expenses will not be refused. I can have a flat already rented for them, and help them get settled here."

That night Joseph wrote a long letter to Siranouish, urging her to bring the family to America on the next boat that sailed. He was sure there would be no trouble, and he would see that they were comfortably settled near him in Boston.

A few weeks later, Joseph received a telegram saying that his family had arrived on the Greek steamer *Megali Hellas* from Constantinople, and were now detained at Ellis Island awaiting admission to the United States. He left at once, but the trip to New York seemed endless, and the train interminably slow. But what a meeting that was when he arrived! There were tears and caresses of welcome, and joy at reuniting as one family, and promises of a happier life in America in the future, in the land of opportunity and justice.

But a disappointment also awaited the successful diamond-cutter. He soon learned that under the existing immigration law, his father, mother and brother would be allowed to come to him in Boston, while Siranouish, his little sister Siran, would probably be deported. She had been born in Turkey, while the rest of the family were of Armenian birth. The year's quota of Turkish immigrants had been exhausted many months before. The quota for Armenia, however, was still open for a small number of immigrants, and there would be little trouble about the admission of his mother, father and little brother.

This was but the beginning of several long months of anxiety for the Gulumian family. Joseph's little brother finally went back with him to Boston, but his mother and father, also at liberty to enter the United States, refused to leave their daughter. They still had hopes that she would be allowed to accompany him, and their hardships across the sea had given them an unshakable courage. Siranouish herself was cheerful, and even happy, through it all. Always pleasant, and never complaining, she cherished the hope that shortly, when another fiscal year began, she would be admitted under the new Turkish quota. She also appealed to authorities at Washington for special consideration of her case. Meanwhile she devoted all her powers to cheering her parents, and also helping with the children in the kindergarten and school-work which took place both morning and afternoon. She was skilful in designing and needlework, and whether it was games, singing, or sewing, she would always be on hand, with her cheering smile to help out. It was no wonder that the teachers and workers connected with the school came to love her and look forward each day to seeing her pleasant smile. Nor was this all. While she was on the Island, she cared for twelve little Russian children as if she were their mother. She took them to meals, kept them clean, and put them to bed each day. The officials, also, admired her courage and fine personality.

Finally, in three weeks' time, an answer to Siranouish's appeal came from immigration authorities at Washington. The answer was "Deport." That was the law.

Siranouish's mother and father received the news with a quiet courage born of long exposure to danger and hardship. Their daughter might yet be admitted, with her brother's aid, under the new year's quota. The mother fought against persisting visions of her daughter being sent back alone to the aged uncle in Constantinople, living there practically homeless and at the mercy of the Turks.

"No, no," she thought, "it cannot be. Surely they will listen to my son, and not send her back alone!"

At Washington, Joseph was interceding on behalf of his sister. He was a citizen, he told them, and an ex-service man. Surely he must have a right to bring his sister into the country. Also he had money which he had been saving for many years for this very purpose. There was no danger of her becoming a public charge. He could support her, at least, until she

could find work. And Joseph came dangerously near spending his savings by engaging a lawyer to help him out with technical complications. But the officials were powerless to help him. It was the law, they said, and nothing could be done.

Still with their daughter at Ellis Island, Joseph's parents received this news with bowed heads. Their son had failed. There remained only one thing for them to do. With a desperate hope that by some miracle Siranouish would not be separated from them, they decided finally to go to Boston to join their two sons. The anxiety of the past few months had caused the food, the sleeping quarters and the early rising at the Island to become distasteful to them, and with the forlorn hope that America, the land of Justice, would not cause their daughter to be separated from them, they left her at Ellis Island, her last cheery words singing in their ears, "Don't worry, mother, I'll be with you in a week or two."

It was a fair morning in early summer, six days before the opening of the new quota year. A certain tenseness pervading the women's detention was snapped suddenly by the entrance of an official. All knew only too well what it meant, for they could read it in his face, and some burst into tears openly. Slowly the official approached Siranouish who was walking back and forth, back and forth, at the end of the room. There was not a dry eye among those that followed him on his painful errand. For another second all was quiet as the official spoke a few words to Siranouish. Quickly a circle gathered. With her mother's name on her lips, the girl had fainted.

M. C. MORRIS, JR.

### MENCIOUS AND MILITARISM.

"God gave all men all earth to love,  
But since our hearts are small,  
Ordained for each one spot should prove  
Beloved over all."

With these well-known lines from Kipling, Edward W. Evans opened one of the most interesting Tea-meetings that has ever been held in the Coulter Street Meeting-house, Germantown, and following up the introduction, Henry T. Hodgkin proved very conclusively that "though our hearts are small" yet love for our fellow-men can and does blot out differences in boundary, race, and religion and can at will forge chains of friendship stronger than time or custom. As far back as the days of Confucius, brotherly love was considered one of the highest attributes attainable, while his famous follower, the great old philosopher Mencius in the third century, B. C. extolled its virtues, bidding his followers believe in the ethical goodness of man's nature, which goodness he took to be the essential characteristic of the humanity of men.

Thus long before the coming of Christ, the highest type of Chinese thinker believed in and handed down his belief in an ideal of brotherhood only to have his theories rudely shattered in this, the twentieth century, by the so-called Christian nations and their anything but brotherly behavior.

For a thousand years China has kept the peace, refusing to take part in war-like deprecations against her neighbors, and what has she gained by her attitude? Overrun by the nations at her doors, and over-ruled by those farther away, she has no say in her own government. Is it any wonder that she is beginning to think a military backing necessary to attain and maintain a place in the sun? Slowly but surely she is awakening, and if in this limited time Christianity cannot prove itself to be other than the tool of greedy, violent, unprincipled self-seekers, China will turn from it forever, and woe betide the world when she turns.

If the reader cares to follow up the Dr. Hodgkin's lead, he will find a most interesting review of the whole peace problem in Fred Smith's book "On the Trail of the Peace Maker," which has already been reviewed in this paper.

As a whole, Dr. Hodgkin's talk was decidedly a challenge

to Christianity and to Quakerism as an integral part of Christianity..

Will the faith we believe in stand or fall in the years to come? Whichever occurs will we have done our part?

K. W. E.

#### WHO IS A. NEAVE BRAYSHAW?

Just who is A. Neave Brayshaw?

We publish below a few facts about this kindly, distinguished-looking English Friend, who has lately come to Philadelphia, and who has spoken at many varied gatherings in this vicinity.

First of all, he is interested in young people, particularly boys, and especially young boys. He has taught at the Bootham School in York, England, and at various times has taken parties of boys with him to France.

A. Neave Brayshaw was also a lecturer at Woodbrooke, England, and served as a member of the Yorkshire, 1905, Committee, which has published pamphlets on Quakerism, theology, and social and international questions. He holds the degrees of Bachelor of Arts and Bachelor of Laws, and has written several books and pamphlets, among which are: "The Personality of George Fox," "The Quakers, Their Story and Message," "A Historical Sketch of the Society of Friends," "Friends and the Universal Light," and "Life that is Life Indeed." Most of these books can be obtained at the Friends' Book Store, 304 Arch Street, Philadelphia. The *Encyclopædia Britannica* is indebted to A. Neave Brayshaw for its section on "Friends, Society of," and he has also written other sections for this great work.

His purpose in coming to America at this time is to visit Friends in and around Philadelphia, especially isolated groups in this vicinity. In addition, he plans a trip to Barnesville, Ohio, and hopes to be in Philadelphia again to attend the sessions of the Yearly Meeting starting on the twenty-sixth of Third Month. He is interested in visiting different kinds of Quaker groups, and during his stay will attend meetings of both "branches" of Friends.

Accompanied by J. Wilhelm Rowntree, the institutor of the great *Rowntree Series of Quaker History*, A. Neave Brayshaw visited this country before in 1890. His present home address is: 50 Aberdeen Walk, Scarborough, England.

M. C. M., Jr.

#### A LYRIC.

Whispered gently from the long-vanished past,  
O wondrous song, breathed from some ancient lyre,  
Thy sacred strains my secret soul inspire,  
And thrill me by the beauty of thy long, clear blast.  
Thy singer, heedless of all age or caste,  
Poured from his innermost soul, aglow with fire,  
Thy flowing verse, that rises ever higher  
And sparkles like a fountain, bubbling fast.  
What skilful hand has touched that instrument  
That sends thee forth like incense sweet, to bear  
Tidings of love divine to every heart,  
Or purest joy, or sorrow's deep lament,  
Or simple lays for childhood's mind so fair?  
What joy thou art, through life, in every part!

**MORAL MUCLAGE.**—That is what many of us need. It is not so hard to lay hold upon some task, but to stick to it is where the difficulty comes in. It is easy to begin something, but to finish it is not so easy. A starter has not the highest calling of life. The people of dogged persistence have counted most in all the problems of living. Nothing holds us to our work like love. That is moral muclage of the best brand. It will soon kill any person to work for money. There is nothing harder in the world to make than a living, when that is all we are trying to make.—J. A. MAXWELL, in *Baptist Commonwealth*.

#### YOUNG FRIENDS—A DEVELOPING MOVEMENT.

At a supper meeting in the Twelfth Street Tea-meeting room, following the regular meeting of the Young Friends' Executive Committee on Second Month 9th, A. Neave Brayshaw met with the representatives of the Young Friends' Committee. In an undramatic but very earnest manner, he laid before us some of those ideals which we believe are most essential as objectives for any Young Friends' Movement.

He first reminded us that our basic goal idea as Christians must be the spreading of the Kingdom of God in the hearts of men. But to do this, it must mean something very real and natural to us. And equally we should be natural in the enthusiasm with which we try to spread it. Our tradition of reliance and reserve which is not all wrong may be carried too far and may attempt to justify itself by claiming credit for unwillingness to "proseolytize." We should be so filled with joy in having acquired this that we are eager to share it so that others may also enjoy it.

In doing this, we must be practical and use the means at hand. People to-day are not so much interested in the theological differences between the denominations, as in the sort of people that belong to them. People will judge of Christianity by what they see of Christians and of Quakerism by what they see of Quakers.

Thus it behooves us to develop our own personalities. For this we find our inspiration in Christ, the perfect, the master personality. If we are to develop our own selves to the greatest we must come in contact with Him. As an aid to this he suggested that "The Galilean," by Nathaniel Micklem, might prove to be a good book to study and think over. But in daily practice and conduct, each of us has a means of getting acquainted with the Master. There is that within each of us which tells us what we ought to do, and often this is contrasted with what we want to do. We cannot think of this as the outcome of the physical and chemical reactions of the material particles of our bodies, as we follow that which we feel we ought to do, we come into a fresh experience of God as Jesus Christ has shown him, and that which was difficult becomes more natural. To those who are skeptical about their own ability to make this acquaintance with Him, he had confidence that, if anyone would follow this inner guide, after each failure still pressing forward, before long that person would not fail to receive a fresh impression of Christ.

This inner guide is often weakened by neglect or drowned out by the distractions of life, so that it is necessary often to come into the quiet. Here we see one of the strong points of our contribution to Christian worship. In our method of worship, we have something which the rest of the world lacks, but cannot permanently get along without. And in the meantime we hold it as a trust, and our failure to carry it out well is the reason why others have not yet appreciated its value.

In the work of spreading the Kingdom of God, our understanding of the mind of Christ is deepened and strengthened by Fellowship. Fellowship is more than good-natured sociability, it is the sharing of the best we have, our spiritual experience and everything that is good, and this Fellowship must find its expression or outlet in action. We are usually willing to express it by deeds but we shrink from the service of the spoken word. Nevertheless, both forms of expression are necessary, and neither may be omitted without a lowering of spiritual life. Looked at in this way, vocal service in worship becomes a natural thing for every one of us to engage in from time to time. While this will not be easy (perhaps *ought* not to be easy) we need to rise above the terror which grips us and this we can do if a deeper love takes hold of us, a sense of what a meeting might be in its spiritual contribution to the world. The service *must* be natural; forced speaking is as injurious to spiritual life as *forced silence*, but it is not necessary to conceive of a call as something wholly apart from our own mental and spiritual selves. The Holy Spirit does not use us as talking machines which do not know what they are doing

He calls for our willing co-operation and our deliberate and conscious putting ourselves at His disposal.

A. Neave Brayshaw concluded by saying that into many English Young Friends' meetings, and he supposed into ours also, there was coming a spirit which it would have been difficult for an older generation to understand, nearer as they were to a convention of repressiveness. He put it before young Friends not to stand aloof from older ones, to do nothing that might seem to be pushing them off, but to extend to them the fellowship for which many were longing. Their sensitiveness about seeming to force themselves on those who were younger might give the impression that they did not wish for their company, but sometimes they felt sad at feeling themselves shut out from the happiness and spiritual life of the younger ones which they rejoiced to see. It was right that younger Friends should at times have their own meetings, and older ones who remember their own youth ought not to complain of their doing so, but we all need the help of one another, and no section of us can afford to stand apart from the rest.

HOWARD E. YARNALL, JR.

### CORRESPONDENCE.

[Readers will recall two letters that appeared in the last *Young Friends' Number*. We publish the following letter, as it illustrates helpful, friendly, competitive thought.—Eds.]

I want to thank thee for thy letter to Anna Cope Evans printed in *THE FRIEND* this week. I think it is worth while to speak a word of caution of that kind occasionally. I feel that a combined use of heart and brain will lead to a clearer and more helpful result. It merely clouds the issue to use such a play upon words as "share" instead of "give." All giving is sharing.

To use Jesus' teaching of love and compassion and generosity as an admonition to a socialistic state is quite on a par with Christian Science arguments in the field of therapeutics. Certainly, His commands as to baptism and the Lord's Supper were much more explicit.

Some people seem to forget that there is much friendly and generous competition in every walk of life. To condemn the competitive system because it is often abused is not rational; as well abolish the home because it is at times betrayed, or religion because it has often had grotesque and un-Christian interpreters.

I believe, of course, that we can attain by degrees to a fairer distribution of the social output, but I gravely fear that some earnest Friends are encouraging social experiments that would serve only to increase vastly the amount of suffering and need in the world. Not every one that sayeth, "Lord, Lord" shall heal the present wounds of humanity.

Our radicals often forget the doctrine of free-will: that God has made it possible for men to sin and shirk and waste, and many do so from deliberate choice. My feeling is that the kindest, humanest, most Christian thing for such people is to let them feel the spur of their self-imposed need. The worst thing would be to adopt a system that would encourage their sloth. Jesus offered no rewards to the slothful servant. For myself I feel that my whole life, in every field of its activity, has been shifted to a higher gear of efficiency and service by the competition I have met,—hence I say it has been friendly competition.

The cases of *undeserved* need are of course in an entirely different class from those mentioned above, and call for our vigilant Christian solicitude. Such cases can be met, however, by a gradual readjustment of economic rewards, among which our so-called "charities" should be considered as a perfectly honorable form of social remuneration.

My final conclusion, in brief, is that we should make our "competition" and our "capitalism" more Christian, rather than destroy them outright; we should strengthen and beautify our present economic structure, rather than barter it for an air-castle. For our present foundations are the result of the

wisdom and experience, the toil and tears, of many generations of human kind.

Please forgive the length of this letter. It springs from a real concern.

[Although the author permitted the use of this letter, he preferred that we omit signature, as his communication was an extemporaneous expression and not a studied reply. We feel indebted for just such frank opinion.—Eds.]

[A LETTER from a group of Young Friends follows. It is the first response received in answer to a letter sent out from the Young Friends of our community as a Christmas greeting. The group in Philadelphia are for the most part young in years. The group in Berlin, whose letter we are glad to publish, are not so much younger in age as in membership. One, although over forty, signs as a six-year old in the Society. Another ranks herself as an infant only two. A third confesses that she is not yet born!—Eds.]

BERLIN, W. 8, February 1, 1923.

DEAR FRIENDS:—

We were extremely pleased to receive your kind letter, which proved to us that you are near in these serious times. We feel that unity of spirit with our friends all over the world gives us courage and strength in hours of danger and strengthens our hope that we shall emerge triumphant out of the present violent struggle which threatens our inner and outward life.

The consciousness of man's deep trust in God, and God's in man, seem to be revealed to the youth of the present time with new force and wonder, and the immense task which lies for each in this knowledge urges them to action. The power of the individual, however, does not go far, and therefore we are all striving after fellowship which lends full force to our action.

So we thank you most heartily once more, and are glad that we can confidently lay our hands in yours,

N. GEGNA	JOHN P. FLETCHER
F. HORLEBOG	GERTRUDE PINENS
B. WOLF	MARGARETE HUCH
CHARLOTTE FRAENTIEL-EISNER	ANNA ROSENBERG
MARGARETE SCHORDIN	ERNST LORENZ
ANNA LORENZ	ED. ANDREAS
M. KOCH	HEINRICH BECKER
A. KORMILIGGA	CHR. GARRETT
EWALD FRIEY	ELSE H. BEHREND

CANTON CHRISTIAN COLLEGE, Canton, China.

First Month 4, 1923.

DEAR FRIENDS:—

Yesterday a large mail arrived from the United States, and among many letters and Christmas cards, which were only about ten days late, was a copy of *THE FRIEND* for Eleventh Month 16th, with a wealth of very interesting material. The things that particularly caught my eye there were Faith Borton's suggestions for increased activity of the Young Friends' Committee.

It seems to me I was on that committee, a few years ago, but I had exactly the attitude Faith mentions, of feeling that with my college work, I was too busy to do anything much, and so I would leave it all to the secretary to do, and if nothing was accomplished, why it wasn't my fault. I am, of course, heartily ashamed of my past indiscretions in this line, and at the risk of having some of you say, "Well, he is safe from being asked to do anything, as long as he stays 10,000 miles away from the centre of things," I want to applaud heartily the various suggestions made in the article I have mentioned.

As one thing I can do, I am writing you herein a little news of things as they are in China today, at least in the southern part. Only yesterday, we heard that an army is marching toward Canton, on the outside of the Province somewhere, and whether it is Dr. Sun trying to come back, or a group of Kwong Si and Yunnan bandits, nobody seems to know. You know in China, if a man hopes to be elected Mayor, or Govern-

nor, or President, he runs for the office, and when defeated, he borrows a sum of money, hires soldiers, and tries to run the successful candidate out by force. If he fails, those who have loaned the money lose it, and if he wins, he rules by force more or less, until some other man seems to want the office more than he does, and displaces him by the same method. Fortunately, most of the Chinese soldiers try, not so much to kill the enemy, as to scare him into flight, by shooting into the air, and while some are hurt by accident, casualties are, in general, slight.

There are, however, more and more young men of the upper and influential classes who see the undesirable conditions only too clearly and who want to change the old order. They come, not only from the numbers who return from foreign lands, but from the Christian Schools and Colleges of China. In fact, very frequently a boy will become a Christian here, then go to America, and fall in with the wrong crowd in an American university and come back to increase "squeeze" and selfish dishonesty more than he would have if he had never left the country, because he is more "educated." So you see it is a work well worth while for any of you who can, to get hold of the Chinese students at Pennsylvania or elsewhere, and show them that in America there are some Christians.

It seems that the best way to influence the future of this country is to manufacture the men who can do it, so we are trying as hard as we can to turn out Christian leaders to do what no foreigner can himself accomplish. Recently Sherwood Eddy of the Y. M. C. A. gave two very powerful addresses, which were translated by a splendid, spirited fellow, a Chinese, who had a perfect command of both languages, and as a result over one hundred of our boys stood up as a public confession of their faith in our Master and a desire to follow Him. One of these boys was an old friend of mine, and at the risk of making this letter so long that Faith Borton's Correspondence Column may take up the whole number, or more likely, that the Editors won't print it, I want to tell you about him. Last year his father was on his way to Hong Kong, from Shanghai, on a good big steamer which was captured by pirates and he was shot through the back of the neck and killed. Poor little Sheh Hin Shing was away from school for a while, and when he came back and told me about it, his big eyes looked like polished black beads, and his hands said more than his broken English. But he is a capital English student, and by this time, can converse freely and easily in the foreign language; He always seemed to consider "Good Man" and "Christian" as synonymous terms, and yet would not take the plunge of becoming a Christian himself.

About a week before Sherwood Eddy arrived in Canton, several of us took a walk to an old pagoda, near the campus, but away from any village with its disturbing crowds, and Charles Haines spoke to him again, on the proposition of following Christ himself. He sparred and stammered for a while, but finally saw he had no good reason for not yielding his life to God, and he prayed, in English, for forgiveness for his sins, and promised to follow Jesus the rest of his life.

When we told him that Charles and I belonged to a Church which believed in a spiritual baptism only, and that we had never been baptized with water, he was much interested, and said he wanted to join our church. "Let me write a letter to your church in America, and ask them to take me in."

END OF THE YOUNG FRIENDS' NUMBER.

## A Visit to the Ruhr District.

So much stir has been made in the world by the French occupation of the Ruhr Valley that I have thought it might be of interest to record our impressions of a short visit there a few days after the occupation began.

In Berlin we had heard some rather wild rumors, and had met some excitement and tension in Cassel, a city where we stayed three days, about two-thirds of the way from Berlin

We thought about that, but it seems best out here, where being a Christian often involves much family difficulty for those who become Christians to take a stand very publicly and "face whatever music may come," so we finally persuaded him to join one of the Chinese churches.

This occurrence has made me wish we could have a Friends' Meeting in Canton, as we have in Tokyo. At the college there are now three families of Friends, but all of us are trying to make Christians, not Quakers. It hardly seems feasible at the present time, but whenever visiting Friends, such as William Allen, or others more recently, have come to the College, we have had a First-day Meeting, attended by several interested members of other denominations.

With every good wish to all of you, from Evelyn Byrd Page Wood, who though not a member with us, is most sympathetic with all our efforts in good work, and from myself,

Sincerely your friend,

MORRIS WISTAR WOOD.

### NOTES.

YOUNG FRIENDS interested in Germany, German thought-life, and the German language will like to hear of a publication received at the Young Friends' office, entitled *Neuerwerk*, to which we are invited to subscribe for the sum of one dollar per year. The sample copy sent is highly interesting. It seems to be written mainly for the purpose of spreading the ideals of "primitive Christianity" and Peace. We hope from time to time to give the names of other publications in Germany for which Young Friends might care to subscribe.

In conjunction with this thought, we would also suggest Young Friends send copies, for which they have no further use, of American magazines and periodicals for which they subscribe to the office of the Religioese Gesellschaft der Freunde, Berlin W. 8, Behrenstr. 26a 11. In this way it is hoped that there may be a furthering of the understanding of the ideals and thought and viewpoints of different nationalities, which is quite an important part of Young Friends' work.

AT BALTIMORE.—In Baltimore during the week end of First Month 27th and 28th, there was a young Friends' Conference at the Park Avenue School and Meeting-house. Delegates from New York, Philadelphia and Baltimore Yearly Meeting Groups were present to the number of about 75 and were comfortably accommodated on the school premises. Baltimore Young Friends made us feel very much at home.

On Seventh-day afternoon there were reports of activities in the varied groups and an outline of the aim and plan of the coming Eastern All Friends' Conference at Westtown this summer. In the evening we listened to an address by Dr. William Forbush regarding ministry in Friends' meetings.

First-day morning was occupied with the Bible class exercises and the meeting for worship. After dinner Dr. Forbush followed his theme of the previous evening and at the end there was some very interesting and helpful discussion.

This finished the Conference proper and we then adjourned to the new Homewood Meeting-house to partake of tea and sociability. A spirit of real fellowship pervaded the whole occasion. Above all, it was a fitting time for the renewal of past friendships and the beginning of new ones.

R. H. M.

to the Ruhr. It was said that the French had served notice that if the mine-owners would not deliver the coal required, they would be taken out and shot, and that if the miners began a general strike their leaders too would be taken out and shot. The morning that we started for the Ruhr it was also reported with head-lines in the papers that the French troops had begun to loot the banks. To anticipate for a mo-

ment, I may say that when we reached our destination and inquired carefully of our friend Paul Helbeck, he at once said these statements were not true at all; no threats of shooting had been made, and though the banks had been closed, nothing had been taken from them. This naturally put us on our guard against accepting statements made by the newspapers.

As our train rumbled over the bridge that spans the Ruhr river we were struck by the peace and beauty of the scene:—high wooded hills looking down on the pretty stream, a castle above, and no sign of mines or mills. Then as we proceeded and reached manufacturing districts we watched for soldiers, but there were none; no crowds, or delays; no passports called for; and when we rolled into the station, there were no sentries or excitement; everything seemed normal. Our kind friends met us and took us to our hotel; so we sat down to supper and began diligently to inquire how these things could be. It had been reported to us that this town—or rather the twin cities, Elberfeld-Barmen, where we were—would be occupied by the French troops that very day, and we had come with a little trepidation, but now we learned that there was no such occupation, nor was there likely to be. These cities were on the southern margin of the Ruhr district and had no steel mills or mines; the centre of the difficulty was at Essen, fifteen miles to the north. How were things at Essen then, we asked? Oh, the people were taking the occupation quietly; at first there had been processions of young workers in the streets, singing war-like songs, but no more serious demonstrations. We at once concluded that there was less excitement in the region of occupation than in the rest of Germany.

Our principal meeting was held in the splendid Council Chamber of the Elberfeld City Hall. About two hundred people were present, and a representative of the city government sat by us and opened the meeting. Our subject had been decided on before the occupation—"Quakerism and the Present Crisis;" naturally since the occupation it took on a much more acute significance, and we looked forward to this meeting with much apprehension. The gist of our message was that in all ages one of the manifestations of Christian love had been to persevere in a strong and courageous endurance under injustice and persecution, and that this was the surest way to win over the sympathy of the world. Our addresses were well received; no serious objections were raised; no bitter discussion followed; no sharp outbreaks of patriotism, as we had feared, took place; we were greatly relieved. We concluded again that the people living close to the seat of trouble took it more philosophically than the rest of the world.

Later we heard from eye-witnesses more exactly how the German populace met the French troops. One man said that as they met soldiers on the streets they paid no attention to them, simply ignored their presence. Another young man reported an incident that greatly interested us: a French officer found himself surrounded by a German crowd that looked threatening, and he drew his revolver; the crowd jeered him a little, but said, "Never mind, old man; we're not going to hurt you; put away your pistol; but we just want to sing you a few songs." And then they sang in ringing chorus to the astonished officer, who could not escape, "Die Wacht am Rhein!" Those who recall the proud militarism of the words of this "Watch on the Rhine," will perceive the grim humor of the situation. An impressive feature reported by more than one witness was, that as the French drove their artillery and long lines of tanks through the streets, the people simply laughed; they sat on their door-steps or the curbstones and simply laughed them to scorn—the idea of sending those huge instruments of violence against a people who had no weapons and offered no resistance! When Fritz Thyssen, the principal capitalist captain of industry who was arrested by the French, was undergoing his trial by court-martial, an immense throng gathered about the court-house; the windows of the building were crowded with French soldiers, rifle in hand; soon the crowd began to shout at the soldiers, "Get away from the windows! Get back! Away! away! away!"

They kept up this cry for an hour or two. Finally, the troops, finding that no violence was intended, and no shots fired at them, gradually acceded to the crowd's wish and withdrew from the windows, thus removing the danger of exchange of shots. From such incidents as these we may gather something of the temper of the German people in the newly occupied area. They are said to cherish an intense resentment at the insult (as they would call it) of this slavery by occupation, and they exert in every possible way, psychological and vocal, their vehement protest against it; but they appear to have no intention of resisting it by physical violence.

As we left the district and drew near Cologne, which is only about twenty-five miles from Elberfeld, we saw the first French troops for ourselves—a carriage-load in their light blue uniforms looking rather insolent, as they stared across at us, and next to them a load of troops that puzzled us,—they were in rough khaki and looked like Chinamen with gross, bad faces; we later learned that they were no doubt troops from Cochin China in pay of the French. It was a pleasant contrast when a nice, clean-looking English soldier came through the train to see our passports as we entered the English occupied district of Cologne. Farther up the Rhine we observed one lone French horseman apparently patrolling the main road on the east bank of the Rhine beneath the famous castles, while opposite Coblenz we looked up and saw the bright gleam of the Stars and Stripes floating high over the walls of Castle Ehrenbreitstein, as our train sped beneath its cliff. That was the very day of the withdrawal of our troops from Germany.

We are now in Frankfurt on the borders of the Rhineland, and find that there is great agitation not only in the Ruhr district, but also in this older occupied area. Most hotels here have placards saying that Frenchmen and Belgians will not be received, and twice there have occurred in the last few days riotous demonstrations in front of one hotel around the corner from us because it was thought to have received Frenchmen, but I believe no damage was done. The great weapon for opposing the French is, of course, for workmen to strike; most of the railways in the occupied regions have now gone on strike. This made it awkward for us a few days ago, for we had an appointment to deliver addresses at the great watering-place Wiesbaden, twenty-five miles down the river Main on the Rhine, and of course within the occupied area; there were no trains, but we found an auto-bus, and so kept our engagement. As we drove along we came to a sign-board announcing entrance upon the area of occupation, but no sentinel or soldiers were there. In Wiesbaden, however, were more French soldiers than we had seen anywhere, as well as plenty of Moroccan troops in fez-caps, and even some officers with long, white cloaks like Arab chiefs. We went to the railway station to see how things were there, and found a French sentinel with fixed bayonet at the passenger entrance, and no one allowed to enter, while another sentinel with his long cruel bayonet was pacing up and down before the baggage entrances. A short way off sat an Oriental soldier in black-cap bound with a white Mohammedan turban upon his Arab pony. This appeared like a rather war-like situation, and small groups of people seemed to be zealously watching. But we also saw a long train of artillery—five or six small field-pieces or howitzers with carriages, caissons, etc., guarded by a company of very business-like French infantrymen—trundling heavily along the principal fashionable street, and no one seemed especially to notice them.

Townspersons told us that the inhabitants were taking things with a fair degree of patience, but it was feared they could not maintain this much longer—the strain was growing greater every day, and the people's nerves were getting more and more on edge; the greatest danger was that of a sudden passionate outbreak on this account, when overstrained nerves should give way. We can only pray that this may not occur, and work for the removal of such dangerous oppression; for the German people are beginning to see the might of passive resistance,—or perhaps more accurately, of active resistance

without violence or weapons, and this might prove a valuable discovery for civilization.

ALFRED C. GARRETT.

SECOND MONTH 7, 1923.

### CHILDREN'S CORNER.

BOBBIE YANK.

KATRINE BLACKINTON, BLACKINTON, MASS.

(Concluded from page 428.)

Another outstanding quality of Bobbie's is his great love of playing to the gallery. Give him an appreciative audience and he is made. One day I sat down at my desk to write, glanced out of the window and saw Bob all tucked into the corner of the seed-tray of the Packard feeding-station on his favorite maple, obviously settled for a luxurious siesta after a large meal. As soon as his eye caught mine he gave himself a quick shake, assumed the defensive attitude of a man who has been caught napping, but won't own it, moved out into the center of the tray and made his bill fly in all directions like a person vigorously using a broom, scattering seeds to the winds. I rapped on the window and shook my finger at him, mentioning Herbert Hoover's name. He stopped an instant, then went at it again with all the recklessness of a drunken sailor on first shore-leave after a long voyage, and "a fig for your Hoover" in every motion of that active bill.

And now I have come to an interesting psychological fact about Bobbie. I have in my room a plaster Barye lioness standing out rather large and white against a mahogany bookcase. Bob has taken nuts from every piece of furniture and every object in the room except the lioness; he has never touched her, but on two occasions has taken nuts from her pedestal. I thought I would force the issue by putting a very large nut-meat (he is especially weak about large ones) in her jaw and not a fragment anywhere else in the room. That day I was putting a shining new coat of paint on our east-enclosed veranda, which we use as a breakfast room, when I heard the worst clatter—a perfect din—out on the east maple. It has the scolding note of the robin at his most excited moments, combined with the blatant quality of the flicker. I saw, to my amazement, that it was Bob, single throated, and the rating was unmistakably directed at me. At the moment I entirely forgot the lioness incident and went out in all sincerity to find what was wrong. As I approached he threw off his challenging attitude like a flash, dodging around the bark of the tree, assumed his most business-like grub-searching expression—"positively not a moment to spend in conversation." Not until I had resumed my paint-and-brush activity did the picture of the nut in the lioness' mouth come to me. So that was the cause of this outburst of unparliamentary speech hurled from the maple, and then it came to me that, sandwiched in between anathemas, I had detected something to this effect: "I'm not going to fly into the jaws of death for you or any other woman! My mother told me at a tender age to recognize that combination of lines as cat, than which bird has no worse enemy." Now if somebody who has studied bird psychology would explain this little quirk of Bobbie's, or at least advance a theory, I would be grateful. I held out about the nuts until the following day, when he came to meet me as I approached our front door after a marketing trip. He flew from the west maple, lighted on the top of the spindle of the lower blind nearest me, came down the spindle as he comes down the trunk of a tree, inverted, head up and his conversational "twitter" transformed into a genuine teasing tone! Could any one resist such an appeal? And now do you wonder that my window stands open in all kinds of weather, and that I cast aside such frills as curtains that blow and shades that flap, in order to receive every winter such a delightful guest?

"Not years nor sorrows make us old, but selfish cares."—ELIZABETH CHARLES.

### American Friends' Service Committee

20 South Twelfth Street.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### A FRIENDS' TRACTOR SCHOOL.

On the edge of the busy market-place at Sorochinskoye, Russia, stands a low brick building painted yellow. At both ends it has big iron doors that clamp shut and are fastened with a huge iron lock. The dusty windows, too, have iron shutters. I am told that this was formerly a *sciad* (warehouse), where some prosperous wheat merchant of pre-war days stored his products, profitably purchased from the peasants of the district.

For a year this building has been used as a garage by the Friends' Relief Mission operating in the famine district of East Buzuluk—the only garage between Buzuluk town and Novo-Sergeevka, a distance of 150 miles on the Tashkent railroad.

I stop in the garage on a dull, grey, snowy day in early winter. In the outer room, cold and unheated, stand the Ford motors and trucks that serve the Quaker Mission even up until Christmas, scouting over the snow long after the peasants have begun to drive about in their *saniis* (sleds). The other room is heated by a stove that resembles a large rusty can. The smoke pipe makes a graceful exit through a hole above the door. The floor is black and oily—machines have been repaired here for over a year; the sides of the room are lined with work benches and shelves containing a few spare parts. In one corner there is a pail of oil and an empty barrel.

On one side of the room stands a partly torn down Fordson tractor, covered with chalk marks and arrows. On the other side is a blackboard, and in front of it two planks have been thrown over some soap boxes; on the planks sit the members of Parry Paul's Tractor School.

Last spring, when the Fordson tractors arrived in Sorochinskoye, and the steppe land west of the village was ready to be plowed for millet, Parry Paul, the chief of the Transport Department of the Friends' Mission, sent out a call for drivers. The very country-side responded. Experienced chauffeurs there were none in the district, or if there had been, they had died of hunger or moved away. But blacksmiths and carpenters and tinsmiths and eager young fellows who had worked in machine shops—plenty of these volunteered. Not one of them had ever seen a tractor. Not one of them but was dying to drive one. To them tractors represented the genius and culture of the fabled and overdriven America.

From the group of applicants Parry Paul picked ten or so, who looked as though they could steer a machine. He put them on the tractors, and in no time they were running them day and night, to be sure with some errors and smashes and bad handling, but they were learning day by day to solve the mysteries of the powerful little motor tugs that had been put into their hands.

The story of their achievements is too long to recite at this point—the 165 acres of land plowed for millet, the 700 acres turned for fall rye and next spring's wheat, the 52 tons of potatoes harvested from the land plowed for Children's Homes, and the remarkable influence on the peasants who saw these fast machines at work pulling plows or harrows or seeders or wagons full of hay or millet in the sack.

By the end of the summer the ten chauffeurs knew something about tractors. The practical experience in making the little iron insects work in the fields had given them a knowledge of gas engines and cylinders and crank shafts and valves that could not have been gained in any other way. But Parry Paul was not yet satisfied with the training he had given them; so he established the tractor school to systematize and make coherent the knowledge these men had gained in the fields.

So on this dull winter day to which I have referred, I find sitting on the planks in the garage ten chauffeurs—listening eagerly to an explanation of things that an expert should know about a Fordson tractor.

Parry Paul uses the question method of teaching. Clad in a black leather suit and a warm cap, he stands before his class, and fires question after question. The practical experience of the men comes out in almost every answer. They check each other up and explain and correct. And on a box beside them sits Gregory Yerebin, the transport messenger boy who has been with this department so long that he knows almost as much about motors as the chauffeurs—he laughs and his round cheeks glow with merriment when the others make a mistake and he happens to know the answer.

"Now if the electrical system is O. K., and the carburetor works, and the kerosene is in the tank, what may be wrong?" Paul asks, turning to Mitya Lukim, aged twenty-one, the smartest chauffeur in the class.

Mitya scratches his red head, and delivers the answer to Mucha, who passes it on to Paul, who in turn emits a satisfied "Pravda!" (Right!)

"And what else may be wrong?" he asks Leon Lukim, Mitya's older brother.

Leon has an answer just as right as his brother's. "Pravda!" says Paul, and so the lesson continues.

This is the Tractor School. Everyone on his toes to learn, some with note-books and pencils recording the new facts that are thrown up by the lesson. And all of them are lads who might have been dead had the Quakers not arrived with food in 1921.

This school on the market-place of Sorochinskoye will secure the success of the agricultural reconstruction plan of the Friends' Mission this year. Moreover it will help Russia in the way that she most needs help, as the darker shadows of the famine recede a little. It will help Russia technically in the upbuilding and improvement and modernization of her greatest industry, the cultivation of the soil.

#### FRIENDS' SERVICE NOTES.

UNDER the auspices of the Minnesota Russian Relief Committee, which is raising funds to be distributed by the Friends' Mission in Russia, Miriam West, one of the returned workers, recently addressed the Senate and the House of Minnesota on behalf of Russian relief.

THE following note accompanied a recent contribution to the service work:—

"I have arrived on January 15th and my parents are very happy about it, though I yell a great deal.

"I want to help a Russian baby, and so I send my first money birthday gift to you. I am very sorry it cannot be more. Very sincerely yours, Richard Wirth Taylor (one month old)."

Two of the Mission workers from the outpost at Hoduciszki, in the Vilna district, spent considerable time in First Month in investigating conditions in surrounding areas. In one nearby township they found that 900 families possessed only 300 horses, less than half of the number which they owned before the war. Less than one-third of the land is cultivated. The Mission plans a seed distribution for the district, and Mission horses will be lent for plowing if any of them can be freed from demands elsewhere. Blisinki is a typical village in this township. It consists of forty families, only five of them having yet been able to rebuild their houses.

FRANCIS FISHER KANE, the well-known Philadelphia lawyer, is to sail in the near future to join the Friends' Relief Mission in Austria. He will serve as joint secretary, heading up the American side of Friends' work in Vienna.

"THE family is typical of many that the Friends' Austrian Mission is helping," writes one of the workers from Vienna,

Third Month 1, 1923. "The father worked on a Vienna newspaper before the war, and at that time they got along very well. At the outbreak of the war he had to go, and now he is a hopeless cripple. He is unable to work and receives from the state a weekly employment benefit of 72,000 kronen, which is barely enough to buy ten loaves of bread. His wife has sold everything that they can possibly do without. As I visited the family, the man lay in bed and his wife had taken his last suit of clothes to the pawn-shop. They had no sheets, no bed-covers. There are two children. Johann is sixteen years old and is doing his best to help support the family by working as an apprentice in a bank. The other child is a daughter. She is fourteen years old, though she scarcely appears to be ten. She has not gone to school for weeks because she has no shoes. She dreams of saving up enough money to go to America, 'the land of freedom,' where she could earn enough to provide for her parents and to return later and found a home for destitute children."

Shall not we who are at present enjoying the comparative plenty of the "land of freedom" do everything in our power to send help to the families that are now suffering so intensely abroad?

SHIPMENTS received for week ending Third Month 3, 1923—62 boxes and packages.

Cash contributions received for week ending Third Month 3, 1923—\$14,030.25.

#### FRIENDLY NEWS NOTES.

ESTHER MORTON SMITH of Germantown Meeting and at present Chairman of the Yearly Meeting's Inter-racial Committee, has recently been visiting in the Middle West in the interests of race relations.

On Second Month 16th she spoke before the Women's Federated Missionary Societies of Richmond and in the evening was the guest at a supper at the local Y. M. C. A., attended by representatives of both white and Negro races, to whom she spoke effectively. On the 18th, she spoke at South Eighth Street Meeting in the morning, and in the evening at another Friends' Meeting House in the city, the afternoon program including an address before the Negro forum. The next day she addressed the students of Earlham College.

MURRAY S. BARKER, known to many Philadelphia Friends as a former teacher at the Germantown Friends' School, has added to his many other important duties that of representing his home district in the Indiana Senate. Three Friends are members of that body and the speaker of the House of Representatives, Raymond Morgan, is also a Friend.

THE *Nation* has given space for some weeks past to representative papers by experts on several outstanding feature of each of the States of the Union. On First Month 10th there is an article entitled "Alabama: A Study in Ultra-Violet," by Clement Wood, a Friend. This is an article well worth reading, championing as it does the cause of the Negro in the South.

IN the series of States appearing in *The Nation*, Johan J. Smertenko, formerly a member of the faculty of Grinnell College, Iowa, has contributed the paper on Iowa. He entitles it—"Iowa: A Mortgage Eldorado." It is interesting to note that, of the three "products" which he finds to praise, were the Quakers whom he sees as "fine, deep, quiet backwaters," along with the Hollanders of Pella and the religious communists at Amama. He characterizes all three groups as "peaceful colonies."

HERBERT HOOVER'S son, Herbert, Jr., recently communicated by radio with amateurs in Switzerland, 5,000 miles away. He was stationed at the Bureau of Standards' experimental station in Washington, where he had built his own set. Now he is conducting further experiments with the same set while he is attending Leland Stanford University in California.

## NOTICES.

PHILADELPHIA YEARLY MEETING is due to begin with the Meeting of Ministers and Elders in the Meeting-house at Fourth and Arch Streets, Seventh-day, Third Month 24th, at ten o'clock. The second session of this Meeting may be held the afternoon of the same day or on Second-day afternoon the 26th. The exact time will be decided by the Meeting at its morning session.

There will be the usual meetings for worship on First-day morning, the 25th, and the General Yearly Meeting will convene in joint session in the west end of the Fourth and Arch Streets house at ten o'clock on Second-day.

The practice of last year of closing all doors at ten o'clock for a short period of devotional silence will be followed again this year. An urgent request is made that all will endeavor to be on time.

There will probably be two sessions on Third and Fourth-days. Some of these may be joint sessions.

The business for the various days may be after the following order:—Second-day—The reading of the Minutes of the Representative Meeting and the consideration of subjects brought up in said Minutes, the presentation of letters received by our Correspondent during the year and the disposal of these, at the present writing there are nineteen such communications.

The morning session of Third-day will be needed in part for the completion of this business—to be followed later in the day by the reports from the Quarterly Meetings, including the Query Answers. Fourth-day—Reports of Extension Committee, Visitation Committee, Social Order Committee and Peace Committee. Fifth-day—Westown Report and Educational Report. Sixth-day—Report of Indian Committee, Inter-racial Committee and other Committees not mentioned above.

The foregoing is of course only tentative. The evening meetings at Twelfth Street for the week we hope to publish next week, the schedule not being quite complete at the present writing.

FRIENDS from a distance who desire accommodations at the time of our approaching Yearly Meeting, should communicate with Wm. B. Harvey, 304 Arch Street, Philadelphia, who will be glad to render assistance.

MARGARET KENNEDY, of West Grove, will be in the Fourth Street Rest Room during the Business Sessions of the approaching Yearly Meeting. She will be glad to play with any children between the ages of three and ten years of age when they tire of Meeting.

A MEETING for children between the ages of ten and fourteen will be held in the East Room at Fourth and Arch Streets, on Fifth-day of Yearly Meeting week, Third Month 29, 1923, at 10.30 A. M.

ALL Young Friends between the ages of fifteen and thirty-five are invited to attend a meeting for worship to be held at Twelfth Street Meeting House on First-day, Third Month 25, 1923, at 3.45 P. M.

As we gather may it be with hearts eager to give and receive the very best. God is anxious to pour out on us of His blessing. We will be strengthened by the knowledge that our older Friends love us and are interested in this meeting, and we believe that they understand it is with no sense of alienation that we do not include them, but only with the desire that we may gain the strength which comes from bearing the responsibility ourselves.

## NOTICE.

FRIENDS' TEMPERANCE ASSOCIATION desires this special notice of a meeting to be held at No. 20 S. Twelfth Street on Third Month 26th, at 4.30 P. M., at which Roy A. Haynes, Prohibition Commissioner for the U. S., and Fred A. Hazeltine, of the Philadelphia District, are expected to speak. It is desired that Friends will attend and also bring with them business and other acquaintances to whom this may be an exceptional opportunity to learn more of the importance of the Eighteenth Amendment.

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YEARLY MEETING TEAS.—For the purpose of extending hospitality and also for the convenience of those wishing to attend the evening sessions, during Yearly Meeting week, supper will be served at Twelfth Street Meeting House, on Second, Third and Fourth-day evenings and at the Arch Street House on Fifth-day evening. The expense thus incurred, in the past, has been met by a fund raised by private contributions.

As it has been difficult to reach by the appeal (which has been sent by mail) all those who would be interested to participate in this object, a general invitation is hereby extended to Friends to join in the sociability thus afforded and, also, to join in furthering the general purpose by sharing the expenses with those whose contributions have been much appreciated in past years. It would be gratifying to the Committee in charge to feel that supper guests, whenever possible, lend their support to the particular work represented by being in attendance at the evening meeting.

Contributions to the supper fund may be sent to J. Henry Scattergood, Treasurer, 355 Bourse Building, Philadelphia, Pa.

A FRIENDS' summer school at Haverford College is announced for the week from Sixth Month 18th to 25th, inclusive. Several groups of Friends are co-operating in the plans for this summer school. It is intended that the spirit of the school shall follow that of the All Friends' Conference three years ago in London, emphasizing those things on which Friends ought to send a clear message. Probably there will be two courses of lessons running throughout the week, one on a Biblical subject and the other devoted to an interpretation of certain phases of the Quaker message. The speakers are to include some Friends from the Five Years' Meeting and, it is hoped, one or two Friends from England, as well as a few Philadelphia Friends and a few distinguished outside speakers.

The groups co-operating in the arrangements include the Extension Committee of Philadelphia Yearly Meeting, Haverford College, Woolman School, and the Advancement Committee of the Race Street Yearly Meeting. The Executive Committee of the Five Years' Meeting has been invited to appoint representatives on the Committee of Arrangements. The members of this Committee already appointed include Jane W. Bartlett, William W. Confort, Susan J. Deewes, J. Passmore Elkinton, Walter W. Haviland, Rayner W. Kelsey, Mary J. Moon, Edward G. Rhoads, Elbert Russell and Wilbur K. Thomas.

Friends of all branches are invited to keep this week free from other engagements in order that they may attend the sessions of the summer school, of which more detailed announcements will be issued as the plans progress.

FRIENDS' SELECT SCHOOL extends a cordial invitation to all who may be interested to be present at a lecture by A. Neave Brayshaw at the School, Seventeenth Street and the Parkway, Sixth-day, Third Month 23rd, at one o'clock. Subject—"Ancient Manuscripts and the Printed Bible."

DIED.—Of pneumonia, Second Month 22, 1923, MARIA JACOB, daughter of Katharine and the late Joshua Jacob, in the forty-third year of her age; a member of Philadelphia Monthly Meeting of Friends for the Western District.

—, Third Month 6, 1923, LUCY BURTON CHILD, in her fifty-sixth year; a member of the Monthly Meeting of Friends of Philadelphia.

—, Third Month 1, 1923, at her home in Moorestown, N. J., MARGARETTA THOMAS MICKLE, widow of Howard A. Mickle, in her eighty-fifth year; a member of Chester Monthly Meeting of Friends, N. J.

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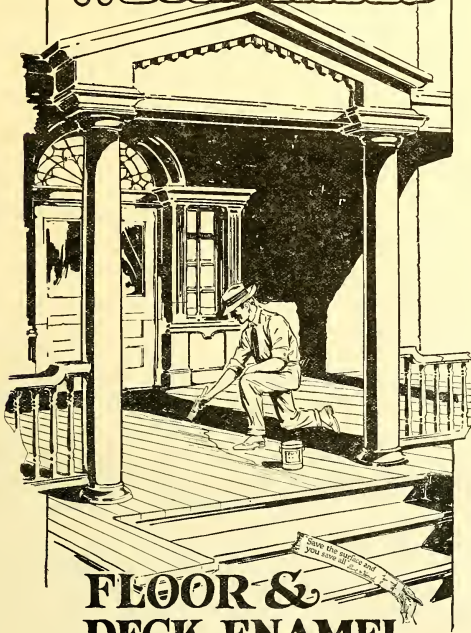
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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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### "SHUT IN."

Shut in, shut in from the ceaseless din  
Of the restless world, and its want and sin;  
Shut in from its turmoil, care and strife,  
And all the wearisome round of life.

Shut in with tears that are spent in vain,  
With the dull companionship of pain;  
Shut in with the changeless days and hours,  
And the bitter knowledge of failing powers.

Shut in with dreams of days gone by,  
With buried joys that were born to die;  
Shut in with hopes that have lost their zest,  
And leave but a longing after rest.

Shut in with a trio of angels sweet:  
Patience and Grace all pain to meet,  
With Faith that can suffer and stand and wait,  
And lean on the promises, strong and great.

Shut in with Christ! Oh, wonderful thought!  
Shut in with the peace his sufferings brought;  
Shut in with the love that yields the rod;  
Oh, company blest! Shut in with God.

### DREDGING CHANNELS.

Decade upon decade, century after century, rages the ancient, futile conflict of "faith" and "works." One of the most earnestly contested questions in the apostles' day (*vide* James and Paul *passim*), behold it, two thousand years later, dressed up in new terms and centering on fresh issues, as lively a contention as ever, its vitality wholly unimpaired by the long struggle of sixty generations, the ardent protagonists on one side or the other just as convinced, at heart, that only their way lies Truth.

The terminology is changed, of course. On the one side we hear how crying is the need for a renovated social order, and how (quite truly) impossible it is for us to expect people to be Christians, when they are ground down into the slime of the slums or into the bloody mud of the trenches by the

greed of money-mad capitalists. If the six days in the working-week are twelve or fourteen hours long, is it any wonder that a desultory church service has no attraction? Read "Steel: the Diary of a Furnace Worker," by Charles R. Walker. No wheezy melodeon will ever remedy that sort of thing!

Then we "tune in" to the equally burning (and equally true!) contentions of the other side. What we lack today, they tell us, is the proper sort of "personal evangelism." Legislation and philanthropy, child-labor surveys and prohibition enforcement, even feeding Poles and Austrians, can never take the place of the "simple gospel" of Jesus—the good news of a personal, first-hand experience of God, of which Paul affirmed he was not ashamed, since it was the power of God Himself for the saving of mankind. Get right with God! Believe in His Son and be saved. Then go forth and preach Christ! Help save men and women for Him! Make Him so real as you uphold Him before the world, that He will, indeed, "draw all men" to Himself.

Now these contrasting viewpoints have two great things in common. Each side has truly caught the light reflected from one facet or another of that God-like personality whom we all call Master. Each side burningly realizes that Christianity implies a genuine concern for the welfare of others. Why cannot each side discover the truth that the other side holds? Must men ever continue "fools, and slow of heart to believe" anything outside the line of their own personal experience?

Rather, we need to go clear back to Clement of Alexandria with his memorable utterance on open-mindedness: *Veritas a quocunque dicitur a Deo est* (The truth, no matter by whom spoken, is of God.)

James rightly tells us that "faith without works is dead." But surely works without faith and insight are at least equally lifeless. With all our talk of "service," we need sometimes to stop long enough to ask ourselves if we really are in any adequate way prepared to serve? The Friends' Service Committee recently made known its need of a tractor expert for Russia. What they needed was a man of training and experience, who could and would keep their motor fleet in running order. No one else would do. With all the good-will in the world towards the starving peasantry of the steppes, any person without training in that special line would be as utterly superfluous in such a situation as a skating champion in the desert of Sahara.

We talk about "giving ourselves." But have we any real "self" to give? Some of us may discover we have so little to offer that we might as well be a benevolent philanthropist, endowing hospitals with Russian roubles. The only way that we can be of service is to have something to give. The more of a Person we can become, the more truly we can serve. This self-culture is not mere selfish ambition. It is far removed from Goethe's aim, as acknowledged in his letter to Lavater: "The desire to raise the pyramid of my existence, the base of

which is laid already, as high as possible into the air absorbs every other desire, and scarcely ever quits me." This was a noble ambition, but after all, only an ambition.

Compare that with Christ's utterance: "For their sakes, I sanctify myself" (John xvii: 19), which, in six words, reconciles better than it has ever been done the two contrasting ideas and shows how they are to be combined and kept in balance. Dr. Fosdick writes in this connection ("Manhood of the Master," page 168):

"He fed Himself on the best reading of His time, the prophets of the Old Testament, and He sought spiritual insight into the beauty and significance of nature, that He Himself might have a richer life with which to serve the world; He purified His spirit in prayer, like water running through the sun, that He might be of largest serviceableness to His followers. He saw that His friends, that the world, needed Him at His best, and that therefore self-realization and service are two sides of the same thing."

Often the figure is employed of dedicated Christians being

"channels" for God's will to flow through. Perhaps by now the reason for the choice of title for this article is less obscure. Channels do need dredging. "For their sakes" we, too, must sanctify ourselves—training, disciplining, learning, "studying to show ourselves approved unto God, workmen that need not to be ashamed." (2 Timothy ii: 15).

Where the "water of life" is described, it is flowing. It is sometimes spoken of as a spring, sometimes as a river, but it flows. If we are channels or cisterns, it is for the water to pass through. We must keep both intake and outlet open for the free course of this water of life. If our intake becomes clogged, what water we have will soon run out, leaving us dry and empty. And if we permit our outlet to become obstructed, no fresh water can flow in, however much attention we may give to keeping the intake free. The water of life can no longer flow; it becomes stagnant, breeding unwholesomeness. Our noblest impulses have no expression. We may be hearers of the word, we can never be doers.

Take time for channel dredging.

A. L.

## Some Notes on the Life of John E. Carter.

John E. Carter died Twelfth Month 1, 1922, in his eighty-first year, in Germantown, Philadelphia, where he had lived more than fifty-one years. In personality and character he combined unusual qualities of physical and mental vigor, strength and simplicity, independence of judgment and broad charity for the views of others, clearness of intellectual vision and reverence for the truth, gentleness, penetration, humor, practical knowledge based on accurate study and wide experience combined with sympathy and a constant, active desire to be of service to others,—a man of keen sensibilities and deep feeling who had himself under such control that those nearest to him rarely saw his calm ruffled.

This glimpse of his life and service among us is offered to his many friends and to others who may be helped by it. There is no need of eulogy, and certainly he would neither wish nor approve it. His real memorial is in the hearts of those who knew and loved him.

John E. Carter was born in Philadelphia, Second Month 25, 1838, the third of the ten children of John and Sarah Shoemaker Carter. He was a high-spirited, headstrong, determined boy with strong prejudices. When he was about twenty years old a great change came over his whole character on the death of his mother to whom he was deeply attached.

As a tiny boy he began school when he could do nothing but sit on a bench. Later he was a pupil two summers in the school of Hannah Williams near Plymouth Meeting, but most of his schooling was obtained at Friends' Select School, Philadelphia, which he left at the age of about fifteen. His summers were spent wholesomely working on the farm with his cousins at the homes of uncles and aunts at Hatboro or West Grove.

After leaving school he was apprenticed for four years at \$50.00 per year to Charles Ellis, a well-known wholesale and retail druggist of that time. Simultaneously he attended the Philadelphia College of Pharmacy, from which he graduated in 1858, at the age of twenty.

Although he was attracted to the study of medicine and continued to read the *London Lancet* with more or less regularity throughout his life, he entered the employment of the firm of Carter & Scattergood, manufacturing chemists, and shortly afterwards became a member of the firm.

The following account is taken from notes submitted by Charles Evans, a nephew of John E. Carter, and a member of the firm from 1900 to 1911:

"The business of Carter & Scattergood, though almost uniformly profitable for a long period of years, was conducted

in a most modest office and in an unattractive quarter. One's first impression in a call at Twenty-fourth and Bainbridge Streets would be, I think, the extreme simplicity of the surroundings which my uncle deemed sufficient for his office comfort. Visitors were really often scarcely convinced that they had penetrated into the actual working office, so meagre were the accommodations. Bare desks, a few cheap chairs, a letter press, a closet, the beam of platform scales for weighing the horse-drawn wagons, a coal stove, no pictures or chemical exhibit, no window screens and no clerk or stenographer, such was the interior of a room, about ten by fifteen feet, which served for counting-room and chemical laboratory for many years, and in which researches were carried out, some of which were of more than ordinary importance. The chemical scales and working bench would have been considered *infra dig* by any college freshman.

"A very old type of safe held the books and some records; all the cash used for pay-roll and petty expenses was kept for twenty years in a crockery saucer which accompanied a cat arriving in a box from the country. Of course, with the advent of younger partners the march toward luxury began, but for many, many years the quarters above described answered the requirements at a ludicrously small expense.

"If there was simplicity there was also neatness. Desks never accumulated papers, drawers and closets contained few, if any, odds and ends. The atmosphere of the office was one of quiet industry and complete order. The business of the day was attacked and dispatched; then often, if there was an interval of spare time, a round of the works was made, nothing apparently escaping his eye, and after that it was my uncle's custom on the backs of envelopes saved from the paper basket to draw elaborate geometrical figures, or to solve by algebra the binomial theorem or some similar mental exercise.

"My uncle did not spend much time in my period at the Laboratory, as it was always called, among the workmen. He knew and recognized them, but beyond a pleasant greeting had but little to say. Some of them, I know, consulted him in business matters. His name was always mentioned among them with the greatest respect. Nearly all of the men in the earliest days were Welsh and spoke Welsh among themselves, giving much secrecy thereby to some of the technique, but in my time most of them, nearly all, were Scotch-Irish, of great physical strength and all the qualities of that sturdy stock.

"All of my uncle's competitors operated seven days per week. The Carter & Scattergood plant never operated on

First-day, though this was a distinct disadvantage to the brick settings of the furnaces. Holidays were not observed, and six days in the week the furnaces ran twenty-four hours.

"The strictest type of justice was the only rule for business practice. Any project or plan which could not immediately be made to square with the golden rule was promptly dismissed. There was no attempt made to operate in a twilight zone of expediency.

"John E. Carter was in his business hours, as elsewhere, a great teacher. Visualizing the elements of a situation with the greatest clearness, he had the faculty, as well, of presenting any matter in a form of great simplicity, stripped of externals and available to minds of lesser calibre. This faculty was well recognized among his business friends and in conferences he was frequently asked to sum conclusions and prepare statements.

"Very many hours he spent patiently with his younger partners and assistants clearing up for them half-worked out problems, in mechanics, in chemistry or in life itself. He had a keen eye for a fallacy, but would suggest its presence in such a manner as to 'save the face' of the inquirer.

"Righteousness, charity, order, justice, diligence,—these with patience and keen analysis are qualities which I shall forever associate with him, and these with the most wholesome zest for a humorous situation, endeared him to all who knew him well."

As a comparatively young man he was left with little motherless children, and in the words of one of his daughters he "became father and mother both. His rule was just and firm, tender and loving, and aroused the wish to do as he desired. He entered into our plays and interests and directed our reading, and made our friends also very happy."

In early middle age the shadow of a great loss again fell across his life and made him feel that he was called into a very narrow path, from which beauty was excluded. From this condition he recovered in time, and while always strict with himself, he had wide charity for others.

His intellectual interests were chiefly scientific and he took keen enjoyment from the beauties of nature. For years he used the microscope, doing exquisite work in preparing and mounting specimens. His reading, however, was wide and varied, and education to him was a life-long process. Apart from science he was much interested in history, biography, church history, poetry and general literature. He regularly subscribed for and read a number of scientific journals, and throughout his life kept in touch with the progress of scientific thought.

At the same time he knew the history and literature of the Society of Friends and through "reverent reading of the Holy Scriptures," he had an intimate and accurate knowledge of the Bible. It is of especial interest to his friends to know that he had in the course of his study and reading, reached a point where science and religion were not in conflict, but in such harmony that his faith was not disturbed by the agitations and controversies of those who see but a part of the manifold unity of truth.

In his daily routine in business and at home he was prompt, exact, methodical and efficient. He never allowed back work to accumulate and thus secured a large degree of leisure.

He traveled but little, visiting Europe once in 1870, just before the establishment of his home in Germantown in 1871. Subsequently he visited Florida once and made one trip through the Great Lakes and to the Mississippi. He was happiest in his own home with its pleasant verandahs and ample yard, and there his friends and neighbors love to remember him quietly reading in the summer, or walking observantly among the shrubbery often with pruning shears in hand.

He was actively engaged in work on various boards and committees, especially those connected with the Society of Friends, and at one time in his young manhood acted as secretary for a large number of concerns at the same time. The Freedmen and the Institute for Colored Youth were

important interests to him. He served on the Westtown Committee for many years and was a valued member of the Meeting for Sufferings. While still in physical health and vigor and before there was any failure of power, he retired from all these activities, acting on the principle that vacancies should be made for younger men. His withdrawal was a matter of regret to many of his friends who greatly valued his wisdom, insight and ability in harmonizing difficult situations and advancing important business.

Diligent and prosperous in his undertakings and simple in his personal tastes and expenditures, he was a man of great generosity and liberality. He gave freely and cheerfully to causes that appealed to him, and in tactful and unobtrusive ways was often able to help individuals in time of need. It became a common experience of persons who visited him to ask financial aid, that John E. Carter made them feel they were conferring a benefit by giving him an opportunity to help the work they represented.

His own meeting claimed his deep interest, in it he held many positions of trust. As an Overseer he labored faithfully. People of all kinds consulted him in matters of great delicacy, since he was one whose judgment was good, and yet who did not urge his opinions. He was recorded an elder in 1878. He traveled occasionally with Friends in religious service.

But his field of labor was largely at home. He was no stranger to the sorrows and conflicts of this life, but as an earnest Christian he kept the faith, and was enabled to be of good cheer to his own family and his friends. While he did not speak much of spiritual things he moved among us as one who walked with God.

The close of his earthly life came after a few days of illness, with no clouding of the fine, clear mind, no period of physical wasting and weariness, no impairment of his well-ordered activities and interests. When the end was near, and he was but little conscious of what was going on around him, he was heard murmuring, "Create in me a clean heart, Oh God, and renew a right spirit within me." His relations and friends are assured that with this prayer he passed into life that is life indeed.

GEORGE M. WARNER  
STANLEY R. YARNALL.

## EPISTLE OF SKIPTON GENERAL MEETING.

HELD ON THE TWENTY-FIFTH OF SECOND MONTH, 1660.

[Dr. Henry T. Hodgkin, in one of his impressive addresses in Philadelphia a few weeks ago, referred to the Skipton General Epistle as one of many illustrations that the Friends of the seventeenth century were a most remarkable missionary band. The Epistle in full has been handed us by a Friend and we gladly give it place.—EDS.]

DEAR FRIENDS AND BRETHREN:—

We having certain information from some Friends of London of the great work and service of the Lord beyond the seas, in several parts and regions, as Germany, America, Virginia and many other places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbadoes, Bermuda, Antigua, Jamaica, Surinam, Newfoundland; through all which Friends have passed in the service of the Lord, and divers other places, countries, islands, and nations; and over and among many nations of the Indians, in which they have had service for the Lord, who through great travail have published His name and declared the everlasting gospel of peace unto them that have been afar off, that they might be brought nigh unto God, and be partakers also of the same common salvation, through the riches of his love and grace which have abounded unto usward, that we might show forth his goodness, and faithfulness, and salvation unto the ends of the earth; and for this end and purpose that the Lord moved many to deny their country, and to leave their families and estates, that they might fulfil the will of the invisible God; which hath been effected and done by divers who have been moved thereunto, whereby the

Truth hath been published, and the work of God greatly prospered in many parts, places, countries, nations and islands, which, in the hearts of many, is a sweet savour, which causes the faithful to rejoice. . . . So, if any be moved to the contributing and for helping them beyond seas, cheerfully do it, and every one to the ministry yourselves, which is (unto) the seed Christ; for England is as a family of prophets, which must spread over all nations, as a garden of plants, and the place where the pearl is found which must enrich all nations with the heavenly treasure, out of which shall the waters of life flow, and water all the thirsty ground, and out of which nation and dominion must go the spiritually weaponed and armed men, to fight and conquer all nations, and bring them to the nation of God, that the Lord may be known to be the living God of nations, and his Son to reign, and his people (to be) one.

#### REPORT OF THE MISSIONARY COMMITTEE TO THE YEARLY MEETING.

The Committee, appointed a year ago to consider ways of co-ordinating the missionary interests of our Yearly Meeting under a central body, has met a number of times, and has very carefully gone over means of organization.

We rejoice in the outreach of the members of this Meeting to the utmost parts of the earth in their desire to carry the light of the love of Christ to dark places.

The work in Japan, which has so faithfully been carried on by the F. M. A., must be the first interest of the new Board. The educational work of the girls' school, the international work which our Friends are doing there and elsewhere, and the gospel work of all members of the Mission, deserve our co-operation and support. The young Yearly Meeting in Japan looks to us especially, and we can not but feel a close tie with it.

While our Meeting is more responsible for this field than any other, the new Board should not confine its interests to any one field alone. We are thankful that our Yearly Meeting is feeling the impulse to minister to the needs of the world for Christ's Gospel, and that an increasing number of our members are actively responding to the opportunities of spreading His Kingdom at home and abroad. We desire that the New Board may help to bind these workers together, giving them the strength of fellowship with the great body of our Yearly Meeting at home.

We would submit the following as a plan of organization:

#### PROPOSED ORGANIZATION OF FRIENDS' MISSIONARY BOARD OF PHILADELPHIA YEARLY MEETING.

We wish to state as fundamental, our conviction that Christianity is a universal and an essentially missionary religion, and that in so far as Quakerism realizes its early designation, as "primitive Christianity revived," it, too, will be driven by its world vision to the ends of the earth.

Realizing the need for better co-ordination of the various missionary activities of the members of Philadelphia Yearly Meeting, we would offer the following plan for consideration:

**Executive Board.**—The Yearly Meeting shall appoint fifteen persons for a term of three years to constitute an Executive Board. When organized, the Board may add to its membership, if the need warrants it.

It shall constitute an Executive Committee of the General Board and shall have charge of the various questions of an administrative nature which arise between the sessions of the General Board.

It shall, after careful study, prepare annually a budget for submission to the General Board for its approval.

It shall supervise the raising of funds with the aid of the General and Local Boards.

It shall each year prepare and submit for the approval of the General Board a draft of report to be forwarded to the Yearly Meeting, covering the missionary activities of the preceding year, and such other things as they think should be brought to the attention of the Yearly Meeting.

**General Board.**—The General Board shall consist of the members of the Executive Board and at least two additional members, to be appointed by each Monthly Meeting. A Monthly Meeting may also appoint one additional representative to the General Board for each hundred or fraction thereof by which its membership exceeds two hundred. (At present this will produce a membership of ninety.)

It shall endeavor to foster missionary interest throughout the Yearly Meeting and shall present the needs of various fields before our membership generally.

It shall consider and decide on all questions of general missionary policy.

It shall, upon nomination of the Executive Board, make all appointments of workers.

**Local Boards.**—A Local Board shall consist of the members of the General Board belonging to a Monthly Meeting and such additional members as may be appointed by the Monthly Meeting to compose it.

It shall represent the Executive and General Boards within the limits of a Monthly Meeting.

It shall co-operate with the superior Boards in arousing and stimulating interest throughout the membership of the Monthly Meeting in the missionary activities of the Yearly Meeting.

For the Committee,

WM. B. HARVEY,  
Chairman.

N. B.—In order that there may be no confusion in transferring the responsibility from the old Board to the New, we suggest that the Executive Committee of fifteen members appointed by the Yearly Meeting be incorporated with the present F. M. A. Executive until reports can be received from the different Monthly Meetings and the new General Board organized.

## Glimpses of Iowa and Iowa Yearly Meeting.

Walter L. Moore.

(Continued from page 403.)

Leaving Iowa City at 8:30 A. M. in a "mixed train," (i. e., freight and passenger,) via one of the many spurs of the great Chicago, Rock Island & Pacific System, a leisurely ride of sixty-one miles leading by sundry junctions, and consuming four hours of the sunny day, restful and unique in many particulars, we are cheered by the station call: "What Cheer!" Here our kind friend Albert Emmons and daughter Sara await us with their car, to whisk us to their home to dine and further enjoy their engaging hospitality by accompanying them to the meeting appointed for us at Coal Creek in the early afternoon. Our feelings are again stirred with deep interest as we behold for the first what was once the home neighborhood and house of worship of several of our acquaintances,

some living, others gone to their final home. Coal Creek is suggestive of the coal which here outcrops and has been mined in considerable quantities. Three-fourths of the State are said to be underminded with coal. The neighborhood is physically monotonous and uninviting; the meeting-house uninspiring as to structure and location; but when we were told that at one time it was not unusual for as many as three hundred and fifty to assemble here of a First-day morning in worship our interest was intensified. If the place spoke rather of the past than present, it was the present that controlled our feeling. Dear, kindly hearts were there to welcome the stranger—men, women and children seeking the uplift of the Gospel message—the inspiration from something coming afresh from beyond

themselves, to lift head and heart above the daily care, affliction and soul hunger. Well says a writer: "What the world needs for its noblest, purest, grandest life is inspiration." The same writer tells us in a wonderful chapter on "Christ and the Country Church," how Christ is needed to lift the soul with visions of eternal peace and beauty. Comradeship with the Master is needed to arouse all that is true and noble in the heart of man.\*

The name, What Cheer, is said to have been derived from an Indian name having its English equivalent, What's here? The message that came very freely in Gospel love to the meeting seemed to circulate about both these expressions, so suggestive and intimate with the daily interrogatories of life. While the sun shone outward, the spirit of tenderness visited hearts within. Is it too much to say, that had we choice to be anywhere in the world in those moments it would have been just there?

Being committed to the kindly care of Wilson T. Emmons and wife, after meeting, several calls were made in the immediate vicinity. First to the family and bedside of one who until recently had been a stirring business man, but now stricken when a little beyond the prime of life, and apparently nearing the end of life's journey, which since we have learned has been reached. Of other calls that afternoon, memory lingers on that to the two Sisters W—, within whose cheery cottage we noted how one is endowed with striking artistic gift, as manifested, among other samples, by a large collection of Iowa's flowers done in water color, and exhibiting plant, flower and fruit in a distinctive manner. The collection would possess high value for amateur class work in botany, say in a city school where the living specimens were not readily obtainable. Here love of nature, "leading up to Nature's God," was helping to disperse the shadows cast by invalidism and the shadows of remoteness from the activities of life, by sending forth to gladden others the summer sunshine, air and rain caught in the flower. Needless to say, it was with high appreciation of the favor, that on request to choose a gift the selection fell on Iowa's State flower, the beautiful wild rose (*Rosa carolina*—L.)

The close of the day, so crowded with incident and incentives to love of the brethren, found us gratefully settled within the home of our host and hostess—the Emmons, where amid the appealing interests of farm life,—father, mother, children, cows, horses, pigs and fowl, fruitage of apples, pumpkins, corn and hay, we were led back to boyhood days whose sweet significance has ever palliated the embattled cares of after life.

In response to arrangements effected by our kindly hosts, opportunity was given their visitors to meet again in evening social converse a large number of the Coal Creek Friends, and in this way an excellent opportunity was afforded of bringing those who had not been to Yearly Meeting into closer touch with the real significance of the message sent out by Philadelphia Friends.

Early the following morning a seat was afforded in the auto of two neighbors having a business trip to Grinnell. This place was reached near noon, after an interesting ride of thirty miles through pleasing farming country, whose main features were interpreted by our companions in travel. Many will recall that Grinnell is the seat of a college of that name, upon whose faculty are two names known to Philadelphia Friends—Dr. Steiner, by his book and lectures on sociology, and Professor Henry S. Conard, by his family connections and scholarly attainments in the field of natural science, notably botany. Upon being set down in this beautiful seat of learning, on that well-remembered day of autumnal loveliness, we readily fell captive to the charm of the college buildings set upon wide avenues bordered by trees and shrubbery, the campus, and athletic field—the latter ringing with the shouts of rivalry in a closely contested foot ball match between Iowa Agricultural College, located at Ames, and the home team. Henry Conard was not at home, being away for the day on a botanical trip. This information, given by the wife at their cosy home, was

\*"The Modern Crisis in Religion"—Lorimer. Fleming H. Revell Co.

accompanied with a gracious invitation to tarry for luncheon, which being accepted gave opportunity for a friendly chat about Friends in general, and Grinnell in particular.

(To be concluded.)

## INTERLOCKING COMMITTEES.

The time for Yearly Meeting draws near and we shall soon be listening to reports from our various Committees. The work of these Committees covers a wide field, but it is interesting to think how closely related and interdependent this work is. Consider, for instance, those Committees that have at heart the missionary and extension work of the Yearly Meeting. Their efforts are intimately bound up with the work of the Peace Committee, the Social Order Committee and the Committee on Race Relations. They are working to bring the Kingdom of God into the hearts and lives of men, and without fundamental work of this kind there can be no international peace, no Christian social order, no satisfactory race relations. Our missionaries work for international understanding, better social conditions, and better race relations. On the other hand, everything that helps to solve the knotty problem of race relationships helps the missionary, and, as Fosdick says, "the whole program of foreign missions is inextricably tied up with the present economic and international situation in Christendom, and our evil deeds often speak louder than any words our missionaries can say. . . . Until we can make brotherhood work in industry and international relations we leave a great barrier across the path of all the heralds of the Cross."

Again take the Peace Committee. One can easily see how closely its work is connected with the work of the Committee on Race Relations, and the work of both is inextricably tied up with the efforts of the Social Order Committee. There can be no Christian social order as long as racial discrimination and industrial and international strife shadow our land. It is being widely recognized also that these evils spring from economic as well as other causes, and that the spirit of service must replace the spirit of greed if they are to be abolished. Our English Friends suggest that—"Industry for service, developed throughout the world, will ultimately destroy the roots of war and render armaments absolutely meaningless in face of the rising spirit of human comradeship."

ANNA COPE EVANS.

## THE HEROIC AGE.

He speaks not well who doth his time deplore,  
Naming it new and little and obscure,  
Ignoble and unfit for lofty deeds.  
All times were modern in the time of them,  
And this no more than others. Do thy part  
Here in the living day as did the great,  
Who made old days immortal! So shall men,  
Gazing long back to this far-looming hour,  
Say: "Then the time when men were truly men;  
Though wars were less, their spirits met the test  
Of new conditions; conquering civic wrong;  
Saving the state anew by virtuous lives;  
Guarding the country's honor as their own,  
And their own as their country's and their sons';  
Defying leaguéd fraud with single truth;  
Not fearing loss, and daring to be pure,  
When error through the land raged like a pest,  
They calmed the madness caught from mind to mind  
By wisdom drawn from ead, and counsel sane;  
And as the martyrs of the ancient world  
Gave Death for man, so nobly gave their Life:  
Those the great days, and that the heroic age."

—RICHARD WATSON GILDER.

"GRATITUDE, given or received, is one of the best things in the world. We need far more of it, and of a far better quality."  
—R. CABOT.

## CHILDREN'S CORNER.

A PAIR OF OXEN—1699.

MAUDE ROBINSON.

[We feel under special obligation to M. R. that she has asked us to publish through THE FRIEND her latest "Quaker Tale," we trust it may be the beginning of a third volume, which like "Nicholas, the Weaver" and the "Time of Her Life" have won a place for themselves with so many of our little people. Her letter addressed to the Editors is as follows.—Eds.]

SADDLES COMBE, Hassocks, Sussex,  
Second Month 20, 1923.

TO THE EDITORS OF THE FRIEND, PHILADELPHIA:—

Dear Friends,—I have just finished the enclosed story of the sufferings of early Friends in Sussex, and think perhaps you may like to have it for your young peoples' page.

I have lived all my sixty-four years on a farm on the South Down Hills, and until a few years ago my brothers employed great black oxen for ploughing and other farm work. They gave them up because they were too clumsy a team to draw that blessed invention, the self-binding reaper.

It struck me that very few know, as I do, about using oxen—certainly not in England—and it might be of interest if I wrote it in with the sufferings of my very great grandfather, William Garton. Bonwick's Place is some twenty miles away. We motored lately to see it, but a new house has been built, and little trace of the old is left except a fine oak staircase.

I am sending the tale also to *The Friends' Quarterly Examiner*, but the readers who see both are so very few that it will be no disadvantage.

Your sincere friend,  
MAUDE ROBINSON.

(In an ancient "Book of Sufferings" which is preserved in the safe at Dorking, there is the entry in faded ink:—"Taken from William Garton of Ifield one payer of oxon worth £14, for a tyth of £7, nothing returned." From this and a retort of an ancestress to a hiring priest, which is a tradition in our family, I have woven the following tale. All the characters are real people.)

"Sister! Sister Sue!" shouted a sturdy country boy, bursting into the great farm-house kitchen, "Blacksmith Miles wants a piece of fat pork for a pincushion."

"Oh! is it the day for bullock shoeing?" asked a comely young woman, looking up from the immense mass of bread dough which she was helping a stout maid-servant to knead in a wooden trough, with her capable hands and arms white with flour.

"Yes, and father says I may sit on their necks to-day!" said the boy.

"Do not hinder thy sister, Dickie," said the mother, coming in from the dairy; "is it pork thou wants? I will soon get it if thou wilt light a rush."

The boy selected a greased rush or "fried straw" as they were called in Sussex, from a long tin box on the dresser, lighted it at the fire and preceded his mother down the cellar stairs. In a dark corner she lifted the lid from a huge wooden tub and fished up from the dark pickle a large block of pinky-white pork, three inches of solid fat, yet such food as was much relished by hearty farm folk in cold weather.

"Cut a good square, mother," said Dickie; "Blacksmith said I may stick the nails in."

"It seems a pity to waste such good meat!"

"Oh, old Jowler will gobble it up when we have done with it!" and away ran the boy with his prize.

His elder brother, Josiah, came in as he went out.

"There will be three extra to dinner to-day, sister. We are going to make a day of it with the shoeing. Thomas Robinson has brought his three pairs from Larkins, and young Benedict Martin has his four here. He says no one can shoe bullocks like Friend Miles."

Susanna's face took a deeper pink as she bent over her dough. "Surely Benedict has not come all the way from Shipley this morning," she said.

"Oh no! He spent last night at Hunts Green. He brought over six sacks of seed wheat for his father. Had'st thou not heard that they who call themselves churchwards at Charlwood had cleared out the old man's granary for tithes? He had not a grain left to sow this autumn. Luckily Ben had not disposed of all his, so he brought some over yesterday."

"Oh, these miserable tithes, what trouble they make! Parson Hallywell has not claimed his yet, but he will. Didst thou hear what he asked mother yesterday?"

"No, I did not know they had met."

"She was coming up the path from Widow Steere's. The parson was standing by the graveyard gate, and pointing behind him, said to her, 'What call you that, Mistress Garton? He knows we Friends will not call a building a church, and his field house has no steeple, so if she had said 'Steeple-house' he could have mocked. But mother just said quietly, 'I call it the place where thou sellest thy wares and makes those pay who don't have them.' The parson just turned on his heel and went off without a word."

Josiah laughed heartily. "Yes, we do pay and very dearly, too. Father has been expecting a visit from Hen Hallywell and his men. I only hope he won't take a fancy for the young bullocks which I have been training."

"Oh, are thy pets to be shod to-day?"

"Yes, but they won't be any trouble. Father says he never saw young ones so handy and docile as Peart and Lively are. They are good-looking, too—such a perfect match, with the stars on their foreheads and not another white hair about them—but they will be wanting me in the plat."

"There is no difficulty about dinner, brother. One of mother's fine duck puddings is in the pot now and the bread oven is ready for some extra apple turnovers."

"That will be a treat for Ben after his old Betty's rough cooking," said Josiah as he went out.

(To be continued.)

## The Secretariat of the League of Nations.

GENEVA, First Month 31, 1923.

TO THE EDITORS OF THE FRIEND:—

Dear Friends:—In reading THE FRIEND of Eleventh Month 30th, I found that you had kindly given place to a letter of mine regarding the League of Nations; but I felt surprised at the Editor's note of introduction. Inazo Nitobe is not "Secretary to the Japanese delegation," but an Under-Secretary-General of the Secretariat of the League of Nations—a difference I shall try to make clear not from personal motives, but because I think I detect a mistaken conception concerning the organization of the Secretariat itself.

I have been slow in realizing that in the minds of many the Secretariat is composed of a number of independent delega-

[In the issue of THE FRIEND for last Eleventh Month 30th a serious error escaped our notice making in itself a meaningless passage. We congratulate ourselves, however, that the real interest of the paragraph was made so plain by what went before and by that which followed, that the error escaped notice on the part of most who read the interesting and informing paper. We also should state that our informant was at fault when he told us that "Inazo Nitobe was Secretary of the Japanese delegation to the League of Nations at Geneva." The error has worked to our advantage for it has brought to our table a further communication from Mary P. E. Nitobe, which we are glad to share with our readers and which, we fancy, will bring enlightenment to many of us.—Eds.]



tions, each working for national interests. There are in Geneva delegations from a few countries which are members of the League of Nations. They act as *liaison* groups between their own governments and the League. Because of the great distance between Tokyo and Geneva, Japan has, for instance, a small delegation attached to the International Labor Bureau. It would be impossible to send expert advisers (and every country must have such) back and forth over the long routes, to attend all the international Conferences on the various activities of the League.

But when one enters the Secretariat of the League of Nations one must cut off all official connection with one's own country. One is not appointee or representative of his own government, but in international civil service. In other words, he must become a world citizen during the term of his office and is even deterred from receiving honors from his own country, except for services rendered prior to his appointment to the Secretariat. If the above applies to the staff of the Secretariat in general, most especially must it apply to its higher officials—the Secretary-General, the Deputy and Under Secretaries-General and the Directors of Sections.

Now the delegates to the Assembly, which is really international parliament, do of course represent their respective governments and come with state interests to present. In the decision of many questions they have plenipotentiary power. Other questions—such as conventions requiring ratification—are referred to the said governments for ultimate determination as regards signature.

For instance—though a majority of votes was cast in the Assembly for the resolution against Traffic in Opium and against Traffic in Women and Children, fifty-one states in the former and thirty-three in the latter case, have actually signed the conventions agreed upon. Naturally there is unremitting effort made by the commissions dedicated to these moral questions to get all governments to become signatories. I cite this, however, to show that the individual sovereign powers of the States—members of the League of Nations—are not infringed upon and no state has its independence curtailed by the decisions of the Assembly.

Naturally the delegates, when they vote for any resolution, morally commit their governments to put into execution that particular resolution; but even here each government chooses its own time and its own method in doing so. I may say that abstention from voting is considered as equivalent to absence.

As is well known and often criticized, the Assembly does not represent the peoples, but the governments. In other words, the delegates to the Assembly are appointed by their governments and not by any popular body. This explains why so many of the delegates are Ministers of State or ambassadors. I am well aware of the criticism that the Assembly is not sufficiently democratic. On the other hand, there is this great advantage, that, as the delegates are persons holding government posts, the debates impose upon the speakers responsibility of action on the part of their governments.

Thus the Assembly is the parliament of governments—at present of fifty-two governments. The mention of "parliament" may naturally elicit the query—does it consist of one House or is it bi-cameral, and some have thought that the Council of the League of Nations, comprising as it does representatives of ten countries, may correspond to an Upper House; but from the character of its work, which consists in large measure of finding ways and means of putting into execution the resolutions of the Assembly, it does not impress one as a legislative body. It meets every three or four months, and any one attending an open session and hearing the administrative business it conducts would be struck with its resemblance to a cabinet rather than to a Senate. At any rate it is futile to draw comparisons between the existing political organs of any nation with those of the League.

There have been in the history of internationalism, various attempts at organizations similar to the League of Nations—their most prominent feature being periodic conferences. You may remember with what minuteness William Penn worked

out his scheme; but few, if any, suggested the establishment of a permanent organ which should function in the intervals between successive conferences and thus secure continuity, and such an organ is the Secretariat of the League of Nations.

It is important that the Secretariat should be removed from the preponderating influence of any one or two nations. The Secretary-General makes the appointments, with the sanction of the Council, and here I return to the particular point with which I started—namely, the fact that the Secretariat of the League of Nations is not composed of groups of delegates from the various countries which have become members of the League, but is a body of men and women (there happen at present to be about 360, belonging to about thirty-two different nationalities) working together with amazing harmony for one great International Cause, which they believe to be the potential hope of the world.

As its name indicates, the Secretariat is an office or bureau. It is attached to the Council, in order to do the actual work (much of it naturally routine) necessary to carry out the resolutions of the Assembly under the direction of the Council, and to prepare the agenda for both these bodies. It is incumbent upon the Secretary-General to be present at the meetings of both Council and Assembly. He takes his seat at the left of the President of either body and is there in an advisory capacity to this officer. If he leaves his chair it is occupied by one of the Under Secretaries-General, but neither he nor they take an active part in debates.

May I stress again the peculiar importance of the organization of the Secretariat as being the first attempt of the kind on any large scale. Although, if I am correctly informed, there are over thirty international bureaus which have been established by treaties, even the International Postal Union, of greatest significance among them, has a staff of only about ten people—nearly all of them Swiss—as the headquarters of the Union are at Berne.

With sincere regards,

MARY P. E. NITBOE.

#### BOOK REVIEW.

##### "MENNONITES IN THE WORLD WAR."

This volume of less than two hundred and fifty pages differs from Rufus M. Jones's "Service of Love in War Time," in that the Mennonite book deals more with the experiences of the young draftees and the tribulations of their fathers at home, and less with the relief work done by the C. O.'s.

After a short reference to earlier non-resisters it gives the establishment of the Mennonite Church in 1525 by Menno Simons of the Netherlands, showing how his followers suffered in the wars of Europe, some fleeing to Russia, and some to Pennsylvania, but spreading also to Central United States and Canada.

The book reviews the Conferences held by the Mennonites to determine the stand and the steps to be taken at the time of the World War, and the petitions and visits to Washington. It gives vividly the experiences of their young men before examining boards, in camps, in disciplinary barracks, and in their furloughs to farms. These incidents we were prepared to expect to a certain extent, but the treatment their parents received when they refused to buy Liberty Bonds and War Stamps takes us by surprise, the mobs were so violent and abusive; the Mennonite houses were daubed with yellow paint, the owners beaten, tarred and feathered and otherwise maltreated.

Altogether, the account gives the idea that the Mennonites suffered more seriously than Friends in the United States from non-compliance with the war aims and spirit of the times, and stood for their peace principles even more stanchly. Noble words were spoken by the young men when on trial—"We would indeed be hypocrites and base traitors to our profession if we would be unwilling to endure the taunts and

"Mennonites in the World War." By J. S. Hartzler, assisted by a Committee appointed by a Mennonite General Conference. 1922.

jeers of a sinful world and imprisonment and the tortures of death rather than participate in military service. We cannot yield, we cannot compromise, we must suffer."

The connection of these people with Friends in relief work is dwelt upon, as also other such work in the Near East, and in Russia.

It is interesting to notice that they realize the need of missionary effort and encourage it. "If the Church wants a deeper work of grace in the home congregation, if she wants less selfishness, if she wants Christ fully established, she must have a greater share in the salvation of a lost world."

Suffering with Friends as the Mennonites did for a common faith, we cannot but read with sympathy, interest and admiration this record of a sincere and brave people, who beautifully adhered to the law of love.

A. S.

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### WHILE AMERICA HESITATES—THE FAMINE ACTS!

The press has recently given much space to reports which implied, though they did not always state, that the famine emergency in Russia is over.

First-hand information, based upon careful investigation by Quaker workers, shows that in Pugachev County and the Bashkir Republic—territories adjacent to the Quaker district—people are now dying of starvation.

The following report, just received from Russia, outlines the situation in these districts as the Quaker workers know it:

"At the Second Month monthly conference of the Quaker Mission the workers were faced with the terrible problem of deciding which of two groups of people should be condemned to death. Before them lay the report of Karl Borders, field director of the Mission, who had just been to visit Pugachev County, across the border to the south, telling of people there in the grip of terrible hunger, some of them dying already, thousands doomed to die within a month if no help came. Before them also lay the report of Dorothy North, supervisor of the Grachovka district, who had just returned from the Bashkir Republic to the northeast of her district where conditions are equally horrible, and whence piteous appeals for help have been coming.

"To feed these people 40,000 rations were needed at once—20,000 for the adults in the eleven nearby volosts of Pugachev (the A. R. A. gives a small ration to the children there), and 20,000 for both children and adults in six more thickly populated volosts in the Bashkir Republic. Outside of the 90,000 rations the American Friends are distributing monthly in the section of Buzuluk County for which they are responsible, only 8,000 extra rations would be available per month, according to latest advices from America. Somehow that 8,000 rations had to be expanded into 40,000.

"Conditions in Pugachev were possibly a shade worse than in the Bashkir Republic. The famine authorities rate it as the most needy of all the hunger districts. Its capital town is 200 versts from the railroad, the distances between villages are enormous, and help last year was very late in coming. Of the 100,000 inhabitants in the district visited by Karl Borders only 40,000 survived last year's catastrophe. Cannibalism was very common. The stock losses were appalling. In a typical town only one horse remained to every 58 people. Now the meagre crops of this year are exhausted. The people are subsisting on grasses and the last of their vegetables. With their food and cattle gone there is nothing left to sell; they face conditions even worse than last year. The Russian Gov-

ernment has shipped in thousands of poods of seed grain, and will send thousands more in the spring, but is unable to do more.

"It was decided that with the 8,000 available pyoks (rations) added to what could be saved by reducing the size of the ration in all districts, the 20,000 rations asked for could be allotted to Pugachev for three months.

"And the Bashkir Republic? What was left for them? Members of the Mission had visited them last summer when their crops were burning in the fields, and had swept through little villages where the whole population had been passed away by the famine of the summer before—the few who had not died having fled. Dorothy North had just been there again, and found them eating their grasses and crushed bone with their last shirt sold, with nothing to do but wait for a repetition of last year's horrors of the mad hunger which had driven so many of them to eat human flesh, of the slow tortured death which they had seen come to so many of their relatives and friends. And the visits of the Quakers had given them hope.

They could not be left to die.

"But where was the food coming from? "Funds realized through the sale of sacks, barrels and steel-bale bands were allocated to help buy it, members of the mission made pledges to raise money somehow, and every resource at the command of the Mission was taxed. In the next ten days it was decided to send food to the Bashkir Republic as well as to Pugachev.

"It was more or less a gamble. But it did not seem fair to deprive the Bashkirs of this fighting chance for their lives. And it is not possible that when the American people know they will allow them to die after the temporary supplies which we can send them are exhausted.

"A ration sufficient to keep a famine sufferer alive for a month can be provided for fifteen cents. A life can be saved by every person who can spare fifteen cents a month from now until the harvest in Eighth Month."

### A FRIENDS' HORSE MART IN POLAND.

Extreme poverty is the only thing that makes an intending purchaser eligible to buy a horse at the Friends' mart. He must own nothing but the dugout that shelters him and the rags that are huddled around him. These circumstances produce many and varied buyers. They come at dawn, and before dawn, they come in ones, in twos, in threes, they come on their feet and in groaning, over-crowded farmkansas and they congregate in a great cluster outside the Mission outpost.

For hours they watch the Mission member's window, and for hours the Mission member's window remains shut like the window of a tomb. The reason is a good one; even Mission members must sleep, and the cluster has swelled considerably by 4 A. M. Some of the buyers stand, some squat; they are patient, for patience is their national characteristic, and for the most part they are silent, though here and there loud-tongued widows declare their grievances in no uncertain tones. Listening I heard one woman declare when the others had thrust her from their company as having a husband:

"Him! You call him a husband! Better if I was without! Then I would get a horse!"

These ragged, bare-footed buyers shuffled and spat in the dust as they waited. Some faces were surmounted with great, shaggy sheepskin hats, some were surrounded with brilliant colored handkerchiefs.

Apart from the main cluster stood an old man leaning on a crooked stick of silver birch. His feet were encased in birch bark shoes. He arrived at the horse mart first, led thither by his son, a lanky, ill-fed youth who sprawled at his feet on a dusty, well-trodden strip of grass. The old man was blind. He had walked all night, a distance of 20 kilometers, but though the stick he leaned upon shook beneath his hand he would not sit down. He feared he would fall asleep and the horse he had come to buy might fall into the hands of another.

Last winter the Mission lent him a horse, which he tended and cared for; it shared his dugout and became dearer to him

than his own children, who were many and troublesome. When the spring came the Mission claimed the horse for the ploughing and the old man was bereft.

At the end of the ploughing season the Mission decided to sell a number of horses and to form the remainder into timber-hauling columns for their winter program. Word was circulated among the peasants. Only those who had been refugees were eligible, only those who were poor and who had no other animal. The old man heard, perhaps his horse would be sold. He sought out his birch bark shoes, he walked all night with his young lanky son, and long before the dawn he stood gazing at the Mission member's bed-room window, that magic window from which sales of every description were held.

At last the window opened.

The peasants pressed forward, all talking at once, trying to reach over the heads of the more fortunate who had got a position nearer the window. The Interpreter spoke to them, he shouted to them, but the crush became greater and greater and the voices of the widows and orphans shriller and shriller. "No horse will be sold until you are quiet!" he shouted at last above the din. "Quiet! Quiet!" and the voices became muffled by a supreme effort and finally died away.

The horses appeared on the scene suddenly, led and ridden by enthusiastic stable boys, and Babel broke loose again to be suppressed once more by the interpreter.

The first man to hand up his paper from the soltys was the old blind peasant and the interpreter translated his story to the Mission member while the other peasants nodded their heads and exclaimed, "It is true. That is quite true!" at intervals.

"Would he know the horse?" asked the Mission member.

"Know it! Does a man know his own children?" answered the blind peasant. His hands trembled more violently than ever on his crooked stick. "I know every hair of it."

"Right. Take him to the horses."

There was silence while the old man went from horse to horse feeling them and talking to them. Suddenly he was answered; the horse knew him and he put both his arms round its neck and sobbed, for these Polish peasants are children.

"The price!" eagerly he produced a homespun linen bag; all the summer he had been saving against hope. The price amounted to little, for Mission members meet their buyers half-way on occasions like these.

All through the long hot morning the horse mart went merrily on, but no foot stepped more lightly on its homeward journey than the foot of the old blind man.

J. M. N.

SHIPMENTS received for week ending Third Month 10, 1923  
—34 boxes and packages.

Cash contributions received for week ending Third Month 10, 1923—\$28,047.26.

### CORRESPONDENCE.

RAS-EL-METN, Syria.  
Second Month 18, 1923.

MY DEAR FRIEND:—

Enclosed are some pictures of the poor Armenians given to me by Sarraffian of Beyrout. I have been sending them in several directions—and I send thee the enclosed. Thou wilt make whatever use thee thinks best of them to spread the information of the need of these poor, poor, down-trodden people. We go down in the morning to arrange for a contingent coming up here. We have arranged houses, etc. Later I'll write to you more in detail. This is only a note with the pictures which tell their own tale. There are now over twenty thousand refugees in Beyrout, eighty thousand in Aleppo, and many, many thousands north of Beyrout in the villages and towns. Thousands are in absolute destitution. *The need of clothes and blankets—and boots cannot be too often mentioned.* Was there ever a time when the man with "two coats" should consider the words of Christ and get rid of the second one more applicable than now? I doubt it. I have it on my

mind to write a letter to the Man with the "Two Coats"—sometime, if I can get a little leisure.

With loving greetings,

Affectionately thine,

DANIEL OLIVER.

### FRIENDLY NEWS NOTES.

The following might have been issued by a paper this side the Atlantic, but it comes to us with added interest that it is taken from our weekly visitor, *The Friend* (London).

During the late autumn and early winter one may see daily passing southward along the Susquehanna Trail (the main highway from Boston to Washington) baggage-laden autos, autos with trailers, or neat little auto-houses with neatly curtained windows and doors; and it is safe to say many will be *en route* for Florida for the winter. Many of these spend the entire winter in tourist camps, moving from place to place, and are locally called "tin-can tourists." During the last few years the population of Florida is nearly doubled during the winter months,—over 700,000 of them, and 200,000 travel by automobile and camp along the way. Friendly centres are at Orlando and at St. Petersburg, where meetings are held in private homes during the winter. At St. Petersburg, in the beautiful home of Sarah Gardiner Magill, often as many as fifty gather on First-day; the same may be said of the Meeting at Orlando, which was established many years ago through the effort of the late George Abbott; his daughter, Elizabeth A. Christ, a resident of Orlando, continuing her father's interest in the Meeting.

DETROIT FRIENDS have been very active in protesting against the bill to restore capital punishment which is presented in the Michigan Legislature this session. The Monthly Meeting sent a strongly worded petition to both houses, asking that a commission be appointed to make a detailed study of crime in the State with a view to constructive legislation to remove the causes of crime. Copies of this petition were also sent to each of the members of the legislature from the Detroit district, the Detroit newspapers and the ministers of the city. Following this initial move of the Friends a number of the strongest ministers of the city recently preached against capital punishment.

At the last session of the Representative Meeting of Philadelphia Yearly Meeting on the 16th inst., four Friends were named to be present on the 20th at the State Senate in Harrisburg when Senate Bill 75 on Capital Punishment is before that body. The Friends named are William B. Harvey, Ann Sharpless, Anna Rhoads Ladd and Joseph Rhoads.

J. HENRY SCATTERGOOD, of Philadelphia, with Homer L. Morris, a member of the Earlham College faculty, left home within the past fortnight to visit the Ruhr region. They go under the auspices of the Friends' Service Committee to acquaint themselves with actual conditions there, and to report whether the F. S. C. should widen its scope of work to take in this field.

Should their decision be favorable to this move, it is expected that H. L. M. will remain in the Ruhr to supervise the undertaking.

DR. MILLER, of Swarthmore College, will lead an expedition to Mexico to witness the total eclipse of the sun on Ninth Month 10th. The expedition will be financed by one who desires that his name be withheld.

They expect to start for Mexico early in Seventh Month and will spend about six weeks in building and installing the equipment. The locality will probably be in central Mexico. The path of totality is a belt of about one hundred and fifty miles in width from the upper part of lower California in almost a straight line to the Atlantic Ocean on the coast of Yucatan. The usual time of totality is two minutes, but this eclipse will have three-and-a-half minutes of totality, so that, with clear weather, it is hoped to obtain many data. Dr.

Miller has participated in three eclipse expeditions and had charge of two,—one to Spain in 1905 and one to Colorado in 1918.

THE *News Bulletin* of the National Y. W. C. A. of New York City sends us the following:—

"The picturesque surnames of the Indians are rapidly becoming extinct. The former 'Drowsy Waters' and 'Sun-in-the-Eyes' is now Miss Sadie Jones or Daisy Smith."

Susie Meek, a Friend, a full-blood Indian and at the present time Indian Secretary for the National Board of the Y. W. C. A., says these changes are due to a desire for brevity. She writes: "The change of most of these names took place in the Indian Department at Washington. Naturally it requires less time and effort to deal with an Indian named 'Jones' than one named 'By Weeping Waters.' The unfortunate thing is that the next generation of Indians will lose their tribal distinction. 'By Weeping Waters' or 'Buzzing Walker' becomes only a tradition."

THE Quaker member of the Everest party, Dr. A. W. Wakefield, of Kendal, in course of an address the other day, described his own experience of the failure of the final attempt on the summit. He and another had been left behind with some of the coolies, to take up any supplies which might be needed the next day. It was about 2 P. M. and Dr. Wakefield was seated writing a letter in the sunshine and watching from time to time the distant progress of the party very slowly winding their way up the North Wall. Glancing down for a moment, when he looked up again the whole wall was white and the climbers had entirely disappeared from view.

He realized at once that a disaster had happened. Gradually a few black figures emerged from the white haze of snow-dust—but only some seven or eight instead of the seventeen. Eventually it was found that seven coolies had been swept into a crevasse and killed, but the remainder of the party were uninjured.

It was realized that the monsoons had begun in earnest, and that to contemplate any further attack that season would

have been worse than madness.—*From The Friend* (London).

HUMOR and pathos were mingled in the incident related recently by T. Edmund Harvey at an A. F. S. C. camp-fire re-union. At a certain village in France, when the black and red star was in helpful evidence, were three town pumps which our workers facetiously dubbed Faith, Hope and Love. In revisiting the scenes of reconstruction some months ago, Edmund Harvey called at the village of the three pumps and found that Faith and Hope had pumped out and that only Love was active. Is it not so in a war-scarred world? He inquired. Certainly he found it so, he said, among the peoples for which Friends had worked. War's inexorable aftermath had shattered faith, and hope had fallen through dire distress, yet the results of our work were not lost since love remained. If the world could only learn! When love remains faith and hope may be reborn. This is the interpretation of Friends' service.—*From The American Friend*.

### NOTICES.

THE special meetings at Twelfth Street Yearly Meeting week include: *Second-day*, at 3 P. M.—The First-day School Group, when A. Neave Brayshaw will speak on "The Approach to the Bible in Teaching."

At 4.30—The Report of Friends' Temperance Society, with a program of special interest as noted last week.

At 7.30—The Freedman Association when Annie M. Schmelz of the Virginia Inter-racial Committee will speak on "Inter-racial Work in the South."

*Third-day*, at 7.30—The Friends' Foreign Missionary Association holds its annual meeting. Esther A. Baird, a worker in India, will speak on "Mission Ideals" and C. Walter Howard, from Canton College, on "Silk Culture and Mission Work in China."

*Fifth-day evening* at FOURTH AND ARCH STREETS, 7.30—Kirby Page, formerly Secretary to Sherwood Eddy, will speak on the subject—"How Can We Abolish War?"

BERKELEY, California, Friends' Meeting, First-day, 11 A. M., Corner of Vine and Walnut Streets. Monthly Meeting the last First-day in each month, after the Meeting for Worship.

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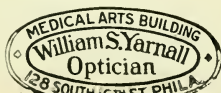
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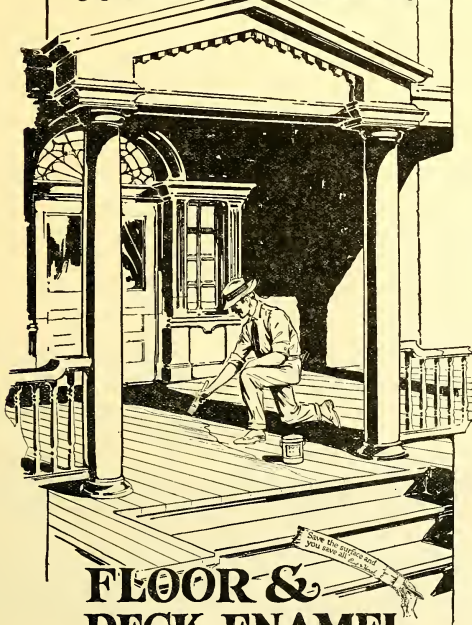
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# THE FRIEND.

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PHILADELPHIA YEARLY MEETING, 1923.

1.

The opening of Yearly Meeting was marked as usual by the session on Seventh-day morning, Third Month 24th, of the Meeting of Ministers and Elders. The living silence into which the meeting gathered was broken by earnest prayer. John D. Carter sat at the Clerk's table, and in the absence of Martha H. Bishop, the meeting appointed Mary R. Williams to serve as Assistant Clerk for the day.

Minutes were read for the following visiting Friends:—Alfred Neave Brayshaw, a Minister and Elder of Pickering and Hull Monthly and Yorkshire Quarterly Meetings, England; Mary M. Smith, a Minister of Fairhope Monthly Meeting, Alabama (accompanied by S. Elma Smith); William B. Stanley, also a Minister from Fairhope (accompanied by Samuel C. Smith); Anne E. Warner (widow of Yardley Warner), an Elder of Mid-Somerset Monthly Meeting, England. Thomas A. Batteny, of Providence, R. I., was present without a Minute. A warm welcome was expressed to all of these Friends, with the hope that we might do our part by offering receptive hearts to the messages which they might feel called upon to deliver while amongst us.

A. Neave Brayshaw spoke gratefully of his reception, and of his concern, ever since his last visit in 1898, to return to Philadelphia. He revived the words of George Fox: "Let it be your joy to hear or see the springs of life break forth in any," and urged us to be tender towards those young in years or in spiritual experience. God works through bands of purified, dedicated people. We must be willing to become that sort ourselves, and healing will go out from us to a sick and suffering world.

Max I. Reich, a Minister of Falls Monthly Meeting, Penna., introduced his concern to return to Great Britain, Ireland and parts of Germany for religious service. His concern was weightily considered and whole-heartedly united with, and a Minute drawn up, expressing our sympathy and confidence. The question of a companion was left until later, though all were agreed that it was a matter of serious importance, feeling that the example of our Master, in sending forth His disciples two by two, was a right one for us.

The first Query was read, with the answers sent up by the Quarterly Meetings, and a summary answer adopted. As we had been sitting for about three hours, adjournment was taken until half-past two that afternoon. Owing to the crowded sessions of the general Yearly Meeting, the regular time for the

adjourned session of the Meeting for Ministers and Elders (Third-day morning) was given up this year. But it was felt that some other arrangement would be more satisfactory than to have two sessions on Seventh-day as a regular thing, so a committee of eight was appointed to join with a similar committee from the general Yearly Meeting to consider the whole arrangement of Yearly Meeting week.

In the afternoon session, the remaining Queries were read and answered.

It was felt that a brief address on Simplicity in Living might properly emanate from this meeting, and Edward G. Rhoads, Ann Sharpless, Max I. Reich, Walter W. Haviland and Frances Tatum Rhoads were appointed to draw up such a paper, if they felt the way was open.

A Minute embodying some of the exercises through which the Meeting had passed was then read. It is as follows:—

"In consideration of the Queries, we were reminded that it is part of our duty to invite others to our meetings for worship, as well as to attend them ourselves. We were urged to worship the Lord with all our heart and mind and strength.

"It was pointed out that it is necessary to a vital, living ministry that we be personally acquainted with our Heavenly Father and our Saviour Jesus Christ, through the Holy Spirit, that our love to Him should be shown in our lives, and that through us His love to others may shine forth.

"It is helpful that we be faithful to all intimations of duty, even those that may appear small.

"We were reminded that in the earthly ministry of our Lord it was the hungry that were fed, and that it is necessary for us also to feel the need in order to be fed spiritually. The early Friends were held up as examples which we should do well to follow, as they followed the leadings of the Light of Christ within them.

"The difference between blamelessness and faultlessness of life was set forth, with the thought that although we may not be free from faults, yet we should strive to be blameless among men. The value of struggles and hardships in our spiritual experiences was called to our attention, as also the great duty laid upon us to preach the Gospel in our lives, by our actions, as well as by our words.

"We were warned against the tendency to follow the example of others, leading away from true moderation and simplicity.

"It was pointed out that the simplicity which we desire largely depends on our having for our aim, the service of and devotion to our Lord and Saviour.

"We were shown that a large part of our service is, and must be, in the line of relieving physical needs, even as it was a large part in the earthly ministry of our Lord, and that we should strive to allow Him to live with us and work in us. A desire was expressed that we could attain to true simplicity in order to have wherewith to minister to others.

"A picture of the widespread rejection of our Lord in many lands, was brought before us, with a call to us to see our duty and perform it, trusting in the power of God."

The final item of business to claim the Meeting's attention was a brief memorial notice concerning our dearly loved Friend, John E. Carter, of Germantown, who was a member of the Meeting for Ministers and Elders for forty-five years. We then adjourned, to meet next year at such a time as may be decided upon by the Committee appointed for that purpose, if consistent with the Divine Will.

On First-day the usual morning meetings were held. In the afternoon, at Twelfth Street, about three hundred and fifty Young Friends gathered for their annual meeting for worship. A spirit of reverent, humble worship spread over the company, deepening into a solemn stillness, where we felt fused in love and adoration before God. We seemed to see Him, as did the young Isaiah, "high and lifted up," and His train filled the temple. There was little spoken, and it is doubtful if what was

(Continued on page 465.)

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### EXTRACTS FROM A LETTER OF JOHN BARCLAY.

"Be not conformed to this world," said the Apostle, who knew that the fashions and customs of it are vain and pass away. To a mind disposed to avoid the very appearance and approaches to evil, this text is alone sufficient to induce a hesitation, a scrupulousness or tenderness; knowing that for every idle word he must give an account, and that every thought must be brought into subjection to Christ. But these libertines, who would think their own thoughts, and choose their own ways and words, and also wear their own apparel, must needs have things so cleared up to their blinded and darkened understanding, that, like the lawyers, no express (much less implied) prohibition of Scripture would have satisfied them; they would shuffle from it and fritter it away, bending it to their own wills. Whereas the spirit of Christianity testifies, and has ever testified, against such things, and not only among Friends, but more or less, and in different ways and degrees, wherever sufficient clearness has been arrived at, even from the earliest ages.

Picture to thyself any set of people raised up to a deep sense of religion, and carrying out their watchfulness and self-denial to all branches of their conduct, and endeavoring to follow that exhortation, "Be ye holy in all manner of conversation,"—and whatsoever ye "do in word or deed, do all to the glory of God, etc." Would they not soon come to be distinguished from other people, who follow the course of this world, or who secretly yearn after their heart's lusts, and comfort themselves with trying to think there is nothing in this and the other little thing, and that religion does not consist in these things? Would they not soon find themselves to be a peculiar people, a singular people, a very simple people:—their outward appearance, their manners, their very gestures, restrained and regulated after a mode totally contrary to the generality of those around them? According to that striking passage in one of the Apocryphal writings, setting forth the language of the ungodly respecting the righteous, so will it be respecting such a people or person as I have described:—"He is not for our turn, he is clean contrary to our doings; he was made to reprove our thoughts; he is grievous even to behold; for his life is not like other men's, his ways of another fashion."

Indeed it has never been any wonder with me, that a people gathered and settled and preserved, as I have hinted at,—or as Friends were, when they found themselves estranged from the world at large, and eccentric through this process of following their convictions of duty,—should value this their privilege, and these outward badges, which tend to keep up this desirable distinction and separation from the world's spirit. But they never set up a rule as to dress, or any particular color, cut, or fashion, on the same footing as the livery of the Monks, or religious orders of the Papists, etc.; they only left off their ornaments, and such things as were a burden to them as unnecessary and unsimple:—it was the ever-changeable tide of fashion, which did the rest, and in time caused their dissimilarity and strangeness to appear.

But as to the bare assertion, that George Fox and the early

Friends, would have changed with the times, it is a conjecture which has its origin in the mere caprice and inclination of those who say so; and the contrary may be as flatly and broadly asserted upon far stronger ground, even upon the actual facts of the whole tenor of their dissent as exhibited in their lives, and especially in their writings. The common consent spoken of, is the very conformity they objected to,—a consent of worldly men, upon worldly principles; not the consent of men redeemed from the earth. On the other hand, all that have ever rightly given up to make a plain appearance, and to speak the plain language, etc., have done it on the very same sound ground, and not merely because George Fox and others did it.

They, the truly convinced, have continued to feel on the subject as he did; and though the instincts are rare, as the mercy is great, and the work marvelous, and no light and superficial one, such instances are yet from time to time occurring; they are the result of the cleansing of the inside of the cup, that the outside may be clean also. My case is, I trust, one of these and, perhaps, rather an unusual one; for I was brought up, as thou knowest, in the entire disuse of, and I even cherished a real contempt for, such singularities; until I came to see there was "no peace to the wicked," and that "great peace have all they who love the law of the spirit of life in Christ Jesus." Then as I yielded my mind to be in all things led and guided thereby, nothing offended me but evil;—nothing seemed too hard to give up unto, nor any thing to be slighted as insignificant, which in any wise contributed to this heavenly peace and progress in what was esteemed so supremely excellent. The cross of Christ, that yoke He puts upon His disciples, was easy and sweet; and peace was the reward of being faithful in ever so little.

It is in this way, I have been made ruler over more, and not by despising the day of small things; which is the sure way of falling by little and little; of this we have most painful instances now around us; and even some, who have deservedly stood high in our Society, as teachers and examples to the flock, but who have come to question, or have lost all their former impressions and tendering convictions,—those are, it seems, all gone, and almost forgotten, as the early dew that passeth away,—and they have turned, as the dog or the sow, to that which they once loathed and rejected. And truly it is a striking and unanswerable fact, that there has not been one individual, who has risen to any eminence for religious dedication in our Society, but has had to tread the narrow and straight path; and has had to attribute his progress to giving up, in the ability received, to obey the secret monitions of the Spirit of Christ, even in little things: nor has there, I believe, been one who has swerved from this course, that has ultimately turned out better than the salt that has lost its savor.

Therefore may I not fitly wind up, by subjoining to that Scripture with which I commenced, the language which follows it,—*"Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."*

## Dikran Donchian.

"A Singular Life."

*(We are glad to present for our readers this thrilling story of a life of Christian service, approved by New York Monthly Meeting. It is a moving story of personal inspiration.)*

Dikran Bourgas Donchian, an Elder in our Society, in the height of his great usefulness, died suddenly at Berkeley, California, on First-day, Ninth Month 24, 1922, aged sixty years. With his wife he recently attended the Five Years' Meeting at Richmond, Indiana, and then proceeded to Pasadena, on a visit to his children. Leaving his wife at Pasadena, he went to San Francisco on business. On the intervening First-day morning he attended Friends' Meeting for worship at Berkeley, in which he had most impressive vocal service.

There he accepted the invitation of a Friend to dinner, and while on the way with him he was stricken and passed to the Eternal Home.

He was born at Diarbekir, a city in the province of that name, in the heart of Mesopotamia, that ancient "Land amid the Rivers," the ancestral home of Abraham. This strong devotion to home and kindred has been the preservation of the people of that land from that day to this, and was very highly developed in the subject of this memorial. The Christian history of this wonderful country extends back to the beginnings of our era, and if its legends tell true, even into the lifetime of our Lord. To the Armenian, Christianity means



life, and since the days of Nero they have endured with steadfastness the fire and sword of persecution for their faith; and the end is not yet.

The father of our Friend was an Armenian merchant of high standing and influence in the business and religious life of his city, who with his son had become convinced of Quaker principles through the missionary efforts of English Friends. Those who have seen the fine oil painting of the father will remember his ancient style of dress, the long robe such as was doubtless worn by Bethuel, the son of Nahor, Abraham's brother, so changeless are the customs in "the land of the people of the East."

Young Dikran was brought up in the business of his father as a jeweler and watchmaker until, following the ambition of youth to reach the capital of his country, he came to Constantinople to engage in business, where he mingled with the Protestant community and was soon received in membership with Friends. What his standing became is indicated by the fact that in a short time he was president of the Y. M. C. A., and also served as Clerk of the Monthly Meeting of Friends in Constantinople. In the year 1860, being well established in business, he married Virginia, daughter of Dr. Constantian, and lived in a house adjoining her father's at Boyajikoy, a suburb of Constantinople half way up the Bosphorus.

In Eighth Month, 1866, a massacre of Protestant Armenians in Constantinople was deliberately planned and carried out as to time and locality, with the connivance of the Turkish government. Dikran Donchian's prominence as a Protestant Armenian from Diarbekir marked him as worthy of death. On a certain morning in that month he received at his place of business a summons to come immediately to Police Headquarters. Aware of what it meant, and in accordance with his constant habit in all his affairs, he sought the Heavenly guidance and felt led to delay somewhat his appearance. Arrived there, he went to the office of an Armenian acquaintance employed by the police, who on seeing him exclaimed, "What! Have you been sent for? Remain here with me. Don't leave the room;" and his friend took measures to keep him secluded from observation throughout the forenoon. They then left the building together and in the courtyard passed the headless bodies of some forty of their unfortunate countrymen who, like Dikran Donchian himself, had been summoned for slaughter.

Returning to the business district, he found the whole neighborhood, including his own store, had been sacked and looted during his absence, but on reaching home was rejoiced to find his family safe. Warned that search was being made for him, he and the whole family escaped by hiding in a well. During this time Dikran was persuaded by his father-in-law that, if they survived, it was his duty to go with his family to America, which, in view of the wreck of his fortune, seemed an impossibility. Meantime the wave of massacre had spent itself, in which between 6,000 and 7,000 Armenians in Constantinople perished. Comparative safety having been restored to the business quarter of the city, our Friend ventured down to his store, to find that his iron safes, in which his more valuable goods were kept, had resisted the efforts of the mob, and he was able to recover from them the greater part of his stock. This, however, since he contemplated departure, he was obliged to sell at considerable sacrifice. Nevertheless, with simple faith, he regarded all that had befallen as the Providence of God, and with his wife and two children he was soon safe in England.

In London he met, among others, J. Bevan Braithwaite, who gave him cordial letters of introduction to American Friends. At Manchester he met J. J. Crossley, a wealthy and humane Friend, who assisted him to embark with his family for New York.

Here, among a strange people of whose language he was utterly ignorant, he was received by the Friends of Twentieth Street Meeting, who were almost at once drawn in Christian love to him and his family. His Monthly Meeting in Constantinople having been extinguished by massacre, he was

unable to present any certificate of membership, so he and his family joined our Monthly Meeting by request. In the smallest way, with the pitiful remnant of his worldly fortune, he began business in a narrow hallway back under the stairs of the old Y. M. C. A. building on East Twenty-third Street, the small rent of which was often a serious problem. It was an epochal day when a dear Friend purchased from him a rug which she really did not want. That transaction gave him his first start and was the material basis from which in a few years he built up the largest business in Oriental rugs in America.

One Fourth-day evening he handed a dollar to a Friend, and after much difficulty because of his imperfect English, made the Friend understand that it was the first dollar of profit from his business and he wished to contribute it to the fund for Foreign Missions. This richness toward God in the days of his straitened worldly circumstances gave him the right to say to a gathering of several hundred destitute, homeless men in the lower room of Twentieth Street Meeting House, a few years ago, "Don't wait till you have a dollar to do good with your money. If you have only five cents and see someone else whose need is greater than yours, share it with him."

Besides the son and daughter, Paul and Eugenia, who came with them from Constantinople, another son, Levon, was born here. In 1913, his wife, Virginia, who had patiently and loyally shared his misfortunes and sorrows, as well as his faith in God, was removed by death. This great affliction he bore with Christian fortitude, having the assurance that he would again join her in a brighter and larger life in the very presence of their Master. Soon after this event he went with his three children to England, remaining there for a year or longer, when he returned to New York to take up once more his life of useful service here. In 1916 he married Angel Agnes Chopourian, who, with her wonderful gift of song, was a helpmeet for him in his many religious concerns, enabling him the more to rejoice in Christ his Saviour. A third son, Daniel Dikran, was born in 1919.

Dikran B. Donchian "loved business" (to quote his own words) and was wonderfully successful in it. Ninety per cent. of the imported rug trade in the United States passed through his hands. The Shah of Persia, in recognition of his service in increasing trade relations between that country and our own, conferred upon him the insignia and title of Khan. When the World War shut off business communication with the Near East, he opened the market from the Far East, and while submarines preyed upon Mediterranean and Atlantic shipping, his cargoes from China traversed the Pacific in safety.

But masterful as he was in business, it is as one who had received the spirit which is of God, as one to whom it was given to know the mysteries of the Kingdom, that he was distinguished among us. With him in a remarkable manner all the affairs of life were spiritually discerned. He moved and acted as if in a world deeper and more practical, larger and more powerful, than that which man's wisdom teacheth. This was the secret of his success, realizing as he did the differences in experience, and yet the unbroken connection, between the life of the flesh and of the spirit. This familiar relation, to him, between the seen and the unseen, this movement of the soul toward God, he realized and established through the gate of private prayer. Every business enterprise was undertaken and executed in the power and grace that flowed to him through this means from the Infinite. On the evenings of the Armenian prayer meetings in Twentieth Street, which he instituted and maintained for many years to increase the religious privileges of his countrymen in this city, he was in the habit of coming to the Meeting House an hour beforehand and spending it alone with God in prayer. And needless to say, the earnest expectation of the creature was constantly rejoiced in the manifestation of the spirit.

What he was to the Society of Friends and to his own Meeting we know, and we loved and valued him for the life he lived among us. What he was to his own people in Armenia and

in this country, it would far exceed the permissible limits of this memorial to tell. Seven of his countrymen he educated in America and supported as medical and religious missionaries at stations of his own selection in his native land. He also maintained an Armenian missionary for religious work among that people in this city. In addition, he spent much time in personal religious visits to Armenian families, and his time and abilities and substance were ever at the service of the refugees from that unhappy country on their arrival in America.

A great man has fallen in our Israel. But to us that remain there comes the message of his spirit: Be of good cheer; they that believe in Christ do not die. God is still our fathers' God because he is not the God of the dead but of the living, and there hath never failed one word of all his good promise.

NEW YORK, Twelfth Month 6, 1922.

*From The American Friend.*

### SIXTH ANNUAL REPORT

OF THE TRUSTEES OF THE TEACHERS RETIREMENT FUND OF PHILADELPHIA YEARLY MEETING OF FRIENDS.

To the Committee on Education:—

The Trustees of the Teachers Retirement Fund of Philadelphia Yearly Meeting of Friends submit the Sixth Annual Report for the fiscal year ended Sixth Month 30, 1922, as follows:—

During the year further contributions in the sum of \$1000 have been added to the Fund, which has reached a total of \$121,329.50. Pledges amounting to \$1100 are as yet unpaid.

On Sixth Month 30, 1922, our investments consisted of \$160,000 par value of twenty-two different railroad bonds and equipment notes with a book value of \$144,933.80, yielding on that value the average interest rate of 5.206 per cent.

Appended are financial statements prepared by our Treasurer. Referring to these, it may be noted that deposits made by the twenty-eight participants under the Savings Fund-Plan amounted to \$3858.80, and insurance premium installments paid by the fifteen participants under the Insurance Plan amounted to \$2368.50, a total of \$6227.30, paid by teachers, as compared with \$5198.36 reported last year.

Two teachers withdrew from the Savings Fund Plan within the year, receiving \$519.89, the schools affected also receiving their share on this account. In case of withdrawal the teacher receives the full amount of the Savings Fund deposits he or she may have made together with interest thereon; and also where the length of service has exceeded ten years, a share of the funds accumulated from the contributions made by the School and Trustees.

One withdrawal by death occurred during the year, and the accumulations arising from the participation are being paid in installments in accordance with the directions given by the teacher.

Two teachers withdrew from the Insurance Plan within the year.

Retiring allowances in the amount of \$3881.67 were paid to fifteen teachers who have retired from service. For the ensuing year it is expected that payments totalling about \$4158 will be made to sixteen retired teachers in quarterly installments of \$37.50 to \$75 each.

The principal of the Retiring Allowance Fund at the end of the fiscal year amounted to \$53,275.33, while the principal of the Teachers Retirement Fund proper totalled \$66,700.26.

There are twenty-six teachers participating in the Savings Fund Plan, thirteen in the Insurance Plan and two teachers participate in both plans. Fifteen of these participants are men and twenty-six women; of these

31	participate to the maximum extent
5	" " 75% of the maximum extent
1	" " 66% " " " "
3	" " 50% " " " "
1	" " 25% " " " "

41

They are divided among our Schools as follows:—

Friends' Select	8
Germantown	16
Haddonfield	1
Lansdowne	1
Moorestown	4
Westtown	10
Haverford	1

41

At the time the Retirement Fund was established it did not seem advisable to include in its plan of protection a provision covering the risk of total and permanent disability which would prevent a person from engaging in any gainful occupation. In recent years there has been marked development in the Disability Insurance offered by the insurance companies, and the Trustees are now ready to add protection against total and permanent disability in the case of those participating in the insurance plan provided the schools and teachers are willing to do their share in paying the relatively small additional cost. The granting of the disability protection is also subject to evidence of insurability of the teacher who desires it.

The Trustees directed that an audit of the Treasurer's books and examination of the securities be made for the last fiscal year. Financial statements prepared by the Treasurer are appended.

On behalf of the Trustees,  
CHARLES EVANS,  
Clerk.

PHILADELPHIA, Tenth Month, 1922.

The full financial statement for the year can be procured by application to the Treasurer, M. Albert Linton.

### A NEW SPIRIT IN JAPAN.

EDITH F. SHARPLESS.

Ten years is a short time in an outline of world history, but the ten years from 1912 to 1922 have been crowded full of history for most communities. Mito, the conservative of conservatives, the seat of Confucian learning, the feudal fief of the family who gave the last of the Shoguns to Japan, has shown signs of giving away before the attacks of modernism. Ford cars go back and forth on its main street; there is talk of a trolley line connecting it with the coast. New and strange vegetables, such as lettuce, tomatoes, and strawberries, have appeared in its markets; bread has become a common article of diet. School children appear in dresses or trousers (according to their sex) and even the High School girls—conservatism clings to all institutions for women much longer than to those for men—even the High School girls have discarded their wooden clogs for shoes.

A government college for men has come to Mito, with University graduates and men who have studied abroad on its faculty, and youths from the great industrial centres among its students. Books on socialism, French and English classics, appear on the shelves of its book stores.

But all these things are only the outward sign of a spiritual change that has taken place in young Japan. The government goes on in its old imperialistic grooves, and as this is all that comes out in the papers, it is all that most of the western world knows. But the voice of its young men must soon make itself heard. It is not the voice of jingoism. Ozaki Yukio San, a former Mayor of Tokyo, has been traveling over Japan holding disarmament meetings, which have been very largely attended. He has called for a division at the end of his addresses. At Keio University, there were two thousand for disarmament and one hundred and eighty against it. There are absolute pacifist groups in the universities of Japan.

What are they reading—these young men? Books of fiction are not the best sellers. I have read parts of two of the best sellers for last year. One is written by a man, Kagawa, a

graduate of Princeton, and a Christian, who tells about his work of salvage in the slums of Kobe. Another, written by Nishida Tenko, a non-Christian, tells what he means by "a life of penitence" (Zange no Seikatsu), a life based on service and not on money, and one which follows the guidance of a light within man.

They are reading books, good and bad, but all books that deal with reality, and they are tremendously alive to problems of life and society and the state. There is a universal suffrage movement in Japan. There is even a woman suffrage movement, and women last year obtained for the first time the right to attend political meetings. I can not touch on the present industrial situation in Japan, both from lack of knowledge and from lack of time, but it also is one of the significant evidences of the new spirit in Japan.

Again, in the educational world, as fast as new schools are founded, they are crowded and a demand for more is heard. The Mito girls' High School takes in two hundred girls each year for a four years' course. Last year seven hundred presented themselves for entrance examination—that in spite of the fact that a new High School has been founded at Shimodate, within the same province, during the year.

The old social code which kept the sexes separated before marriage is being largely discounted by the young people of to-day, and new and perplexing problems confront every young girl as to just how far she shall allow herself to go. In many cases there is no guide but her own common-sense, or her own desire for pleasure and freedom.

Into this mass of temptation and problems, of life and of potential energies, of opportunity and of red-hot eagerness, if we do not inject the Christian message and life, we have lost a tremendous moment. Any legalistic or irrational system has small chance today in Japan. But the Gospel that makes us free, that tells us there is neither Japanese nor American, capitalist nor laborer, man nor woman, but that all are one in Jesus Christ, can be of untold power. I feel we *must* put it into the lives of the young people. We *must* not think for a minute of the present enthusiasm fading out into materialism, and a sense of futility, for the lack of it.

The Christian Church, too, has felt the influence of this new spirit in Japan. Last spring there was held in Tokyo, a meeting calling itself the National Christian Conference, whose objective was to give to all Christian bodies—Catholic and Protestant, native and foreign, one central organization, that Christianity should face the non-Christian world, having many members, it is true, but as one body. A Russian priest of the Greek Catholic church, with long flowing robe and

crucifix, was there; representatives from all the Episcopal bodies were there, and there was an enthusiasm for brotherhood. As one listened to the speeches and discussions of the Japanese leaders of the church, one realized more than ever that the church had found itself, could not be led hither and thither by the American missionary, but that it had a life of its own derived from above, and not all from the land across the Pacific Ocean. And yet they know they must still have our help. It is help, not dictation, that they want. There was never a time when I felt that they had taken us in, and made us so a part of themselves, as during this last year.

It was especially true at our last Yearly Meeting. It was no longer a case of foreigner and Japanese, but only of the Friends of the Japan Yearly Meeting. As we sat together on the straw mats, the sense of unity was so strong, that one must give thanks in one's heart.

It is not only the Japanese, who have changed, I suspect. *We* have learned how much better it is to consult and to go with, rather than to dictate and to try to lead. There will not be any more important changes in our work, I think, that have not been freely discussed on equal terms with our Japanese Friends. The time may be coming when the Girls' School will not be considered strictly the province of the Mission, or indeed when the Mission will cease to be a body distinct from the Yearly Meeting. We hope that Friends at home will be open to consider such possibilities. Some will say that there is the money side to think of. Yes, that is true, but the money will never come for a work that they do not feel to be their own.

Last summer in Takahama, just outside Ishioka, a little meeting-house was built, which cost \$400.00. Our Mission Committee from funds that it held for that purpose, promised them \$100.00 of that amount. The rest they are taking care of themselves, because they want it themselves. Some of you may not have known that there was any meeting at Takahama. The Shimodate Friends, for whom a new meeting place was recently bought, have received very great incentive from the feeling that it is their own, a feeling greatly enhanced by the collection and forwarding to our treasurer each month, the sum of six yen to pay back some of the original outlay.

All these things, friends, call for a new spirit in us. We must not be behind. We must go forward, borne on the wave of this broad, big life, that knows no national lines, where all men are truly brothers, where we suffer and rejoice with all the members of our human family. But it must be deep as well as broad, resting on the experience of God, based on His righteousness and His love.

## Glimpses of Iowa and Iowa Yearly Meeting.

Walter L. Moore.

(Concluded from page 449.)

### STAVANGER.

The setting sun was already ruddying the west when we repaired to the station at Grinnell, to await the train by which we had arranged to reach our Norwegian Friends of Stavanger neighborhood. It may be noted, in passing, that Iowa is filled with railroads, but the reaching of desired points is often a matter of perplexing study of time tables. However, by a combination of the latter, the telephone, and the ever-willing readiness of helpful Friends, our "rough places" of travel, figuratively speaking, "were made smooth," and as darkness fell upon us we alighted at Dilman station, in a strange land. But a friendly hand and a friendly voice there were to greet us, along with an obedient car that soon brought us to the journey's end.

So intimate is the relationship between the Norwegian Friends and the town of Stavanger in their native land, it was only natural that the name having so many associations should

have been transplanted to the New World, along with their chattels, their Bibles, and their language. Although descendants of the early settlers are now found in Paulina, Whittier and West-Branch, it is at Stavanger we find in true suggestiveness what remains of language and racial habits of those who as a body sought to exchange the rugged land of their fathers, with its military oppression, for the religious freedom and boundless opportunity of the prairie land of our Middle West.

Darkness was upon us, but the lights were beaming and supper preparing as we were welcomed to the comfortable home of our Yearly Meeting acquaintance, Malinda Thompson, who as we found lives the life of a "Mother in Israel," and broadly sheds her influence among her people. Through her kindly interest and practical arrangements, we met and learned to warmly love many of these Norwegian Friends.

The next day being First-day, brought the opportunity to

mingle in religious fellowship with parents and children at their First-day school and meeting for worship. The conducting of the former was in the greatest simplicity. On assembling, a chapter of Scripture was read to the whole school and others who might have gathered in the meeting-house. There were two classes, one composed of the boys and one of the girls, the former conducted by a man holding a responsible station in the meeting, the latter by our hostess above mentioned—M. T. The chapter for the day was read around the class, verse by verse, and the meaning enlivened or expounded where it seemed needful. At the conclusion of the school another chapter was read (this time in the Norse language) to the whole company assembled. That selected was 2 Cor. v. Though we could not understand the words, (as did most of those present, we were assured) we could but be affected by the solemn manner and smooth tones of the reader, in the person of the aged Friend, Ole Bryngelsen, as that great consolatory message to the church to the end of time came forth in the foreign tongue, beginning:

Thi vi vide, at dersom vor Hyttes  
jordske Huus nedbrydes, saa  
have vi en Bygning of Gud,  
et Huus, som ikke er gjort  
med Haender, evigt i Himlene.

The meeting for worship that followed, lingers in memory as one of the answering of God to the call of the human heart, in its needs, upon Him; a sense whereof came forth in a message of love and cheer that readily found utterance. As already said, the stranger could not understand Norse, neither could a newly arrived immigrant woman understand English, yet as hand clasped hand at the close of the service, "the thought deeper than all speech" acknowledged the kinredship of religious fellowship without vocal expression.

Stavanger meeting property includes a large building, now idle, which was built for and for some years was maintained as a boarding and day school conducted under the superintendency of Nicholas Larsen, now resident at West Branch, whose deep, practical interest in educational matters we had noticed when the subject was before the Yearly Meeting. Perhaps the chill, wet day of our visit to Stavanger heightened the pathetic interest with which we looked upon this dull, forsaken building, within whose walls once sped the studious hours, and from without, at play, rose the shouts of joy and laughter from boys and girls who are now the staid men and women of the community.

Meeting over, it was with sustained loving interest we lent ourself to the continued pilotage of our hostess and son, together with Olesen who now joined himself to our company. Dinner was had at the home of the latter, where a large company was present. Then came a series of calls at homes, where family names were constant reminders of the rugged North Land of their forebears. Thus, bowed with the weight of near a hundred years, we found Mons. K. Vinjé, whose countenance and gesture bespoke the gladness with which he received the words that welled up for him in the heart of the stranger, and were interpreted by the daughter sitting by. The Saviour's love was felt overshadowing the room wherein lay a young wife stricken with invalidism, and anxious for her husband and little daughter. Tender memory also reverted to another home, where parents, still in the prime of life, could gather about them their twelve offspring, the eldest two being married daughters living in homes of their own, the youngest, a babe in the mother's arms.

The little cheerless station at Le Grand was enshrouded in the thick darkness of the chill autumn night, where we bade a lingering farewell to those who so kindly and steadfastly kept by us in our visit to Stavanger Friends. A flashing headlight, a thunderous roll, a gush of steam, and the long train of the Chicago & North Western stood still at our feet. The weary traveler, with a heart filled with thankfulness and the peace of God, lay composed in a choice of berths. Some hours after he peered from the window just in time to note that he was again crossing the Mississippi, leaving behind him a

great commonwealth and those many new-made friends that had absorbed his interest so steadfastly for almost a fortnight. It was noted that the wide river here (at Clinton) flowed darkly beneath, in three sections, while above, the constellation Orion, all-glorious amid the starry host, shone down as it must have done two hundred and fifty years ago, when those two intrepid Jesuit explorers—Marquette and Joliet, pressing slowly northward in their frail canoes, rejoiced in heart with the discovery they had made—namely, that the great artery of the North American continent flowed into the Gulf of Mexico, and not into the Sea of California, as supposed!

In his journal of the voyage, the former has quaintly written: "We took all precaution, that if our enterprise was hazardous, it would not be rash."

## CHILDREN'S CORNER.

A PAIR OF OXEN—1699.

MAUDE ROBINSON.

(Continued from page 450.)

Susanna and Josiah Garton were the elder children of William Garton of Bonwicks' Place, and had grown up in close intimacy. The sister had been much missed when three years before she had married John Deane of Horsham, a good but silent and severe man many years her senior. The union lasted less than a year, and Susanna had returned as a widow to her father's house, when only twenty-four, and became again the companion of her brother. They often went about together to visit meetings, for like their mother, both had early received a helpful gift in the ministry.

Josiah had of late begun to see the probability that he would again lose his companion, but as it was his own life-long friend who was seeking her, he could say no word against it.

Out in the level meadow by the farm-house a busy scene was now going on. Dickie was sticking long slender nails into his piece of pork, on the side of the box which held the blacksmith's tools and a large store of the iron shoes, or cues, as they were called in Sussex. The cloven foot, of course, needed two of these, and they were formed into something the shape of a comma. A bovine intellect cannot be taught, as a horse can, to allow one foot after another to be lifted for the shoe to be nailed on, so the oxen were thrown upon their backs for the needful operation.

Old William Garton was directing, assisted by his sons, with Benedict Martin and some farm lads, while John Miles stood waiting in his leather apron. He had his little smithy adjoining the Meeting House at Ifield, a solid stone building which had been erected some twenty years before.

A number of pairs of oxen, with the heavy wooden yokes on their necks, stood quietly chewing their cud and taking not the slightest notice of the strange things which were happening to their fellows. A large ox was released from the yoke, a strong rope was quietly twisted round its legs, a sudden pull from Josiah's and Ben's stalwart arms, and over went the great creature on the soft grass. Dickie rushed in and promptly sat down on its thick neck to prevent it from struggling. William Garton put over it a tripod of stout poles, to which the four feet were firmly tied, and the eight shoes were nailed on by the blacksmith. Uncomfortable as he must have been, the ox took it with great placidity, merely when released giving himself a mighty shake before quietly beginning to graze.

All of the group were Quakers, and it was natural enough as they worked together that the burning question of the seizure of their goods for tithes was discussed. Case after case was mentioned. How the Ruspier priest had taken Widow Prier's large iron pot and both her beds, so that she and her children had to lie on straw; how cows to the value of £18 had been taken for a £7 demand, and not a penny returned. The priest at Charlwood was more honest and did return the overplus, but his inconsiderateness in taking old Benedictus Martin's seed wheat was strongly condemned.

When Josiah brought up his young red oxen they were much admired. Three years ago they were the twin calves of Susanna Garton's favorite dairy cow, and her son had taken infinite pains to train them.

"They step out as lively as horses," said Josiah; "I hardly ever have to touch them with the goad. They are the best we ever had for delivering the meal from the mill at the houses round. They come like a dog, when I call."

The familiar voice soothed the animals during the ordeal of their first shoeing, and when it was over, Peart and Lively had just been yoked up again, when motherly Susanna Garton came out with a great red pitcher of sweet cider, the juice of the apples which but yesterday were lying in ruddy heaps in the orchard. As she dispensed it in horn cups to the hot and thirsty men, her husband with a twinkle in his eye, told the tale of her retort which had silenced the rector of field.

It was received by hearty laughter, especially from the young men, but the heroine herself looked grave.

"I fear there was too much of the corrupt nature in my speech," she said, "I ought to have taken his question more meekly. Yet it seems to me a strange thing that he can expect the Friends of truth to pay him for preaching doctrines which we believe are not of Divine ordering. If there are those who like and believe them, it is *they* should provide the money for the hiring priest. I hope," she added, turning to Josiah, "that thy poor mother's sharp tongue will not make things harder for thy father and for us all."

"Well, I don't precisely want any more idle spells in Horsham gale," said William Garton dryly. "It's a kind of gentleman's life which doesn't suit me. I would rather that the priest should spoil my goods and leave my body at liberty for my farm work."

(To be continued.)

## BOOK REVIEWS.

### "RELIGIOUS FOUNDATIONS."\*

"The true spiritual drama of the last hundred years is to be found in the struggle of the soul of man to hold its own, and to re-assert itself victoriously in the face of paralyzing immensities progressively revealed by the natural sciences. This is the statement (page 46) of Willard L. Sperry, Dean of the Harvard Divinity School, in his chapter, "What Shall We Think of Nature?" in this little book. Dean Sperry's statement is the real clue to the purpose of the volume.

Here are ten studies, by eight eminent scholars, who have approached candidly and devoutly the religious problems raised by modern intellectual and social advance. The chapters deal progressively with God, Christ, Man, Nature, Human Relationships, the Bible, the Kingdom of God, Evil, Modern Progress, the Life Beyond.

The last chapter, on the Life Beyond, deals with the most difficult subject, and seems least satisfying to the reviewer. Professor Peabody's view is good and beautiful as far as it goes, but there are many modern scholars who could have gone more directly and helpfully to the question that comes perennially and inevitably to the average, unsophisticated seeker, "If a man die, shall he live again?"

In fact, the high water mark of the book is in the first three chapters, by Rufus M. Jones. His studies of God, and Christ, and Man, are written with a sure hand, and carry his readers to high levels. He concludes with this great saying: "So we do not need to go somewhere to find God. We only need to be something. We need to hate our sin and failure, our pettiness and narrowness of vision, to come back home from the arid land of the stranger, and to rise from our isolated, solitary aims and be merged in life and love and spirit with Him who is knocking at our souls, and lo! we have found Him and He is ours and we are His."

The book is of special interest to Friends because its publication was made possible by the funds of the Haverford College

\*"Religious Foundations." Rufus M. Jones (editor). New York, Macmillan, 1923. Pp. 144. On sale at Friends' Book Store, 302 Arch Street, Philadelphia.

Summer School of Religious Study; and because, aside from the chapters by Rufus M. Jones, there is an illuminating one on the Bible in the light of modern scholarship by Professor Elihu Grant, of Haverford College, and one by Seeborn Rowntree on Human Relationships.

RAYNER W. KELSEY.

### "A DIARY FOR THE THANKFUL HEARTED."\*

This uplifting book, as the name implies, contains quotations for daily reading, prose and poetry, from authors ancient and modern. The selections are calculated to cheer those who have met with misfortune, or trouble of one kind or another, and who desire to look on the bright side of life.

The author herself has tasted of bitter cups; she found that tiredness and pain were getting the better of courage; by earnestly seeking for spiritual uplift, hope and gratitude sprang up in her heart as she culled from many sources the selections which appear in this most helpful book.

We quote: "Joy of heart lies in the fact that every stop of life we can be dispelling shadows," and: "Do you ever stop to think how full this world is of 'o' things to love, if your heart's just big enough to let 'em in?"

We quote further: "Thou awakest us to delight in Thy praise; for Thou made us for Thyself, and our heart is restless until it repose in Thee." Again:

"Peace! perfect peace! with loved ones far away?"

In Jesus' keeping we are safe, and they."

"My dead soul heard His voice and by His voice was made to live. So through the righteous law of life in Christ Jesus, I was made free."

"Faith in Christ removes both fear of death and weariness in life."

"Every day I rise with a sweet consciousness that God loves me, and cares for me. I rejoice that in my own life, what exceeds in value all other things, is what I can share."

The book is a volume of comfort and gratitude, intended to bring refreshment when life seems difficult.

W. B. H.

### HADDONFIELD AND SALEM QUARTERLY MEETING.

Haddonfield and Salem Quarterly Meeting was held at Haddonfield, Third Month 15, 1923. The reverent silence into which the company settled was broken by words of prayer. We were urged to remember that the Lord has need of each one of us. Only when we are willing to obey His call can He work through us for the redemption of mankind. Various incidents in the Bible were cited which prove the Sonship of Jesus Christ. "By the grace of God I am what I am." This text was emphasized in an earnest appeal to home-makers. The preservation of the family altar, the exercise of silent prayer; in short, lives of parents filled with the Spirit of the Master, made possible by the "Grace of God," tend to implant in the life of the child strength to resist temptations and lead him to learn for himself the joys of a Christian life.

After lunch the business meeting was held as usual in joint session. The incident of Mary and Martha was quoted. We should not avoid the "much serving," but may we be not "cumbered" with it, for in His service there is perfect freedom.

The reading of the answers to the Queries brought the Meeting under exercise and called forth several helpful messages. The importance of Scripture reading was dwelt upon. No matter how overwhelming our problems may seem, our Father will, as we read, reveal the promises, and we shall come to feel the overflowing of His love. If young people find the Scriptures uninteresting, ask them to pray that the Bible truths may be opened to them.

A desire was expressed that we may not neglect to encourage latent possibilities for service, remembering that if we desire our young or our new members to take part in the affairs of the Church, we should not be unmindful of the force of

\*"A Diary for the Thankful Hearted." By Mary Hodgkin. On sale at Friends' Bookstore, 302 Arch Street, Philadelphia.

example and should be willing to do our share. There are about us many who have resisted the upward pull of God's love. If our light be hidden, may we speedily remove the covering and allow God to use us for the spread of His kingdom.

An interesting letter was read from William C. and Elizabeth C. B. Allen, written at Hobart, Tasmania, telling of Gospel services there and in Java and Australia. The Quarterly Meeting entered into sympathy with them.

From Chester Monthly Meeting came the suggestion for a re-writing of the Discipline, in order to correct inaccuracies now existing. After consideration the subject was directed to be forwarded to the Yearly Meeting.

A Friend explained the concern, which had arisen in the Meeting of Ministers and Elders, that the front seats in our Meetings might be occupied. Thus would we be knit more closely together.

The Quarterly Meeting Messenger Committee presented a brief report. Approval of the paper was expressed and the Committee continued.

M. B.

### American Friends' Service Committee

20 South Twelfth Street. PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

#### "A QUAKER IN MAIN STREET."

(Reprinted from *The New Republic*, Third Month 14, 1923.)

A certain eminent man went to Russia last year at the height of the famine to investigate and report conditions. He went through the country in a Government Special with every comfort and luxury the Soviets could afford. It was cold in Russia, and he did not leave that comfortable car; he made his observations from the windows. In the famine districts Quaker relief workers came to the train and begged him to go with them through their desolate and starving villages, and let them show him the actual situation. He did not care to go. There was after all danger of typhus, danger of cholera. He could see quite enough from the car windows. He came home to America and gave a very cheerful report.

We in America have seen the Russian famine from a very comfortable and much more remote car window. We have seen it from the train de luxe of our own national comfort and prosperity. Shall we get out and risk a personally conducted tour with one of these Quakers? We risk only our mental comfort, after all; there is no danger of typhus at this distance.

Murray S. Kenworthy, until last summer Chief of the Russian Unit of the American Friends' Service Committee, is going about the country with the story of what he saw in Russia. He works hard, hurrying from city to city; speaking as many times a day as he can get a hearing. He may well hurry, for it is time and death he is racing with. He knows that in his province at least the famine is not broken, that conditions are little better than they were last year. And the Quakers have not enough money to keep even the people they are feeding now alive till harvest. Suppose we listen to him as he spoke the other day at a prominent women's club on one of our main streets.

It is the weekly luncheon, and some of the members are a little vague about what they have come to hear. "The Russian Famine, my dear?" one of the ladies flutters. "Isn't that rather gruesome?" I thought it was Russian *Folk-songs*, this week. And I made such an effort to come! I must have got it mixed up with the *Persian Folk-songs* in the lecture the other day. Charming, wasn't it? So unusual! . . . Well, well, I suppose there still is a famine over there, but isn't it mostly over? They say the Soviets are exporting grain. . . . But perhaps we ought to hear about it."

Kenworthy begins colorlessly, conventionally enough. His first few sentences might have been spoken by anyone. Perhaps you are a bit disappointed. He is in no way picturesque. He is a tall, weather-beaten man, hard-bitten, very direct and simple, with none of the arts and graces of speech-making, no gifts of personality to help him tell his story; only his stark sincerity, the nakedness of his terrible knowledge.

And then, subtly, you realize that the atmosphere has changed; it has become electric, tense, charged with an unknown voltage. He is speaking about Russia. He is saying what he came to say. Like a knife-edge that message rips through the husks of common manners, the trappings of common speech, cuts that smug atmosphere to the quick of your very soul. It is not a man speaking at all. Something elemental, appalling, speaks through him; it is the cry of Russia's agony you hear in that level voice. He speaks quietly of unspeakable things. He does not comment or color or sentimentalize. He lets the facts speak.

You think, perhaps, you knew something about Russia; you have read things about the famine. Never anything like this. It is a transfer of experience. "I suppose you never heard the cry of a starving child," says the Quaker. You have heard it after Kenworthy speaks; God forgive you if you ever forget it. The man has stepped aside, self-forgetful, forgotten. He bids you look for yourself into the famine districts, into that ghastly inferno of suffering and desolation and heroic fortitude. No art could paint that picture like the naked immediacy of this speech. And you look on in a kind of numbed horror, seeing what he has seen. What is it you see through those haunted eyes of his?

Samara, where whole villages died. A country of barren steppes, timberless, snowbound. A temperature 40 to 55 degrees below zero. No food but grass bread, no fuel but stable dung. Whole villages starving; the dead lying in the streets where they fell, or heaped "like cord-wood" in the churchyard—stripped of their last rag always, "for the dead do not need that which the living must have." Parents tie their famished children when they leave them at home alone, lest they do one another an injury. For in that country cannibalism is no strange thing; children have been known to set upon their playmates; even today there are people driven by hunger who keep alive on human flesh.

In the orphan homes there is no bedding or blankets; the children, dressed most of them only in little shirts, huddle together for warmth on the bare slats or boards. In some they lie on the floor so thick that a visitor entering must step over the little bodies. Homes crowded to suffocation, crowded so that starving and freezing babies must be turned away. Those who bring them unload the sledges, leave the children lying in the snow before the doors and drive off. There is no chance of life for them at home; here someone may still have pity.

In the courtyards are piled the dead children. Sledges drive around, collecting them in the mornings, but often the sledges are overladen and they may be left lying there for days or weeks. *There are no living children under three years.*

Whom to save and whom to leave to die? With rations but for a fraction of the starving people, that is the terrible decision that the relief missions must face. "What would you do?" he puts the problem to us. "Should we save the strongest, the young people most capable of carrying on the race, of ploughing and sowing, letting the old people and the children die? Should we save the children only—multiplying the already huge problem of an orphan population? If we save the children alone, who is to care for them? Single families? Selected villages?" At last the children are chosen, since without the American food they are most sure to die. Old people are tougher; they must take their chance.

And then the other side, the nameless heroisms! Those peasant fathers and mothers who died before relief could reach them, leaving food enough in the house so that the children might hold out till the Quakers came. Those starving sledge-drivers, scarcely able to stand, who brought the children's food safe to its destination. Those bandits who would not

touch the Quaker stores, desperate men as they were, when they understood that America had sent them to the starving Russian children. "Can we ask more of Russia?" Of the steadfast heroism of the relief workers we hear nothing. Only from a casual parenthesis, "That day I caught the typhus," do we gather how lightly men and women hold their lives to whom typhus is, as it was to this man, all in the day's work.

"There are whole regions," he ends, "where no relief has ever penetrated. In one village we knew of, the people last fall, feeling they could not live till spring, went out to the churchyard and dug their own graves, knowing that no friends of theirs would be strong enough when the time came to dig them. We have had recent orders to extend our feeding to that district—but there is not enough food or money to carry those people through till harvest."

Abruptly, without any appeal for money, he sits down. It is over. There is a dead silence; then a woman bursts out, "Tell us the quickest way to help!" She is the lady of the folk-songs, but she does not seem to want them any longer. There are a few other questions, a few announcements. The spell is broken, and we find that we can laugh and chat about other things as we go on about "our business and desire—such as it is." But we have been strangely moved, and when we go home we shall probably send a check to the Quakers—oh, small enough to be quite sure it does not interfere with any plans for our own amusement. Perhaps after all we might not be so careful this time; perhaps it wouldn't hurt us to cut out a few things? After all, those people are dying . . . and in torment. . . . How shall we write that check?

How can a man endure it? This precipice of indifference, preoccupation, apathy? This beating against closed doors, closed souls? Appealing for a situation unthinkable from a plane of experience alien as another planet? And all the time, days passing, death gaining in the race. So the prophets of old must have spoken what the Lord put in their mouth. *Is it nothing to you, O ye that pass by?* Yet he is not embittered. Out of that frozen hell he has brought, incredibly, sanity and sweetness. What gives him this immortal patience?

"The sun set, but set not his hope."  
It is perhaps the grace of God.

D. H.

#### FRIENDS' FOREIGN MISSION ASSOCIATION.

There is an urgent need for a woman doctor for our hospital at Itarsi, C. P., India.

Itarsi is a growing town with a population of about 8,000. It is an important railway junction and is surrounded by many villages without medical aid. A small women's hospital was opened in 1914; it has beds for about twelve patients, but others are accommodated on the verandah when necessary. Three separate huts and a rest house just outside the gates are frequently occupied by men who come for treatment. In 1921 some 6,000 out-patients were seen. The European doctor in charge is due to leave for furlough in the early part of 1925 and cannot return.

We need a doctor with all-round experience, including surgery and operative midwifery and one not afraid of work in rather primitive conditions. She should go out within the next year or so. I shall be very happy to give further details to any intending applicants.

(Signed) HARRY T. SILCOCK, *Secretary*.

15 DEVONSHIRE STREET, Bishopsgate, London, E. C. 2.

SHIPMENTS received for week ending Third Month 17, 1923—26 boxes and packages.

Cash contributions received for same period—\$74,788.70.

LET us choose to commune where there is the warmest sense of religion; where devotion exceeds formality, and practice most corresponds with profession; and where there is at least as much charity as zeal; for where this society is to be found there shall we find the church of God.—WM. PENN.

#### PHILADELPHIA YEARLY MEETING, 1923.

(Continued from page 457.)

uttered will remain as clear in memory as that almost pulsating silence.

In the evening the regular meeting at Twelfth Street was much better attended than sometimes. There were seven Ministers present, but only two took vocal part. We were reminded that the water of life is found deep down, and that if our well runs dry, we must dig it deeper. Prayer was offered for various conditions present, and for the coming Yearly Meeting, that it might be a time when young men should see visions and the old men dream dreams.

[Eds.]

#### FRIENDLY NEWS NOTES.

WESTTOWN SCHOOL NOTES.—The School has greatly appreciated the visits from time to time throughout the year of various English Friends who have been in this country. The most recent of these visitors have been A. Neave Brayshaw, who spent several days at the School, and J. Rowntree Gillett, who was here over a week-end. The mingling of these Friends with our student body, and the interchange of opinion on religious, educational and political questions, is most valuable.

The following have been chosen to read essays at Commencement:—Mary E. Harold, Edna E. Wetherald, Mary R. Worth, John E. Parker, William B. Test, Valetorian.

Through the Alumni Committee on Science and Museums, a balopticon has recently been added to the equipment of the science department in Industrial Hall.

The girls' Gymnasium Meet was held on the last Seventh-day of the winter term; the Senior Class won first place in the class contests, and Ruth H. Brinton and Rebecca L. Wills were tied for first honors in the individual competition. Our basketball teams have been unusually successful this year, the girls winning all their games and the boys all but one.

On the practical side of their study of trees this winter, the members of the Botany class have been engaged in the interesting activity of the making of maple syrup. Most of the maple trees on the campus have been tapped, and a good amount of syrup has been made.

Through various activities the boys and girls have raised about two hundred dollars as a contribution toward Russian relief; in addition, a saving of one hundred and twenty dollars has been made through the holding of occasional "Russian meals," the menu for that meal consisting only of soup and brown bread, the saving to the School thus obtained being turned over to the Russian relief fund.

At a recent session of Germantown Monthly Meeting, a letter signed by the Clerks, Thomas Wistar and Marion H. Emlen, addressed to Charles Evans Hughes, Secretary of State, was issued.

Following the introductory paragraph the letter proceeds:—"We are profoundly concerned regarding the widespread misery, the economic disorder, and the international antagonisms and conflicts in which so many nations are now plunged. Most of all we are disturbed by the menace of future war which these conditions contain. It seems to us intolerable that human beings should be subjected to the yet greater savageries and more terrible destructiveness of another great war, and we urge with all the force at our command that the world must not be allowed to drift to such a catastrophe.

"It seems to us that our country, if it will devote itself to the task, can exert a powerful, perhaps controlling, influence to avert future wars. To do this we must be willing as a nation to join with other nations for the settlement of difficulties by conference. An association of nations for this purpose seems to us to offer a practical alternative to war, and we appeal to you with deep earnestness to do whatever can be done to have the United States adopt a constructive policy in this direction."

A word of appreciation of the fine leadership shown by

Secretary Hughes at the Washington Disarmament Conference last winter, is expressed and the letter concludes as follows:—

"The increased military preparedness which some are urging as the accompaniment of a policy of isolation is, we feel, a step in the wrong direction. We hope that in the approaching Pan-American Conference you will find further opportunity to carry forward resolutely, in faith, the organization of the world for peace.

"Finally, we pray that both wisdom and strength may be given you in these difficult times to express the best that is in our great nation and to advance God's Kingdom on the earth."

WILBUR K. THOMAS, of the Friends' Service Committee, sailed for Europe last week and is now probably in Paris. His schedule includes Austria, Poland and Berlin in the order given. At Berlin he expects to meet Rufus M. Jones, now traveling in Palestine.

W. K. T. hopes to be able to return in the very early summer.

J. ROWNTREE GILLET sailed for England on the 24th. He has been in this country for almost seven months and has visited widely and very acceptably among us. With headquarters in Philadelphia he has traveled into Quaker centres as far south as North Carolina and as far east and north as New England. In the early autumn he attended the Richmond Conference and from there went to Leavenworth, Kansas, to meet with the political prisoners confined there. Later he made the round of Philadelphia Meetings, including almost all of them; the past few weeks he has been within the limits of New York Meetings.

He leaves us now with the feeling of honest regret on our part that his visit could not have been a little lengthened to include quite all the meetings and Friends' neighborhoods, but with the regret is mingled in very large measure the feeling of thankfulness for the help and stimulation he has given us. We wish him a safe return to his home land and family, and should the Master again call him to our country, we can assure him of a hearty welcome.

Is there a Friend in America who has not seen Part I of the New London Discipline? To date 17,500 copies have come from the press. We should all read it carefully.

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includes a letter from Robert Barclay, written from Aberdeen prison, 1676, and addressed to four of the daughters of Judge and Margaret Fell, also the original letter written by William Penn in 1690, addressed to Margaret Fell Fox containing an account of the death of George Fox.

GEORGE G. WILLIAMS and wife, formerly of Moorestown, N. J., and more recently from Whittier, California, are now in England, engaged in religious service. *The Friend* (London) states that they have paid an acceptable visit to the work being carried on at the Garden Village Hall, Hull, by the evangelistic band of the Friends' Prayer League.

A MESSAGE comes from English Friends in Germany that plans are maturing for a General Meeting of German Friends to be held early this summer.

Local conferences are being held in Frankfurt, Stuttgart and Nurnberg. Our informant says: "American Friends are rendering much helpful service, their presence at this time in Germany is especially timely.

In this connection we are informed by a London Friend that the "Membership Committee" recommended the admission of several applicants in Germany and in one Austria.

THE *Baptist Times* has had a correspondence on the subject of Women Ministers. In the final letter, Mackenzie Bell, a Presbyterian, expressed the opinion that on one point all must agree, "that is, that not even the Bible, not even the Church is the supreme rule of Christian conduct. It is the witness of the Holy Ghost who 'guides into all truth.' For more than two hundred and fifty years the Society of Friends has stood for purity of religion, and have 'turned many to righteousness,' and they have always possessed the ministry of women."

WRITTEN in China in the spring of last year, Dr. Henry T. Hodgkin's book, "The Christian Revolution," has just issued from the Swarthmore Press; it forms the seventeenth volume in the "Christian Revolution Series."

DIED.—Third Month 12, 1923, at his home in Mount Vernon, New York, STEPHEN GOULD CARR, seventy-two years of age; formerly of Jamestown, R. I., a member of the South Kingtown Monthly Meeting of Friends.

TEACHER WANTED—For the school year, 1923-24. The Germantown Friends' School expects to appoint an assistant Primary teacher to help pupils backward in their work, to substitute for other teachers and to generally assist in the Primary department. Some experience required. For information, address STANLEY R. YARNALL, Principal, Germantown, Philadelphia.

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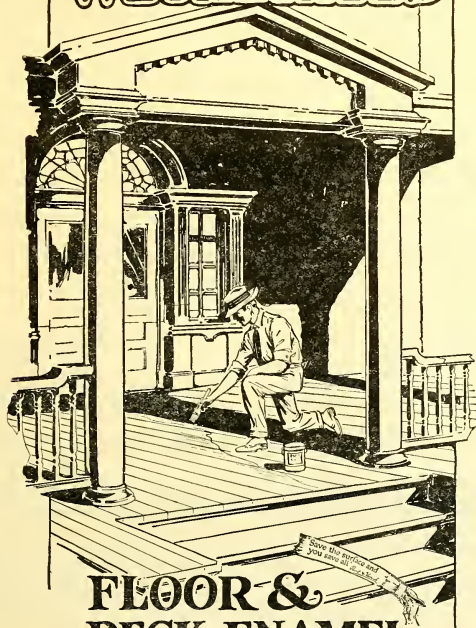
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PHILADELPHIA YEARLY MEETING, 1923.

II.

The general Yearly Meeting began on Second-day, Third Month 26th, in joint session, and all sessions were joint this year, except that on Fourth-day morning, when the Queries were read and answered. Many Friends, of varying ages and viewpoints, expressed their hope that the advantages of holding some of the meetings separately would not be lost to sight.

Of the 138 representatives only five were absent at the time of the roll-call. The first item of business was the proposal of the Indian Committee to unite their work for Tunesassa with the more general labors of the Indian Aid Association, of which Edward M. Wistar gave the meeting an enlightening account. This matter was referred to a special committee, with instructions to report to the Yearly Meeting next year. It was interesting to be reminded that Friends' concern for the Indians, apart from the individual efforts of persons like John Woolman, dates from 1795 or earlier.

The report of the Committee on Christian Labor in Foreign Lands, with its specific plan for organization of an official missionary board, with subordinate committees in the Monthly Meetings, was approved. The Yearly Meeting, by this action, takes over the work heretofore zealously but unofficially carried on by the Missionary Association.

It was decided to continue until next year the committee to audit the accounts of the Yearly Meeting Treasurer and to prepare a proposed budget. This will enable the work to be attended to before the week of Yearly Meeting, and will be more practical than the present scheme.

A proposition forwarded from Chester Monthly Meeting, New Jersey, by Haddonfield and Salem Quarterly Meeting, to revise and in part rewrite the present Book of Discipline, was referred to a special committee, to be appointed later in the week. Practical difficulties in working under our present rules were pointed out, and the meeting appeared united in attempting the revision, though well aware that sometime we need revising quite as much as the Discipline.

Some twenty-two letters had been received during the year.

William Bishop reported for the Committee to examine such communications, and proposed the reading of ten of them, as follows: Letters from Cheng-tu Yearly Meeting, West China; Australia General Meeting; Brumanna Three Months' Meeting; a Yearly Meeting held at Stuttgart, Germany; Fritchley General Meeting, England; the "covering letter", accompanying the General Epistle from London; and letters from the Conservative Yearly Meetings in New England, Iowa and Ohio, together with an address sent up by a group of members of our own Yearly Meeting (of which more later). The other communications were all reported on verbally, and had all been suitably acknowledged; they were of such a character that it scarcely seemed necessary to read them, nor had most of them been written with that in view. In the letter from China one phrase seemed especially discerning; our age was described as a time "when selfishness is uppermost, and brotherly love ends in words."

At the annual meeting of the First-day School Association, Walter W. Haviland reported on the preparation of a proposed course of study for our First-day and week-day schools, with definite recommendations. A. Neave Brayshaw spoke upon the "Approach to the Study of the Bible," quoting the Bishop of Durham's advice to "Read the Bible the same as you would read any other book, and you will soon discover that it is *not* the same as any other book." Following this meeting, Federal Commissioner Roy A. Haynes spoke to the Temperance Association very optimistically on the effects of the Eighteenth Amendment.

*Third-day, the 27th.*—The Representatives reported on the matter of Clerks for this year, proposing the continuance of all six, as follows: Davis H. Forsythe and Anna Rhoads Ladd, Clerks, and John D. Carter, Mary R. Williams, Francis R. Taylor and Sarah Emlen Moore, Assistants.

A letter from a group in our own meeting, concerned for a more earnest spirit of evangelism, brought the meeting under exercise, that we might know what was right for us, and be dedicated enough to carry it through. This brief letter we hope to publish in full later.

A much-appreciated letter, just arrived, from William C. and Elizabeth C. B. Allen, addressed to the Meeting of Ministers and Elders (whose sessions were over for this year), was read, and appreciated. A committee was appointed to consider, with the similar group from the Ministers and Elders' meeting, the best arrangement of our Yearly Meeting sessions next year. They reported later that if Friends would be willing next year to utilize Sixth-day afternoon and Seventh-day, if necessary, they felt that we could plan to convene at the usual time and still avoid the present pressure. The Minutes of the Representative Meeting, arranged typically, were entered upon. A gain of 48 members for the year was noted, making our total membership 4,541.

The proposed revised Fifth and Eighth Queries (dealing with amusements and moderation in business) were seriously considered and adopted. Both at this time, and at a later session, the weighty words of William Penn (in the Preface to Fox's Journal) were revived where he "calls aloud" to those that know the truth, yet are "content only to know truth for yourselves, to go to meetings, and exercise an ordinary charity in the church and an honest behavior in the world, and limit yourselves within those bounds, feeling little or no concern upon your spirits. . . . more than to be glad that others succeed in such service."

Walter H. Hancock reported interestingly upon the vigorous

Friends' Meeting in the great city (now fourth in population) of Detroit. A proposal to send delegates to the World Conference on Faith and Order, to be held in Washington in 1925, was approved. Birthright membership, as appeared from the Minutes of those Quarterly Meetings not reporting last year, has now been sustained by all seven of them.

*Fourth-day, the 25th (separate sessions).—*The fourteen Queries, with their answers, were taken up and summary answers adopted. Especially pertinent comment was made to the Second, in the matter of indiscreet criticism of others in the presence of children, and the temptation to "hit off" the foibles of our acquaintances in ways more "clever" than kind. We were reminded that Tennyson described King Arthur as one who spoke no scandal—no, nor listened to it. There were eighteen more children of school age than a year ago.

In the afternoon (joint session) the report of the Extension Committee was read. Six new *Pennsbury Leaflets* have been published during the year, bringing the list up to a score, and many thousands of copies have been distributed. A plan is maturing to place brief essays (about two hundred words) in some 4,000 county newspapers, through a syndicate which has offered to accept our material. A departure from the usual procedure occurred when, by request, the Minutes of visiting Friends were read in the general Yearly Meeting. Besides those noted last week, we listened to the Minutes of L. Oscar Moon, of Detroit, and Samuel P. Haworth, and his wife, of High Point, N. C.

Report was made of the important conference held last summer at Bluffton, Ohio, of those Christian bodies definitely opposed to war. Representatives were in attendance from the Brethren, Mennonites, Friends and Schwenkfelders. The delegation, appointed by this meeting last year, was continued, as there is a prospect of further conferences the present year. The fraternal delegates to the Five Years' Meeting reported, and John R. Cary, Clerk, who had come up from Baltimore expressly, supplemented this report. The delegates to the Two Hundred and Fiftieth Anniversary of Baltimore Yearly Meeting likewise made a report at this time, as did the Peace Committee. Stanley R. Yarnall is the newly appointed Chairman of this last committee. In connection with this work and that of the American Friends' Service Committee, Murray S. Kenworthy made an impressive plea for Russia.

*Fifth-day, the 26th.—*Meetings for worship were held at Arch Street and Twelfth Street, and a Children's Meeting in the East Room of the Arch Street house. As usual the largest of these was the first-mentioned. Our Friends Zebedee Haines and Max I. Reich were led out into extensive service early in the meeting, and a sense of God's presence seemed to cover the gathering. It is believed that the occasion was a time of real blessing to many present.

In the afternoon we heard the reports of the various nominating committees appointed earlier in the week. These brought forward lists of names for the following standing committees: American Friends' Service (our representation), Missionary Board, Revision of the Discipline, and the Indian School at Quaker Bridge, N. Y. The Social Order Committee reported, as did the Educational Committee and that charged with the administration of Westtown School. Gratitude was expressed for the faithful work of the Superintendent of our smaller schools, Olive R. Haviland, and for the unselfish decision of George L. and Lydia T. Jones to remain at Westtown one year more. Westtown has had an enrollment the past year of 235, an increase of thirty, with just one more girl than there were boys. Twelve pupils have taken advantage of the provision for admitting those with one parent a member. As a result of the \$250,000 campaign in 1919, some \$260,000 have been received to date. The orchards yielded 18,000 baskets of apples and peaches.

In the evening a large audience listened attentively to Kirby Page, who spoke on the present world situation and the urgent need for the calling of an economic conference, where generosity and recognition of responsibility shall take the place of insistence on rights and a policy of isolation.

*Sixth-day, the 30th.—*A minute was adopted, to be sent to Harrisburg, re-affirming our disapproval of gambling and protesting against the bill recently introduced into the Legislature for the purpose of legalizing horse-racing and betting.

The Committee to Visit our Subordinate Meetings presented a deeply impressive report. It was hoped that this service might come to be even more practical and helpful in character. Several Friends wished that the practice of family visiting and shepherding the flock might be revived, and the value of that prophetic ministry which speaks to definite conditions and needs was dwelt upon. Letters were next read, prepared by a special committee set apart on Third-day, addressed to Friends in Germany, Cheng-tu, London, Fritchley General Meeting, Ohio and Iowa (Conservative), Australia, New England (at Westerly, R. I.), and Japan, and the Clerks were, in addition, asked to send a letter, "with our warm love" to William C. and Elizabeth C. B. Allen, now in South Africa. Edith F. Sharpless, home on furlough, spoke about Japanese Friends, and Walter L. Moore on Iowa and their school. It was felt that the Epistle to Germany might properly be sent to groups in Austria, Poland and Russia, as well. Joseph H. Haines felt that it would be helpful to add to the letters addressed to Friends on this continent a statement of our attitude, expressed in a minute which it had been previously decided to forward to the President and other high officials at Washington, regarding the desirability of this country's participating in some sort of association or league of nations and especially supporting the World Court at The Hague.

The Committee on Inter-racial Relations made a most stimulating report, supplemented by John T. Emlen and Esther M. Smith. Stanley R. Yarnall introduced in writing a protest to be placed in the hands of the Philadelphia Board of Education and the Superintendent of Schools, against the War Department's scheme for summer camps for the military training of school-boys. Alfred G. Scattergood, Margaret M. Cary and Charles James Rhoads were delegated to present this protest in person. It was decided that a similar delegation should express to Governor Pinchot the satisfaction of this Meeting in the passing of the recent law against saloons in Pennsylvania. The auditors proposed the raising of \$26,970 for the use of the Meeting the coming year. The Fiduciary Corporation made its annual statement.

An extended and carefully prepared "Minute of Exercises," reviewing the various concerns which had seemed to take hold of the Yearly Meeting during the week, was read and helped to bring the Meeting once more into an earnest striving to know and to fulfil our Lord's requirements. This Minute we hope to publish next week. It was felt by many that the spiritual tides had risen, at times, unusually high this year, and we felt deeply grateful. The Meeting then concluded.

[Eds.]

#### BEULAH M. RHOADS.

Let us go out on a summer morning and gather a basket of damask roses—then crumble the petals, dry them, add spices and put them in a jar where the fragrance will remain for a century; lift the lid occasionally, that the room may be sweetened thereby with such pot-pourri.

There are lives that resemble this and we wish to preserve them in our memory; such a one was Beulah M. Rhoads.

She could not remember her mother, but her father devoted himself to his three children and when he saw a passionate nature in this daughter he explained to her the consequences and prayed with her, so that at the age of seven she conquered such tendencies, becoming amiable and self-controlled, an illustration of Divine Grace prevailing. She wore the Friends' dress from childhood and loved it.

Moving to Germantown in 1835 to the old house once occupied by Washington, suburban life began; rambles on the Wissahickon, play and school with Jane B. Haines's children, then Westtown, the real country.

Reaching womanhood, she was thrown into close contact with an uncongenial woman and one day Beulah said: "Let

us pray together, that we may be more harmonious"—so as time went on this request was granted.

After her father's death in 1859, she spent ten years at Olney with the family of her brother, Samuel Morris, a teacher and guide to the little ones there, enjoying outdoor life; the saddle was better than medicine, for her gouty tendency was counteracted as she would spring off her horse after a fine gallop. The publication of the Life of Mary Capper and other religious booklets also occupied this period.

When she married Charles Rhoads in 1870, she was an inspiration to his four children in her playing games with them, her rambles after wild flowers, her knowledge of birdlore and her devotion to astronomy. Thus she found in nature the relaxation necessary for the well-rounded man and woman.

So active was she in flitting about the house and garden that she would often say "it makes me tired to walk slowly." Gymnastics therefore she practiced enthusiastically—sure that "this exercise is more important the older we grow." It was the continuity of the child-heart that made her so lovable—"the child shall die one hundred years old" was a text that fitted her. Yet a sweet seriousness accompanied her in Hadonfield Meeting where she was a beloved Elder, and her occasional message, spoken in simplicity, found entrance to all hearts.

The secret of the good cheer that animated Beulah M. Rhoads was her abounding trust in the merits of her Saviour, a deep underlying confidence in His deity and "in His power to save to the uttermost."

The Westtown students gave her a welcome as a "Committee Friend" for she would seat herself beside one of the girls at her desk, put her arm around her and have a motherly

talk. She had lost her own little daughter aged nine months, and so her heart went out to all young people.

In the ministerial labors of her husband and his varied efforts for the upbuilding of our Church, she entered zealously.

When he was often laid low with ill-health, she would say "he is never so lovely as when he is sick," so her sympathy made her a good nurse.

Her habit was to read hymns to each other while dressing early in the morning, starting the day with praise and ending it with family Bible reading, maintaining an atmosphere of devotion natural to both.

After his death she believed she would not long survive him, yet twenty years more brought her to the extreme old age of ninety-four.

A new test of patience she bore bravely, as the active body was curtailed by lameness, yet she continued to attend meeting—to ride out daily to welcome her relatives and to walk "over the way" to see her sisters-in-law. Her sight and hearing were unimpaired and for this she expressed thankfulness.

No pain or disease came at the last, just a gradual ripening and a breathing fainter and fainter.

About the time of her passing away, I watched the occultation of Venus, which as predicted seemed a small globe of radiance as the planet touched the crescent moon until it was eclipsed, and then the sunrise glow obliterated these lesser lights.

How she would have enjoyed it, had not she herself been on the verge of a transit, a temporary eclipse, and then the glory of eternal day.

H. P. MORRIS.

## Address to the Class of 1922 at Tunesassa.

Charles P. Morlan.

When my dear friend, your Superintendent, invited me to address you on this eventful day, I thought, "How can I talk to Indians? I do not know their ways and their manner of thinking, I have not partaken of their trials and joys, how can I say anything that will interest or help them?"

But, as I thought thus, memory went racing back to a time when I was a student at a boarding school somewhat like this one. One of the boys came to me, his face aglow with interest, and asked me to come into the class-room to see an Indian from Tunesassa who was writing names on cards for some of the boys.

That was my first introduction to a real Indian, but he was not like the Indians I had read about or the pictures I had seen. He was dressed much as I was and could talk good English. His skill with the pen impressed us boys as something wonderful.

This acquaintance left with me a lasting impression of respect, interest and love for Indians, which has grown as the years have passed and which helped to make me glad to come here to-day to mingle with you and to know you more intimately.

So I do not come to you as a stranger, but rather as a brother, believing that you have many of the same kind of problems to solve that we have; that you have your trials as we do; that joy and gladness feel to you as they do to us, and that sorrow presses upon your hearts just as heavily as it does upon ours; therefore I am going to talk to you very much as I would to my own people.

I want to congratulate you who dwell on these Reservations that you have in your midst a school where your children can come to be educated under the care of such excellent men and women as your Superintendent and Matron and teachers. They have made sacrifices to leave their homes and come here to live with and work with you and your children. They do it because they love you and because they believe that

the Great Spirit wants us all to live as brothers and to be helpful to one another.

And now my friends, the class of 1922, it certainly is a pleasure to me to be permitted to talk to you at this crowning moment in your school life here. I know something about what this hour means to you, because I have been through a similar experience; I know something of what it has cost you, too. There were many weary days of hard toil and study, of trials and temptations, successes and failures, times when you were discouraged and almost ready to give up, but you did not, you clung to the mast through all the storms, and this hour brings you the victory. You have reached the goal for which you were striving. But this is only a milestone in your lives, it is not the end of the journey. However, it is a good time to pause and measure yourselves. It is a good time to set before you new goals to be won. To push up your ideals a little higher and to buckle on the armor of determination which will win the next victory.

You have finished your school life here, now you go out to other schools, or to the great school of life, that university of which we are all members. And we, who have been trying to learn its lessons these many years welcome you among us, and extend to you the hand of fellowship. We want to be unselfish enough to wish you greater success in becoming worth-while members of its classes than some of us have achieved in the university of life. Time does not pause, but rushes us on through its various scenes like some monster motor car, sometimes bearing us over dusty roads where our eyes are filled with sand and we are stifled by the dust-laden air; then beside rippling streams where we are refreshed by cooling breezes from the sparkling waters. How we long to linger here! But the great motor Time does not stop, but carries us up the steep and rocky hillside, and we cling for dear life to all that is strong and sturdy. On we go into the land of mists and clouds until our vision is befogged and we

know not where we are—then the light begins to dawn and we are soon traveling through beautiful fields studded with flowers and sweet with their delicate perfume. Such is life—made up of sunshine and shadow, storm and calm, joy and sorrow, work and rest, disappointment and victory. You have known something of it already; but the years that lie before you will reveal these things in larger measure.

Let us talk of some of the things which will help you to live lives that are full of gladness and service and faith and love. Such lives are worth-while. They are full to overflowing with usefulness and joy, but they do not come to us unbidden, they cost effort and struggle. We never get anything worth having without paying for it. It may not cost money, but it costs something. It may be sacrifice of personal comfort, it may be hard work, it may be the giving up of something we dearly love. So, if we want to possess what is worth having, we must make up our minds to pay the price. Just as the winning of these diplomas has cost you effort and sacrifice, so will your future successes and victories, and the more valuable they are to you the higher will be the price, and likewise the higher the price you pay the greater will be the value you will receive.

Now, whenever you reach a goal or approach an ideal, make it a point to set that goal a little higher, so you will always be making an effort to reach beyond what you have already attained. Remember that as soon as we stop progressing we begin to slip back. There is no standing still in life. The secret is that we must find something new in our daily round of duties. Life is mostly made up of routine. Of drudgery, if we choose to call it that—I do not like the name, because if we are wide awake we shall be learning some new thing about our work every day, and it will cease to be uninteresting. The farmer must go about his duties day after day and week after week and year after year, feeding his stock, milking his cows, sowing his seed, cultivating and harvesting his crops; it sounds monotonous, doesn't it? So the housekeeper has her round of duties. She must cook the food, prepare the meals, wash the dishes, make the garments, sweep the house, wash the clothes, do the mending, day after day, year in and year out. All routine! And if the farmer and the housekeeper just perform the daily duties in the same way, day after day, they have ceased to progress, and like the shaft in a machine which turns round and round in its bearings, they are constantly wearing smaller and smaller. They are making machines of themselves. But if the farmer wants to grow, and wants to make life worth living, he must learn something new about farming every day. The housewife must *think* as she sews and sweeps. She will study the proper kind of food and how to serve it to best promote the health of her family. She will learn the value of fresh air in her home and will use her knowledge and influence to make her family the healthiest and happiest in the community. Others about her will catch her spirit and the whole neighborhood will live better and more efficient lives for her influence, and she will be glad to share her new discoveries with others, for as she gives of her knowledge to others, she develops her own mind. We grow as much through what we give out as through what we take in. In the same way the farmer grows by thinking while he is at his everyday work. By keeping his eyes open and his mind on the alert, he discovers that his cows thrive best on certain combinations of food. He asks himself why this is true, and in his investigations he discovers the science of the balanced ration. His sharp eye finds a new kind of insect which is destroying his corn. He immediately watches it, learns its habits, and finds a means of destroying it, or preventing its ravages. While cultivating his crops he has plenty of time to think and he invents a better machine for preparing the soil or destroying the weeds. His neighbors soon see by his fine cows and his good crops, that he knows how to farm and they come to him for advice, and he becomes the means of improving the farming of his whole community. He is happy, because he is of service to his fellow-men.

One of the greatest problems in the world is to get people

to think. To get them to grow. We cannot make one another grow. Growing is a process which comes from the inside. Each one must do it for himself. I cannot make you grow. You cannot make me grow. Our teachers cannot make us grow. They may inspire us and show us how, but the real growing is the result of our own efforts, yours for you and mine for me. Our minds will grow in proportion to the way we use the talents which we already have. There are wonderful possibilities of growth for everyone of us. Very few are using their faculties to their full capacity. As the ball player, whose arm is weak and inaccurate when he begins to play, gradually gains strength as he practices and is finally able to send the ball whirling right over the home plate, so our minds grow strong in the power to think, to recognize truth, to plan and to execute, in proportion to the way we use them.

(To be concluded.)

## CHILDREN'S CORNER.

A PAIR OF OXEN—1699.

MAUDE ROBINSON.

(Continued from page 463.)

He had hardly spoken, when the sound of horses' feet was heard in the winding lane which led to the fine old farmhouse of Bonwicks' Place, and to their dismay they recognized the Rector of the Parish, whom all old writers call "Hen Hallywell," with his servant and churchwarden, and evidently in no good humor.

"Hi, there!" he shouted to Josiah, who was driving his favorites into the yard out of sight. "Just bring those bullocks back, young Garton. I want a strong pair to plough the glebe and they will pay for the tithe that your heretic father owes me."

"These young beasts are worth twice as much as the sum the strange law allows thee to take from those who have no wish to hear thy doctrines," said William Garton, quietly.

"'Twould be a pity to separate such a well-matched pair. And you must pay for the right of free speech, which Mistress Garton believes in," said the parson with a sneer.

"I grieve that my sharp tongue led me to speak to thee unbecomingly, yesterday, Hen Hallywell, but thou knows thou set a trap for me to catch me in my words."

The parson ignored the apology, and in a few minutes poor Josiah's cherished pair of oxen were driven away in the direction of Ilfeld parsonage.

"Well! well!" said the good old farmer patiently, "we must use Speed and Ploughman that I meant to fat for the butcher, for one year more. Let us shoe thy team next, Benedict"—and he returned resolutely to the task awaiting them.

Poor Josiah did his part manfully, but within his breast was a burning indignation that such tyranny and real dishonesty should be sanctioned by the laws of England, especially by one who was placed in the parish nominally to teach the Gospel of Christ.

When Benedict's four oxen were shod, he paid the blacksmith, thanked his friends for their willing help, not forgetting Dickie, and yoking his beasts to the empty cart, he took up his long hazel goad and set off on his twelve miles tramp homeward, by narrow lanes and rough tracks through the wild forest region of northern Sussex.

A few years before he had taken a farm at Shipley, and lived in an old Tudor house, with light and pleasant rooms, the large heavily stone-mullioned windows not being then half bricked up as they were in after days to avoid the oppressive and barbarous window-tax. The floors of parlor, kitchens and dairy were all of Petworth marble, full of treacherous little shells, whose sharp edges were disastrous to any mats laid down and to the housewife's shoes.

But it was reckoned a fine house in its day and had the advantage of being within a mile of the "Blue Idol" Meeting House where William Penn worshipped, and the influence of

that wonderful personality and devoted life had no small effect on the character of the young Quaker farmer. Benedict Martin was always ready to help the great man in unfamiliar matters, such as the purchase and management of the teams of oxen which ploughed the fertile fields of Warminghurst, and in winter drew the Penn's coach slowly and steadily through the four miles of muddy lanes which lay between their mansion and the little meeting-house, old even at that date, where they never failed to appear on First-days.

(To be concluded.)

### PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

FLORENCE TRUEBLOOD STEERE.

MAUD ROYDEN, minister at City Temple, London, spoke several times in Philadelphia, from Third Month 16th to 19th. Her smile, one of the newspaper reporters said, "survives a thousand greetings and introductions," but to those who looked beyond the marvellous smile, her face was that of one who had borne the burden of ages and come out victoriously radiant with a peace borne of unusual devotion and Christian dedication. She described the condition of Europe as due to a failure to observe spiritual laws. Some of her sentences stand out most vividly:—

"I believe that Christ not only was a great teacher but a great statesman, and His command 'love one another' some day will be the substance of the policy of nations."

"Why call me foolish when I say that all armament will be laid aside some day and war will be out of the question?"

"We have set before us now the old choice, 'I set before you this day joy and life, death and evil.' Therefore choose life that you and yours may live."

"America holds the answer to the question, 'Can we set the world in order?'—America, the country of homes and happiness, where faith has not been shattered and hope poisoned, is able to see clearly. I do not believe that America will shrink from the responsibility to lead the world. For remember that to whomsoever much is given, of him much is required."

It has long been almost an axiom that no country can lead all others in wealth without becoming disliked. It seems to Europe in her poverty-stricken condition that we are overflowing with wealth and trying to gain more by pressing for payment on our war debts.

We look to her like purely a profiteering nation, and as our statesmen continue the policy of aloofness the "jealous dislike" of us grows. It is said that we are taking this opportunity to become master in Latin America. The *Paris Revue Universelle*, as quoted by the *Springfield Republican*, quite openly arraigns us, mentioning the millions borrowed in the last two years by Cuba, Haiti, Columbia, Peru, Bolivia, Chile, Uruguay and Brazil.

As Lewis Gannett recently pointed out in Washington at one of the meetings of the Women's International League for Peace and Freedom, this in some cases is a direct infringement of national sovereignty. Everywhere we are intruding for "great land grants, mineral concessions and contracts for public works." They think that little by little Central America and the West Indies are becoming dependencies of the United States and that the Monroe doctrine is "a cover for Yankee imperialism."

The friendly interest we are showing in Pan-American matters combined with our utter aloofness in Europe can only be interpreted in one way by our international critics. It is a cause for great anxiety unless some broad policy of international helpfulness be adopted by us in the near future.

The four organizations which are undertaking to hold more than two thousand conferences and mass meetings throughout the United States to get American co-operation in organizing the world against future wars, held an all-day

meeting in Philadelphia, Third Month 13th. In the evening, Nehemiah Boynton, speaking at Witherspoon Hall, said that the United States has been so busy developing its own interest that we have had little time to develop Internationalism, "which is only another way of saying that we are ignorant of international affairs."

The Ruhr situation seems to grow more acute daily. The United States is the only country that can mediate comfortably between nations. France advances more. Germany is becoming a unit and bitterness is showing. England exhibits, through the Labor Party, great impatience.

The *New Statesman* says, "The deliberate destruction of German industry is something which Great Britain cannot and will not tolerate. . . . France must abandon her present purpose or we shall be forced definitely to oppose her by every means in our power, short of actual violence."

The Central American Conference in Washington, which ended Second Month 7th, has made a great advance on paper. It remains to be seen whether the following conventions, which were adopted, become effective. We, if we lessen our "extra legal control," may be of the greatest help in realizing these conventions.

1. General treaty of peace and amity.
2. Convention for the establishment of an international Central American tribunal.
3. Convention for the establishment of international commissions of inquiry.
4. Convention for the establishment of free trade.
5. Convention for the unification of protective laws for workmen and laborers.
6. Convention on the practice of the liberal professions.
7. Convention relative to the preparation of projects of electoral legislation.
8. Convention for the establishment of stations for agricultural experiments and animal industries.
9. Convention for reciprocal exchange of Central American students.
10. Extradition convention.
11. Convention for the establishment of permanent Central American commissions.
12. Convention for the limitation of armaments.

DR. JAMES L. BARTON, back from Lausanne, says: "That Turkey has come back may be unpalatable to many of us, but it is a solid fact. Our institutions have got to plan to turn their attention to taking care of an unprecedented number of Turkish students, but they will go on under the new conditions and they will ultimately, I hope, revolutionize the life of Turkey."

Dr. Barton also emphasized the fact that the American delegation had stuck to four main points and had won three of them; the open Straits issue, the retention of the Greek Patriarchate at Constantinople and the indemnification of the Armenians who had left their property behind in Turkey. The fourth point, the Armenians' national home, he declared, was temporarily lost.

The consistory and pastors of the Protestant National Church of Geneva are asking that their recently issued letter be read in all churches on "Easter Sunday." After giving a realistic picture of the terrible conditions in war-devastated as well as neutral countries, it says, "Either the nations, dominated by egoism, will refuse to help one another and will seek the satisfaction of proud dreams of grandeur and of exclusively material prosperity, and will continue to cherish thoughts of vengeance, violence, and hatred, or they will listen to the call of the Saviour and welcome His message of peace, hope and life. Was it not He who said: 'Love one another. Love your enemies. Blessed are the merciful.'" The letter goes on to say that the Churches must immediately, in all parts of the world, insist that the nations adopt the spirit

of Christ in all their operations or there is no hope for the world. Many skeptics and mockers are saying today that the message of Christ is a Utopia, a folly, and unless we, the disciples of

Christ, believe and know that the world can be saved "by the folly of the cross, by the burning flame of charity, by the power of sacrifice freely rendered," there is no hope.

## Glimpses of the Big Jim Band.

Esther B. Ruger.

In the southern part of Cleveland County, in the State of Oklahoma, we find a section of country generally known to people in surrounding neighborhoods as "The Sticks." Here the land is rough, rocky and sandy. The one-trail roads in the back sections are usually in bad condition, due to the large amount of sand and the big "wash-outs" that accompany the spring rains.

It is in this district that the Big Jim Band of the Shawnee tribe of Indians received their allotments of land from the Government and for nearly half a century have been making their homes.

This band of Indians is classed among the most primitive in the United States. This is due to a number of conditions. The fact that their land is poor and has brought little return to the Big Jimers is one of the big causes for their present destitute condition. The type of white neighbors about them is another cause for their backwardness. The majority of the white people are those who are running "moonshine stills" and gambling dens and stand ready to cheat and defraud the Indian at every turn. When I first began my work in Big Jim country, this low type of white people tried to turn the Indian against me in the hope that I would give up the work. They knew the Indian was an easy mark and they did not care to have their prey snatched from them. Later on when these same white people saw that I had no intention of giving up the work with the Big Jim Indians and after I had taken some Federal officers into some of these places to look for moonshine outfits, they undertook to try to scare me from the country. But the needs of the Big Jim people were too great to allow these foolish threats to turn our work aside, and now everyone seems to take my work for granted and my Indian people have learned to like and trust me.

This band of Indians still have their chief who is the head man of the tribe. Chief Little Jim is a son of the former Chief, Big Jim, for whom the band was named. The old men of the tribe have much influence, and several times a month they meet at Chief Little Jim's home and have their council meetings. At these meetings, all the problems and plans of the band are talked over. Women have no place at these meetings.

There are about forty homes among the Big Jim Indians. A very few of these are equal in structure and equipment to the average white home, but the many that remain are miserable little one-room log houses without the bare necessities of life to make them comfortable. Some have only uneven dirt floors; many of them have no windows at all. Some of the houses have beds that are made by driving posts into the dirt floor and nailing boards from this to the wall to make a platform on which to sleep. Few of the Big Jim people remove their day clothes at night, but roll up in their blankets and sleep whenever they can find a place to lie down. Sometimes the house is so crowded in the winter that some of the family must sleep in the cave cellar. I have known of times when six people have slept down in one little cave cellar where air came in only through a two by five-foot door at one end. In the summer the families move out-of-doors. They cook over their open fires, eat under arbors made from elm branches, and sleep on board beds built on posts which have been driven into the ground. The Big Jim Indians have tried to copy after the white man in building their homes, but because of their limited knowledge the result is they have half furnished, poorly lighted, poorly ventilated and unsanitary houses.

The old Indian women are apparently indifferent to dirt. There are some who wear the same clothes for months and

who get so dirty that you really wonder if they can remember when they have bathed. It is so hard to make them see the necessity of a clean body and clean clothes. Lizzie Longman, a full-blood old Indian woman, has been seen taking her clothes off, washing them in a pond of water which has drained from surface land, and putting them back on herself to dry. The most pathetic thing to me was to see little babies who did not receive baths for weeks, with their little bodies covered with sores, a thing which would not exist were they bathed often and their clothes put through a proper laundry process. I have gone after this thing hard and the result is that most of the younger mothers are putting forth honest efforts to keep the babies' bodies clean and healthy.

There is very little real home life among the Big Jim Indians. This I believe is largely due to the fact that girls and boys marry young and marry by Indian custom, which is nothing more than two people deciding that they will live together and doing so. There is nothing binding about this, and I have found young women around the age of twenty who have had three and four different husbands. When they get tired of living with one man they just leave him and perhaps in a few days will have a new husband. This is the Indian way and the old people encourage this way of living. This often makes children in one family of many different names and tends to break up the ties of family love and fellowship.

The old custom of the women doing most of the work about the home is still in evidence. The Big Jim woman often does the work to the extent of cutting wood to sell to help support the family. The man is always given first consideration; he eats first; he walks ahead of the woman; he has a voice at the council meetings; he scarcely ever thinks of getting wood or water to use in the houses; and in many little ways one is impressed that the Indian woman is made to feel that she is not equal to the man.

The duties of the Big Jim house-wife are simple. Corn is the main food and is used three times a day and often prepared two or three different ways at one meal. The real Indian bread is made from corn that has been made into flour by the women in large wooden pounding blocks. These blocks are made from a hollowed-out log. The corn is placed in this log and is beaten with great long wooden mallets. When making real Indian bread, they use Indian baking powder. This is the ashes from burnt pea-pods. The ashes and corn flour are mixed together and enough water is added to make them stick together. Sometimes a little wild grape juice is also added. This is dropped then by small lumps into a kettle of boiling water and is cooked for ten or fifteen minutes. This is eaten with the grease from meats and is very hard to digest. The first and only time I ate this I suffered from indigestion for about twenty-four hours. I have seen babies only eight, ten or twelve months of age with a large piece of this bread trying to eat it. The children as a general thing are very much undernourished. Some of the homes never have butter, have little milk and practically no fruit. A child starts on its corn diet as soon as it is able to eat anything at all.

There is much sickness in the tribe. Many of the people have tubercular trouble, and skin diseases are everywhere, even in the best homes. There are many diseases resulting from immoral living. Until recently there has been a regular "Medicine Man" among these Indians. Shawnee Doctor, the old man who held this position, died about three months ago. During the year that I was working among his people and saw him once or several times a week, I was never able to get one



word from him. He resented very much the work I was doing. In many cases I have removed mud plasters that he had put on sores, in order to dress and bandage them properly. One of his favorite treatments was "the sweat house." The sick person was put in a small tent and an open fire was built inside. The smoke and heat have caused the death of many people treated this way. The practice is fast dying out in this group of Indians I am glad to say.

The Big Jim Band, like most Indians, are very superstitious. One time when this is very evident is when death occurs. When they believe a person is about to die they carry him from the house and put him in a tent. If he died in the house no one would live in it afterward. After death the body is wrapped in a blanket and laid on boards on the ground in the tent. Food and drink are kept continually beside the body until noon the second day, when it is buried. Before the body is carried to the grave an old man of the tribe kneels beside it and says a prayer to the "Great Spirit." He then sprinkles Indian tobacco over the body and it is carried to the grave. The people follow single file, the men going before the women. The grave is usually near the house and is dug only about two feet deep. In the case of death of babies under the age of three months, the body is put in a hollow stump of a tree and a board nailed over the top. At the grave each person passes around and sprinkles Indian tobacco over the body. This is supposed to sustain the one who is gone on the way to the Happy Hunting Grounds. One woman is appointed to do the weeping and wailing. She usually continues this until sunset. On the third day a beef is killed and a big feast is given for the departed spirit. The ceremonies end the morning of the fourth day when all the men, women and children in the tribe wash their hair.

As can be seen by this, the Big Jim Indians believe in the life after death, but the Great Spirit whom they worship does not compare with the loving God whom we know. They are continually doing things to appease this Great Spirit. The lightning is supposed to be a punishment from him. They do not see how a request made quietly can be heard. Just recently an old man beat his tom-tom (Indian drum) all night. It was his prayer for rain. The Bread Dance in the spring is a prayer to the Great Spirit to send good crops of corn to be used for bread for winter. The War Dance with all its noise and gay colors is a religious ceremony. Years of this pagan worship have built up barriers that at times it seems almost impossible to break through, and yet we see plainly that the younger generation of Indians are wavering and are being drawn toward God. Many of them are taking up peyote worship. This was brought in from Mexico and because it has noise and many outward ceremonies connected with it, has appealed to the Indian people.

Peyote is a bean which grows in Mexico and contains a very powerful drug. It is either boiled in water to make peyote tea to drink or it is made into small peyote pills. They say that it takes them away from this world and they see God and learn how to live good lives. As nearly as I can determine, it acts very much as an intoxicating liquor acts. They imagine they see all sorts of visions and interpret them as sent of God. Just recently John Spoon, a full-blood Indian man, tried it for the first time. He told me he saw a boy with two heads. It made the old man very sick and he was more than ready to promise me that he would not try to use it again. Besides having the power of portraying God, they believe that this peyote can cure any sickness. About four weeks ago I happened in upon one of these meetings, being held for a sick girl. In the teepee they had the girl lying on a bed on the ground. They were giving her nothing but peyote tea. There were only men in the teepee. Women take but little active part in these meetings and are usually kept busy cooking the food for the large group which gathers. I examined the girl and found that she had a very high pulse and temperature. We immediately sent for a doctor, and probably the girl today owes her life to the breaking up of that peyote meeting. It has been my experience that the people who use peyote are

usually the lazy, indifferent ones in the tribe. I have seen no evidence of its making their lives better. On the contrary, I have been sure of actual untruths told to me by the people who were the leaders in these meetings. We will welcome the day when our country passes a measure prohibiting the use of peyote as it has prohibited the use of alcoholic drinks and other drugs. Peyote had a hold on the Big Jim people before Orville Batten and his wife, our missionaries for that section, took up work among them and they are finding it a hard thing to work against. I believe though that the fact that the Indian people are taking up this new form of worship shows that they are no longer clinging so tightly to their old pagan worship and that they are seeking for a path to God.

The problems presented by the old people are vastly different from those of the younger generation. I believe our missionaries will have a better chance to work with the young people because of the action taken by the Government in regard to school. Indian boys and girls of school age are now compelled to attend either a government boarding school or a public day school. Many of the Big Jim young people are attending the rural schools in their own districts. This will tend to put them on an equal basis in the community with the white people and will open a new door for the missionary to work through. I believe the day is soon coming when the bell at the little white mission church will ring and we will see Indian families coming in by the wagon loads to worship God.

Many of the Indian people have already lost faith in their old worship and are really Christians at heart. The wife of Little Jim is one of the very fine women of the band. Her home is well kept. She is giving her three growing children a good moral training which few Big Jim children have had in years gone by. When I go into the home of Nellie and Billy Hood at meal time, they always ask me "to talk to the Man" and these two old people bow their heads reverently while I pray.

John French, the fine young man who died last Ninth Month, was a convert of the Friends' missions. When talking with him the day before his death he said he was so glad that the message of Christ had been brought to him and that he hoped the Mission would help his small boy and girl, who would soon be without father or mother, to be Christians.

We are just now seeing results from our work among the Big Jim people, and our missionaries need the prayers and interest of Friends at large to help them in their work. The Home Mission Budget will have to be a large one this year if needs presented in places like the Big Jim country can be met. It will cost much, but can we afford to let a chance slip by to bring to God these people who have been living in darkness for years?

"Lift up your eyes and look on the fields for they are white already to harvest."

The same Master of mankind who gave this challenge to His disciples of old, is sending a challenge to the Friends of America to turn their eyes to the needs of the Indian Mission fields and to make possible the harvest which Friends have earned for Him after all these years of faithful service among the Indian people.

A SIMPLE YOUNG Scotch lassie came to her minister and said, "May I come to the Lord's Supper? I long to do so." The minister replied that he would have to examine her on doctrine; so she had to be examined. She failed so completely that the old minister said, "My young friend, you are not a mature Christian; you may not come to the altar yet. You must wait a bit." And so she had to go; but, as she was leaving the room, she burst into tears and sobbed: "I can't tell much about our Saviour; but I love Him enough to die for Him." Then the old minister rose from his seat and said: "My dear girl, come back. There is no guest worthier than you at the Lord's Supper." When all is said, it is not words or moods, phrases, cults or forms, but the heart given to Christ that counts. "Quit ye like men, be strong, . . . the Lord give thee understanding of all things."

## OUR FATHER'S CARE.

Never a sparrow falleth  
Down through the frosty air,  
But the loving eye of our Father  
Marks it with tender care.  
Never the weakest birdling  
Cries for his daily bread  
But the open hand of our Father  
Shows him a table spread.

But dearer far than sparrows  
Are the children of his love;  
No weak ones are forgotten  
By the Father-heart above.  
He knows the bitter hunger,  
He sees the souls unfed,  
Of millions of his loved ones  
Dying for living bread.

And he who fed the thousands  
By Galilee's blue sea,  
Sends for his fainting children  
Portions by you and me.  
Then gladly do his errands  
Pass on the heaven-sent bread,  
The gushing living water,  
Till all on earth are fed.

—Selected.

## BOOK REVIEW.

## "THE QUAKERS: THEIR STORY AND MESSAGE."\*

[We rejoice that so many of our subscribers have read or are reading A. Neave Brayshaw's last book (see foot-note). We want that all of them and more shall know of it and shall gain from it the lessons it can give. We do not often repeat, least of all book notices, but we shall make an exception, and this, of course, without any conference with A. N. B. concerning it. In our issue of First Month 12, 1922, appeared a carefully prepared review of the book, and we feel quite justified in giving the same again, because we have the conviction that "The Quakers: Their Story and Message" should be in all our homes.—D. H. F.]

A. Neave Brayshaw's book has more than once been mentioned in these columns, but we feel it could hardly be called too frequently to the attention of our readers.

It is an astonishing little volume. We have all known of houses "so much larger inside than out." This is precisely the impression one gets from this book; when one has completed the reading of its 148 pages one is amazed that so much could ever have been told in so small compass.

Nowhere is there anything suggestive of the "compendium." Nowhere is one conscious of condensation or of matter closely packed in the way common to nearly all books which aim to give much in little. The whole period is covered, from before the birth of George Fox down to the great London Conference of 1920—and after; three centuries in all, yet not once is there the slightest sensation of being hurried along. There is always time for happy anecdote and pithy, leisurely comment, illuminating detail, and shrewd, whimsical observation. Of course, the secret lies in an almost incredible skill in determining just what shall go in and what shall be left out. What does go in is treated amply and with leisure.

The "Rowntree History," in its seven great volumes, is monumental. Yet it is safe to say that there is scarcely a phase developed in those, approximately 3500 pages, which is not somehow touched on in this little work, not one-twentieth so large.

And many, who would gladly own and assimilate the great

history, will be able to find neither the money for the first nor the time for the second. For these Neave Brayshaw's book is invaluable, as indeed for all others; for a handbook such as this is of use to even the profoundest scholars.

The Table of Contents, with its analysis of the four chapters, is illuminating:

I. The century preceding George Fox; early life of Fox and rise of the Society of Friends; the early messengers and the bond of fellowship; the central teaching and its bearing on worship, truthfulness and war; persecution; organization.

II. The eighteenth and early nineteenth centuries; quietism and seclusion; training as pioneers; the inner history of the Society; anti-slavery trade and other philanthropic activity; social and family life.

III. The nineteenth and early twentieth centuries; emergence into the wider world; historical sketch of Quaker ministry; effect on Quakerism of the Evangelical and Methodist movement; the Beacon separation; the evangelical period; foreign and home missions; adult and junior Sunday Schools; change of outlook in scientific and religious thought; the Manchester Conference; concern for religious teaching; philanthropic activity and examination of the causes of social evils.

IV. Service during the war of 1914-1918 and after, Friends' Ambulance Unit; War Victims' Relief Committee; Emergency Committee; conscientious objectors to military service; All-Friends' Conference, 1920; the relation of the Peace Testimony to other parts of life; the message of Quakerism.

It will be seen from this that the book is written from a very definitely English point of view; indeed, were an American asked to criticize and suggest, one would ask whether a second edition might not be made even more valuable by being inclusive of Quakerism in America and other parts of the world. This could quite conceivably be accomplished by a deft touch here and there which would probably add less than a score of pages to the book. But while there have been separations in this country that London Yearly Meeting has been able to avoid, the same problems have presented there as here, the same varying types of Friends exist, and it is astonishing how parallel has been the development of Quakerism in England and here, despite the three thousand miles of ocean that separate us. So that the fact that this book was written by an Englishman about English Quakerism makes it really scarcely one whit less important for Americans or Canadians or Australians.

One of the finest passages of the book is to be found in Chapter III, being the ten pages entitled in the Table of Contents "Historical Sketch of Quaker Ministry." Space forbids quoting it *in toto*, and to quote in part would be to garble it, and might lead to misconstructions of Neave Brayshaw's position. Those who know his "Life that is Life Indeed," first published ten years ago (I shall always be grateful to Thomas Davidson of Fritchley, who first brought it to my attention), will be sure that his views are sane and sound on this subject. He deprecates the "excess of fear," as distinct from a holy sense of responsibility, which has so frequently accompanied a call to the ministry, and the "embarrassment" which is so often felt in mentioning the subject or discussing it.

"In all this [he says] we see the concern of the true minister that his life shall commend his words; but Quakerism has suffered from an over-cautiousness, slipping at times into lethargy and even into excuse for drawing back from service. A genuine desire for correspondence between life and ministry will be more concerned with elevation of the former than with suspicion of the latter. Unworthy the preacher may feel himself to be (in fact, what preacher does not?); grieved at his inconsistency in his falling short of the ideal which, having seen, he sets forth; and strong (and not always unwelcome) is the temptation to withhold his offering under plea of avoidance of hypocrisy. Nevertheless, it is an abuse of language to call 'hypocrite' the preacher, or any other, who, notwithstanding failure, is honestly set in the right way, pressing

\*Published by Robert Davis, Harrogate, for the 1905 Committee of Yorkshire Quarterly Meeting of Friends, 1921. To be had at Friends' Book Store, 302 Arch Street, Philadelphia.

toward the goal even though he cannot count himself to have attained. Inconsistency is not the same as hypocrisy."

The brief sentence from George Fox, appearing on the title-page, characterizes, I feel, the whole spirit of the book and its author: "Always feel a growing in the power of the Lord God that is universal and everlasting."

A. L.

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### IF YOU WERE AUSTRIAN—WHERE WOULD YOU EAT?

Where and how do Austrian students and professional men and women and other people with small incomes eat now-a-days? It is a question which at first sight may well perplex the visitor to Vienna. He wanders from hotel to café and from café to restaurant, confronted everywhere by dizzy prices in kronen, almost high in the thousands, and conscious that the vast majority of people whom he finds in such restaurants are strangers like himself. His pounds or dollars smooth the way for him, reduce the dizzy thousands to a price equivalent to or somewhat lower than that which he would have paid in his own country. But they do not help to answer his question—how and where can the Viennese afford to eat in Vienna?

To a considerable degree the answer is to be found in the communal kitchens, which have been installed in every district of the city, and for which the Friends' Relief Mission buys tickets for distribution to needy cases wherever this seems the most suitable and economical form of help. The tickets cost 4,000 kronen, or \$1.74 each. For this sum we are able to provide a very fairly substantial midday meal daily for a month. Whenever it is possible, the recipient pays half or a quarter of these tickets; only when the case is one of extreme poverty are they given entirely without charge.

The kitchens vary considerably in their quality and organization; in one respect all are alike, they are thronged from twelve till three o'clock with hungry crowds seeking their only chance of a relatively cheap yet satisfactory meal. One follows the queue down to the basement in which such kitchens are generally to be found, lies in wait for the first vacant chair, plunges into it, eats quickly and then makes way for the next occupant of the seat. The furnishing of the basement is primitive, but in the course of a week spent in visiting and dining in them, I have found none which is not clean and orderly. The meal inevitably begins with a large plateful of thick vegetable soup, then comes a very little meat and a plentiful helping of potatoes, macaroni, or some such homely vegetable as cabbage or carrots, while the final course consists of a slice of plain cake or equally plain pudding—perhaps not the meal for an epicure, but nourishing and well-cooked, while for its price of six cents, it would surely be hard to find a rival!

One's fellow guests are drawn almost entirely from the better middle class, and thickly scattered between grey-haired professional men, women clerks and dapper officials, sit boys and girls who are obviously students either of the University or of one of the many technical schools of Vienna. In a country where unemployment has attained such terrible proportions as in Austria to-day, where it is difficult for the most proficient to find work, even children have been forced to realize that the hope for both present and future lies in the thorough knowledge and mastery of whatever profession or trade they may have chosen. More and more do we see the tendency on the part of the young people to turn to the practical applied arts and handicrafts, and no sacrifice is considered too great

in order to take advantage of the three years' training given by the technical schools in these subjects.

The Relief Mission lends any assistance in its power to enable struggling parents to support such children during the three years' study following on their school days, and a most helpful method is to ensure the fact that these growing boys and girls receive a nourishing midday meal. Through the communal kitchens we have the means of providing this meal at a very low cost. The kitchens, originally instituted by the State during the starvation years following the war, now receive no State support, but are organized either by philanthropic or business societies, and through extreme care and economy in their methods just manage to continue their existence. Without them a large mass of the middle-class would be plunged into even drier straits than at present.

The Relief Mission is most anxious to be able further to extend its help to such young students at technical schools as have been mentioned. An encouraging letter showing the result of such help was lately received. The writer is the former governess of three orphan boys; on their parents' death in 1919 she took the entire responsibility of the little family, and with help in the way of food and clothing, from the Mission, has supported them till now.

A month ago she wrote:—

"I owe you deep thanks for your invitation to a daily free dinner for one of my boys. However, we are making no use of it, not out of superfluity of income, but because we have already received so much and others need it more. Willy has now found work as a clerk abroad, Bruno is eighteen, has finished his agricultural course and is also earning—there is only Hubert at school, and I, who am always teaching and only today find time to thank you for the great cornerstone you have laid as the foundation of the lives of these growing boys of mine."

No day passes without proof of the help which even very little money, when judiciously granted, can render to such struggling young people, and of the grateful and yet self-respecting spirit in which it is received.

E. C.

### HELP THAT INCREASES ITSELF 10,440 TIMES.

The American cent has increased in Poland to 10,440 times its pre-war value. Here are some of the things which, as a result of this gain in value, American contributions can accomplish when transformed into help for the peasants in Poland's devastated areas:—\$.05 will buy a spade; \$.50 will buy a goose, or sufficient vegetable seeds to plant half an acre; \$1.00 will buy a pig; \$1.50 will buy a spinning-wheel; \$2.50 will buy a plough; \$3.50 will buy a sheep; \$14.00 will buy a horse, or a cow; \$42.00 will build a house.

To provide any of these things for one or more of Poland's refugee families, mark your contribution "for Poland," and send it to the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa.

### NOTES FROM THE SERVICE FIELDS.

SINCE 1920, the American Friends' Service Committee has sent to Daniel Oliver for his work in Syria approximately \$42,200. In 1920 contributions received by the Service Committee for Daniel Oliver, amounted to \$23,886.38; in 1921, \$7,106.86; and in 1922, \$6,366.71. The 1923 contributions for this purpose from the first of the year to the nineteenth of this present month have been \$4,817.50.

A RECENT number of the *International Agricultural Review*, published in Rome, contains an article entitled: "The Assistance Given to Austrian Agriculture by the Anglo-American Relief Mission of the Society of Friends." This article was written by Dr. Ing. H. Kallbrunner, and was entirely uncolored by the Friends' Mission.

"LAST week," writes Florence M. Barrow, head of the Friends' Mission in Poland, "I visited the village of Hosc,

where one of our horse columns was at work hauling the timber. The work in that village was nearly completed, and it was delightful to see the substantial piles of timber ready for each house. We had a deputation from two widows, asking for help in the sawing of the timber which had been already hauled. One told us that she and her husband and five children had returned last year from Russia. She herself had been ill and had been kept in the hospital at Baranowicz till she was well enough to travel. When, after two weeks, this time came, she had arrived to find that her husband had died, and she was left with her five children to face the problem of cultivating eight acres of land, and in providing some kind of shelter, with no money or other resources at their disposal.

"Such a case made us greatly desire to be able to provide the further help towards the building of the houses."

From Haddonfield, N. J., comes the following note:—

"I am enclosing a check for \$5, which we would like to have used in helping to feed the children of Russia. My pupils of the First and Second Grades gave a Doll Show, charging a small admission, so that they might do this little bit to help 'cause the crops did not grow in Russia.'"

SHIPMENTS received for week ending Third Month 24, 1923—72 boxes and packages.

Cash contributions received for the same period—\$16,264.17.

### FRIENDLY NEWS NOTES.

ELISHA B. STEER, of Salem, Ohio, writes us Third Month 26th:—

"In No. 36, page 430 of THE FRIEND information was given of James Henderson's and Cyrus Cooper's prospect of Gospel service. It was a *mutual exercise*, and on account of the serious illness of J. Henderson's aunt at his home, they have not engaged in it yet."

THE subject of "recording ministers" is spasmodically to the fore with English Friends, if one is safe in judging from what appears in *The Friend* (London). Caroline E. Stephen wrote the following in regard to the subject:—

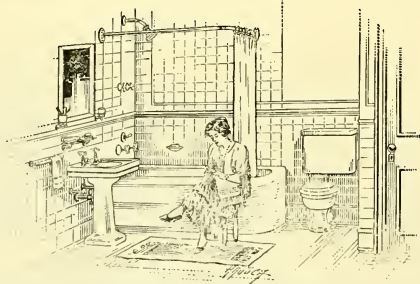
"I cannot think that we ought ourselves to attach much, if any, importance to the circumstance of being or not being recorded as ministers, though I can see that some such rough classification may have its practical convenience. But it cannot possibly make any difference to the call itself, and I sometimes wonder whether we should not be, in some respects, better without this outward marking off of some amongst the many who are rightly called to speak at times. . . . I feel the value of our plan of eldering . . . but it should be surely used with the utmost caution and gentleness."

C. FRANCIS JENKINS, a graduate of Earlham in 1885, and now widely known as a distinguished inventor, has his home in Washington, D. C. He recently patented an invention which makes possible the transmission of motion pictures by means of radio. The new mechanism, it is said, will make it possible for the people of a thousand towns and cities to view from their own homes a world series or a presidential inauguration.

As a proof of the need for Friends' Mission schools in Mexico, Clyde E. Roberts writes the following facts: "At an educational congress recently held in Monterey, absolute freedom for all pupils was advocated. So warm did the discussion become that revolvers were drawn and the ladies rather unceremoniously left the room." So long as recourse is had to bullets in settling disputes, there will be need for the message of Friends concerning peace and good-will.

### NOTICE.

A MEETING FOR WORSHIP is appointed to be held at Wilgus Hall, Hatboro, on First-day afternoon, Fourth Month 8th, at three o'clock, to which a cordial invitation is extended.



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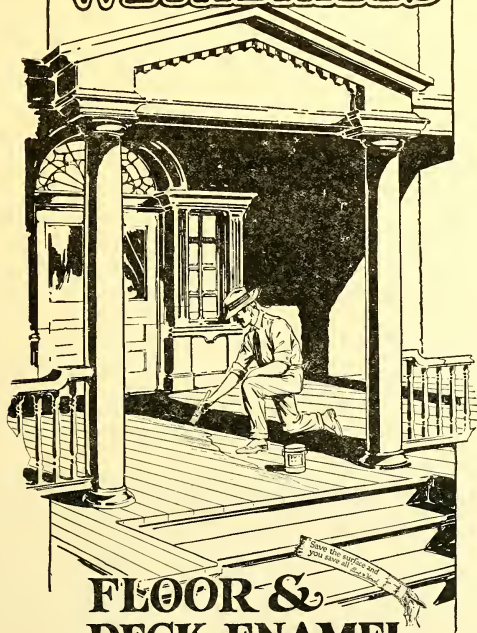
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## YEARLY MEETING PAST.

Possibly no feature of our Society life emphasizes more strongly the democratic basis of its polity than does the freedom granted to the individual member in these annual assemblies.

We gathered, session after session, a company at times of more than a thousand, with the understanding that no individual or group of individuals, had a prior claim on the time of the meeting above any other individual or group.

We listened with the same apparent interest to sentiments that were expressed, whether they came from the most or the least seasoned among us, provided, of course, they were felt to be genuine and pertinent to the topic before us.

We drew alike from the galleries and from the floor of the house those that were to constitute our committees. We recognized that age gave us a ripened judgment, and that youth a freshness and enthusiasm in such proportion that the mingling of the two gave the result a quality that either acting alone could not furnish.

Partly as the result of experience we have learned that there are occasions when age should have precedence, but we have also learned that youth makes very strong claims upon us.

Each generation has to learn for itself that there is something inherent in the very life of the Society of Friends that appeals or should appeal to youth.

They were young men and women, we very well know, who were pioneers in the origin of the Society. The balance between the two has varied greatly from time to time; it, however, requires no very close scrutiny into our history, to answer the query: What are the periods that have been marked as those of greatest growth in religious life?

Referring to the late Yearly Meeting, if we review the various "concerns" that came before us, we shall find that not a few sprang from our younger members, we shall find also that without the spirit of repression being at all manifest, there accompanied these exercises from the youth and the middle-aged, a kindly word of caution and an exhortation to watchfulness on the part of their elders.

The mingling of the spirits of youth and age, manifested as the week passed was one of the most impressive features of the Yearly Meeting.

As a Society we have grown more familiar with this exhibition of mutual confidence than many others have, and it does not draw forth the comment of wonder from us. It is one of the marks of real life in the Society of Friends, when age can defer to youth, and youth can yield to the restraints of age without growing callous and indifferent.

We have attained nothing in which to glory; the moment we make such a claim, the hand on our dial must be turned back to zero, and history will record not our first or our second but simply another failure.

Should any one have left our Yearly Meeting with the *I* or the *we* exalted, surely such an one, if one there be, will accept our word of caution and agree with his friends that we fall so far below our standard that our prayer must continue to be a call for help.

Without a man-made standard by which to measure any advancement, without a written or spoken declaration as to where we stand in our belief as to the great fundamentals, and without a priestly tribunal to which our confessions may be poured forth, we have accepted, and accepted with full faith in its all-sufficiency, the doctrine that the life manifesting the power and the wisdom of God in all His offices and purposes for His creatures, is the life and the faith we are to live and to uphold.

If it is rooted in Him, it will find its hope in a faith that recognizes, His Son as our Saviour and Redeemer, and it will feel the quickening power of His Holy Spirit to fulfil the promise: "Lo, I am with you always, even unto the end of the world." This, we believe, was the crowning service of our late Yearly Meeting.

D. H. F.

## FRIENDS OR SERVANTS.

"SERVING THE WHOLE."

"Blessed are the meek, for they shall inherit the earth."

Are we interested in inheriting the earth, and the use of so, why? "For what there is in it" for us, personally,—the if of its coal and iron, for instance, or to help serve the needs of the whole,—for joy in sharing this service?

If the latter, let us remember that the "meek" in this connection, does not mean weakly subservient,—but the "co-operative,"—for our Lord was boldly defiant of accepted custom at the time and did not bless the two popular types of the hour,—the Pharisee and the Roman soldier, who were inheriting the earth's plaudits and confidence.

On the contrary, he went out of his way to hunt the obscure and apparently disinherited, and make them heirs of the kingdom of earth; for neither priestcraft nor militarism has ever proved permanently to inherit any fraction of the earth, nor ever can do so, each being in its own nature self-destructive.

He promises then the earth, not to those selfishly seeking

CLARENCE COOPER  
R. F. D. NO. 2

it, but to those wanting to co-operate with Him and with each other in carrying out His purpose for its use.

What then might inspire us dynamically with this desire to share the earth with others—what but the words of our Lord to His little band of *fellow-servants*, when about to part from them: "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends."

Each one of us has individual ways of wanting things done, and the great problem of setting the world to rights, today, is that of bringing about co-operation between clashing human interests. What joy it might give us, could we always have in the foreground of our purposes the gratification of our Lord's *chosen* way for having things done!

The friend knoweth what his Lord doeth, and wants to see it done right, from love for Him. Yes, He does make clear to us, His little, intimate interests, that we may reciprocate His love in co-operative service of Him, and thus of "the whole."

Why should we, then, not be called "servants," a term, honored for all time, by His claiming to have come "as one, who serveth," "not to be ministered unto," thus reversing our respective callings. To realize the full significance of this, let us consider for a moment some outstanding faults of typical hirelings.

Do they know what their "Lord doeth," in the sense of

entering into the real spirit of his plans, and joyously springing to a share in them, or do they rather "know it all," in the sense of knowing their own way of carrying them out, refusing suggestion, and being rather suspicious of each other and of him? We are all seeking a way to right this old world of ours, but the key to this lock of world's interests can be found in nothing less than the infusion of our Lord's way of loving service of the whole, into the small groups, which are wrapped within the successive larger ones of world interest, the family, the neighborhood, the city, the state, the nation, the family of nations.

Then may we indeed reach the point of being true "co-operators," or friends of our Lord, "serving the whole" or bringing those now serving us, in any sphere, more nearly into the relationship of our *friends*,—with like passions, needs, pleasures with ourselves,—and by realizing that these are as essential to them as to us and as hard for them to surrender. Then shall we rightly inherit the earth, by inheriting its fellowship and brotherhood, and by being able to answer our Lord ardently, when asked, "Lovest thou Me like a lover?" His superlative, third question of the series: "Ye, Lord, thou knowest that I love Thee, and would be Thy friend, with a single eye to Thy own plans for my helping in Thy work, for which Thou dost fully equip me, convincing me of Thy devoted friendship,—to deserve which I ask to be better fitted."

MARIA C. SCATTERGOOD.

## Catharine Morris Shipley.

(Sixth Month 23, 1832—Twelfth Month 26, 1922.)

### RECOLLECTIONS OF A NIECE.\*

"I cannot rest from travel, I will drink  
Life to the lees; all times I have enjoyed  
Greatly, have suffered greatly, both with those  
That loved me, and alone; . . .  
Much have I seen and known; cities of men  
And manners, climates, councils, governments,  
Myself not least, but honored of them all."

Such an adventurous soul was Catharine Morris Shipley, a tireless traveler, drawing from all climes and peoples great gifts of friendship and love, and boundless in her enthusiasm which, though not without its counterpart of inner suffering, enabled her to bring to all classes in all lands something of the great joy she found in life and her overflowing love for our common humanity. She liked to say that she had breathed the spirit of the northwest wind. Therefore custom could not tame her nor life's business make her dull. Her philosophy of life was one which did not acknowledge obstacles, and which held to the faith that one could accomplish whatever was worth doing. Her energy and enthusiasm persisted unimpaired from first youth up to extreme old age. Her childhood friend and self-styled sister, Hannah Whitall Smith, who was born in the same year and with whom she carried on a delightful correspondence, wrote to her when both were nearing eighty: "I love to know all the things thee is doing and to get a whiff of thy wonderful vitality, and thy delightful youngness of spirit. Ah, Kate, beloved, there really is a wonderful woman, and I love thee." Such were the feelings of those who knew her in her prime, and it is the years of her strength that should live in our memory rather than those which so far exceeded the Scriptural threescore and ten.

Her favorite text, often heard in our meetings for worship, was this: "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. xl. 7, Heb. i. 9) With young and old she emphasized this joy, but especially

with the young because her spirit was more akin to theirs. A host of nieces and nephews, whether related to her by ties of blood or only of affection, grew up to think of their Aunt Kate as an Aunt *par excellence*, a modern counterpart of that amazing and sometimes whimsical, but always kindly, figure in the story books, the fairy godmother. For little girls her many bags and pockets, that were attached to her in strange ways, were full of doll's things, silks, ribbons and best of all, little dishes which she thought it worth while to paint as prettily as she did the plates and tiles that she gave to grown-up people. One of my earliest recollections is of an occasion on which I was suspected of having swallowed a very minute cup and saucer which she had given me. I was treated accordingly. She never forgot Saint Valentine's Day and we never forgot to watch the mail for her lovely hearts and darts and wreaths of forget-me-nots. For boys she had the gifts they liked, tops and marbles and things to eat. She was, in fact, an *aunt à large* to all young persons and her doings and sayings became proverbial among them. Once upon my return from a wonderful journey in her company one of the nephews said to me, "Well, Anna, what kind of a time did thee have?" and then without pausing for an answer, he added: "I'll bet thee had an Aunt Kate time!"

One of the traits that made her so intensely interesting was her feeling of immediate concern for all sorts of people in all sorts of places. She was very faithful to these "leadings." I remember hearing her give a peace lecture in the following language to a railway official in a British station just as he was about to release a train. As a result the train started late, but the guard was brought face to face with a moral problem. It was in 1908, when trouble was brewing over Northern Africa.

C. M. S. to Guard: "Thee wouldn't like to have a bullet in *thy* back, would thee?"

Guard: "No, madam."

C. M. S.: "I was once in Mexico and when we were in the open country and my husband had gone on to the nearest village the mule drivers ran away. I was sitting alone amongst the baggage sketching when up came a band of brigands with their brigand chief. They were about to fall upon our belongings. Instantly I opened the supplies and offered them

\*It has been impossible within the limits of so brief a personal sketch, devoted mainly to one's own recollections, to do more than hint at Catharine Shipley's multifarious activities.



oranges with a smile because I couldn't speak their language. The brigands ate the oranges and went away."

Her quickness of observation and pungent sayings often produced unexpected episodes. On one occasion she was standing in the drawing-room of a London hotel where the guests were arrayed in evening attire, the women with dresses extremely décolleté. A Hindu entered with two Indian ladies who looked like turtle doves with their soft mauve-colored silks, high-necked and long-sleeved, and their modest veils. Catharine Shipley turned to the Hindu gentleman and said with her accustomed energy, "Isn't thee glad thee's a heathen!" He bowed deeply and replied, "Madame, I could but think the same thing myself."

On her many voyages Catharine Shipley seldom crossed to Europe without arranging a religious meeting on First-day with the steerage passengers. At home she went on First-day afternoons to the Pennsylvania Hospital to read the Bible with patients in the wards. She took a deep interest in the Woman's Exchange Movement, in the Young Women's Christian Association, in temperance reforms, in foreign missions, in the education of the Negro race and in a great variety of efforts both public and private for social improvement. She was a born teacher and her classes among working women and Italian immigrants called forth her ardent interest. Once in a market place in Northern Italy a picturesque peasant girl put down the basket of flowers she was carrying on her head and flew across the piazza to greet her, clasping her in her arms and exclaiming, "Mrs. Shipley! Mrs. Shipley!" to which came the prompt answer, "Why, it's Rosa Crivelli." This girl as a little immigrant had attended one of Aunt Kate's Bible Classes in the slums of Philadelphia, and though she had returned to her Italian home she had not forgotten her lively and sympathetic teacher. It was Catharine Shipley's wonderful freedom from self-consciousness that enabled her to speak a timely word to princes and ecclesiastics, charwomen and beggars, simply on the basis of common humanity. Her interest in people as such and her enjoyment of their foibles and virtues was a most conspicuous trait in her character.

No account of Catharine Shipley, however brief, should omit all mention of her painting, which was a delightful recreation throughout her grown-up years. Innumerable plates and cups and tiles bear witness to her facile brush, while her water-color drawings reflect the charm of lovely places the world over. She was too restless to submit to the discipline of technique in drawing, but she had a good sense of color. She often laughingly reminded us that she knew her shortcomings in draughtsmanship by quoting William T. Richards, who used to say to her when she was sketching at Newport, "Catharine, thee has a fine bit of color on that palette!" But we are not all as critical as William Richards and her landscapes have charmed many eyes.

Infirmities of age came in the course of time, though much later than to most of her contemporaries. In 1905, Hannah Whitall Smith wrote to her: "I always like to think of thee as rejoicing in a young old age free from the usual infirmities and disabilities from which most of us suffer. But after all it is more *Scriptural* at our age to find the 'keepers of the house trembling' and the 'grasshopper becoming a burden' and we cannot complain if such things are our portion." It was not until more than a decade after this that she was forced to keep to her house in DeLancey Street.

A little forecast or vision from the gifted pen of this same dear friend addressed to "My dear Sister Kate" may fittingly conclude these scanty reminiscences. She writes: "I am not quite sure which one of us wrote last, but happily our friendship is not of the kind that needs to keep count of such things. The tie between us is one that no time or distance can alter, and whenever or however we meet we always find one another the same. Even though we should never meet again on earth I can see thee in my mind's eye tripping up to me in Heaven with some cute story of one of the angels, or some bright revelation of the love of God that has just been opened up to thee. What a joy it will be!"

ANNA COX BRINTON.

## CHILDREN'S CORNER.

A PAIR OF OXEN—1699.

MAUDE ROBINSON.

(Concluded from page 473.)

Benedict's house was but scantily furnished, and kept by an elderly maid-servant, who was clean and faithful, but whose cooking was primitive and her companionship dull. Four years ago Benedict had had visions of a very different mistress in his house, and it was a bitter blow to find he had been too prudent in hesitating to speak, so that elderly John Deane had carried off gentle Susanna Garton.

Now his hopes had again revived. He had seen little of Susanna during the busy days at Bonwicks, but she was uppermost in his thoughts as he plodded beside his oxen, guiding them by mysterious cries when it was needful to turn to right or left.

It was the custom that a pair should have a one and a two-syllabled name, and this team were Lark and Linnet and Hawk and Pheasant. As he walked beside them he noticed that Linnet's neck was being awkwardly rubbed by the yoke from his taller companion. Benedict stopped the willing team, and proceeded by a pad of soft grass tied on with string from his pocket, to remedy the difficulty.

So absorbed was he in the task that he did not notice that Susanna was standing watching him, having come out of a side glade of the wood through which the track passed. She had been with food to a sick child in a woodman's hut, and had lingered to fill her wooden trug basket with blackberries to make the pudding that her little brother loved.

"Easing the yoke for thy poor beast, Benedict?" she said.

"Aye, I cannot bear to see them suffer, and this pair is not well-matched like Josiah's lost twins. Lark is too tall by nearly a hand."

"Every yoke should be as easy as it can be made," said Susanna thoughtfully; "I could not help being amused at the way that London Friend spoke of a yoke at last Quarterly Meeting. She seemed to think it was an instrument of torture, instead of the greatest help to do our Master's work well and easily. No moving of heavy burdens without a yoke! And we are happy to have been called to bear the Lord's yoke in our youth, Benedict, as Josiah and I have often said."

"Susanna," said Benedict earnestly, "Dost thou not think that thou and I could draw with one yoke together? We desire to serve the same Master, we are agreed in the best things, we are young and strong and of just the same age, and both come of plain farmer folk and of parents who have led us to throw in our lot with the Friends of truth?"

Susanna's fair face colored painfully. "We are unlike in one thing, Benedict, dost not thou remember that I am a widow?"

"Yes—but (forgive me, dear one) was not thy marriage a case of an ill-matched pair?"

"Perhaps it was. John Deane was so much older. Yet he was a good man, and I felt it a privilege to minister to him. I cannot regret my year in Horsham, for it taught me much; yet it seems hardly fair to thee, Benedict, when there are maidens who could give thee their first affections."

"I am the best judge of that; I only feel the greater desire to have thee beside me to cherish through life."

"But there is another stop in my mind," went on Susanna. "If often comes to me that some day I may be called to take long journeys in the ministry—not only to visit our Sussex Friends, as Josiah and I do now. It seems strange that the simple farmer's daughter should be called to speak for the truth in great cities, yet I have an ever-present conviction that in years to come this may be laid upon me. I tried to speak of it to John Deane once, and he was quite testy. He said traveling Friends had turned my head, and a wife's place is at home."

"Canst thou doubt, Susanna, that if the call is laid upon thee, I would not spare thee as willingly as my good sister—"

in-law at Horley Mill spares Thomas for his journeys in Truth's name? She says her part is to release him by minding the business, cherishing the children, and being much in prayer that he may be given large openings in the blessed work."

This last doubt removed, Susanna happily consented to give her hand to this worthy lover. They sat on a bank talking earnestly, the patient team standing by with closed eyes and slowly moving jaws, until Susa started up:—"It must be past supper-time at Bonwicks—and thou, Benedict, will get benighted in the forest with these slow oxen."

"I feel the night will be as bright day, with such a prospect of a home with thee before me," said Benedict, as he kissed her tenderly and started his team towards Shipley.

Susanna hurried home and cheered her family with her news, highly acceptable to all, especially to Josiah, who always remembered that the day which lost him the best pair of oxen he ever owned, gained for him his much valued friend, Benedictus Martin, as a brother.

SADDLES COMBE, HASSOCKS, SUSSEX.

#### MEETING OF THE WOMEN'S PROBLEMS GROUP.

The Third Month meeting of the Women's Problems Group of the Social Order Committee, stirred by the earnest address of J. Rowntree Gillett on Quaker Ideals, proved to be a heart-searching time. Some of the most interesting thoughts were brought out in the discussion that followed the address and the writer of this report will therefore not attempt to distinguish between the two, but will simply give a sketch of the meeting as a whole.

One of the most important Christian ideals that Friends have emphasized is that of the equality, before God, of man and woman. God can reveal Himself through woman as through man. Even in Hebrew times there were women among the prophets; and Paul, in spite of his misunderstanding directions, was thoroughly in accord with Jesus' principles when he said that in God "there is neither male nor female." In the Churches, even yet, there is a surprising lack of opportunity for women; in England especially, where a woman of such power as Maude Royden was denied the use of an empty chair in which to speak, which nobody else wanted. The deep significance of this change in the position of woman is not fully understood as yet, even among Friends.

We should make far more effort than we do, Rowntree Gillett feels, to spread our gospel, especially among young people, and the girl students just emerging from college.

The lack of sacredness accorded the marriage vow and the alarming number of divorces show that the social unit is not healthy; and if the family life of a nation is diseased how can any other part of it be healthy? We can see that the international life is wrong, but we do not so easily see that our own national and industrial life is in danger. It is not easy to see these things, as Rowntree Gillett himself found when he went to Vienna, purposely to observe conditions there; yet even with such a purpose it took him a whole month to discover that the city was starving. And so, too, when we are told that nine-tenths of our own population is living below the "comfort line" we do not see nor realize it. These uncomfortable facts must be faced; and to face them means work. Men and women, both, are needed to rebuild this world of ours. Women, as a rule, are more conscientious than men. Recognition of this is not flattery, but a challenge to every woman. It is observed among many groups of women, whether women students, women doctors or women legislators; witness Jeannette Rankin, who, when the vote in the House was to be taken on our entering the war, cast her vote against it and burst into tears.

When he is asked to explain the Quaker faith, Rowntree Gillett likes to say that it is a society of persons whose aim is to be God-controlled, *i. e.*, to do the will of the Father. It is a congregational form of church government because it believes in the inspired group; but it no less believes in the inspired individual. History shows that the inspired individual precedes the inspired group; that light comes through the

individual. Therefore be careful how we treat the individual; do not call him a radical, for he may have more light than the rest of us; do not lock him up, or we may be found to be quenching the Spirit. God in the individual is our Quaker ideal; therefore individual liberty *must* be preserved.

There are many forms of liberty which we are stressing today; for instance, the liberty to live presumes a living wage. The State should see to this. It should also provide an education for every individual. We have long been striving for political liberty and now we are beginning to think about industrial liberty, too, in the democratizing of industry and other such measures.

Liberty is not license, the two must not be confused. Liberty never calls us to harm our fellows; and in the name of liberty some unscrupulous persons have to be controlled. Liberty, rather, is the *power to choose your own bonds*. Perfect liberty is a state of bondage to—the laws of God! The only free man is the God-controlled man. (This was said in reply to the objection that we hear so much about liberty; but how are you to maintain law and order?) Many people feel that there is no such thing as liberty. Perhaps there is not as much as we think. For instance, what would we be if we had been brought up in the slums of New York, or working a can-stamping machine all the years of our working life?

If he is asked, "What is going to happen if everyone can say or print what he likes?" Rowntree Gillett would say, "I would rather die with liberty than rest secure with my brother in bondage." He is indeed much afraid of the paternal government that protects us by taking away the liberty of another. There is no morality without freedom; for there is no virtue in being good if you had no freedom to do wrong.

The only hope for our social order lies in a true spiritual awakening. It is only as we see God that we realize that things are wrong.

To Rowntree Gillette the great test of the social order is the attitude of its people to the weakest member in it. This weakest member, up to the present time, among nearly all peoples, is the prostitute. The attitude that Jesus takes toward her is proof of the greatness of His character, and reveals the wonder of His message. It is a searching arraignment of our civilization that such a character is not only taken for granted, but is actually created and demanded. To cope with this most insidious evil, Rowntree Gillette feels that Quaker women should feel a special call. Their whole training and tradition has fitted them for it. They of all women are called to it.

HANNAH C. PYLE.

SUPPORT for causes regarding which Friends have taken up a stand comes from most unexpected quarters.

The old-established paper, *Horse and Hound*, which describes itself as "the responsible weekly journal for Racing and Hunting Folk," gives the London Quarterly Meeting Minute on Capital Punishment in full, and express their approval. The writer adds: "But I join issue regarding the denial that some persons are past redemption; and that denial appears to be vitiated in the resolution itself where it is asserted that tainted heredity is in some degree responsible. How is it proposed to redeem a person from tainted heredity? Mere prevention is, of course, not redemption."

The criticism is one worth a little consideration. The sporting writer is also a better scholar of Scripture than Lord Morris, ex-Premier of Newfoundland. Lord Morris, writing on Capital Punishment in the *Weekly Despatch*, said: "Among the Commandments none was more clearly understood than 'Thou shalt not kill.' And the penalty laid down was 'an eye for an eye, and a tooth for a tooth.' We do not find the Founder of Christianity Himself by word or precept departing from this ordinance. Then why should we?"

The writer in *Horse and Hound* commends Lord Morris' attention to the "But" which follows in Christ's words, "But I say unto you . . ." "It clearly invalidates his appeal to Christ," he rightly concludes.

## Address to the Class of 1922 at Tunesassa.

Charles P. Morlan.

(Concluded from page 472.)

The story is told in "The University of Hard Knocks," of a country girl who went to work as a stenographer in the office of a business concern. She had never had any office experience and was so green that she was the joke of the office. She made many blunders, but she never made the same blunder twice. She learned the lesson from each bump. She never "got done." When she had finished the work she had been put at, she could see something else that ought to be done, and she would go on doing it. She developed that rare faculty the world is bidding for—initiative. The other girls "got done." When they had finished the work they had been put at, they would wait—O, so patiently, they would wait—to be told what to do next. The first night when it came quitting time, she went right on working. They had to stop her, and she was the only one they ever had to stop. All the rest were self-stoppers. In a few months the other girls began to ask her questions, because she had learned more about the business than they, though some of them had been there much longer. The manager says: "And I began to ask her advice. Pretty soon she was handling much of my correspondence, and they said there was a marked improvement in our letters. And before long that girl from the country was telling us all what to do. We just seconded the motion. We had to make her superintendent of the office. She was already Superintendent, and we had to label her to comply with the pure food laws.

"The other girls felt hurt about it. They asked why she made her Superintendent. I told them she made herself Superintendent. They asked why we didn't make Jennie Superintendent, when Jennie had been there so many years. I had to tell them 'it wasn't an endurance contest, but a matter of growing.' There are more great places than small places begging for people big enough to fill them. The world's progress is held back by just one thing—our universal unwillingness to grow. It means struggle and overcoming. None of us have grown to our possibilities."

In the great field of business there are many duplicates of this little story. In each one the details would be different, but the lesson they all teach is the same, the lesson of growth.

Some of you, if you have not already done so, will soon be choosing the occupation you are to follow for a life work, or at least I hope you will. Everyone needs some definite kind of work, into which he can put his heart, as well as his hands. It is a kind of anchor which keeps one from drifting too much with the current. The kind of work one does matters much less than the way he does it. All useful work is honorable. The real man or woman is infinitely more than the occupation he follows. True education never makes a man or woman feel above doing any kind of useful work, however humble it may be considered in the eyes of the world. I like to think of the way George H. Hepworth puts into the mouth of Hiram Golf the words, "There aint no such thing in this wide world as a humble vocation." Hiram, who was a shoemaker, was talking to the new minister who had come to call on him. The minister thought to encourage him by telling him that he was glad to see a man who could use the humblest vocation for the glory of God as he was doing. Hiram continued: "Now you are a minister of the Gospel by the grace of God. Ain't that so? Well, I'm a shoemaker by the grace of God. If I make good shoes I shall get just as much credit in the hereafter as you will for being a faithful pastor. All work is noble and honorable." I wish there were more men and women who could do their work as if it were given to them by God to do.

The keynote, then of the message I would leave with you to-day is this—Grow. And this message is not for the young people alone. It is for everyone of us, older as well as younger.

If we can keep growing we shall not become old in heart. What is more beautiful than to see a man or woman approaching the sunset of life, whose spirit is so full of youth and of joy, that the boys and girls seek them out among the crowds, because they know and understand the heart of youth. And I would have you—I would have *us all grow*, not only in stature, in health, in the power to think, and the power to accomplish results, but also in the deeper things of the spirit. In faith, that strong, quiet, unquenchable faith in the loving-kindness of God, the wisdom of Providence, the guidance of the Great Spirit, which will enable us to approach calmly and without fear every vicissitude of life, and will make it possible for us to live our lives effectively, grandly, letting go the unworthy things that meet us, such as worry, discontent, hatred.

I want us also to grow in love, that most wonderful of all virtues, that most potent of all spiritual forces, that which is in itself the complete rule of life. For "Love is the fulfilling of the law." "Love worketh no ill to his neighbor." "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth in its unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." "He that dwelleth in love, dwelleth in God." "For God is love." Few, if any of us, realize fully what it means to live with our hearts filled with love. What joy there is in it! What perfect peace! What power! Even savage breasts have been tamed by it! Then let us grow in love.

And now, in closing, let us recall those beautiful lines of the poet Holmes about the growth of the soul in the latter part of the "Chambered Nautilus." We will start at the third stanza, where he refers to the manner of growth of this little creature of the tropical seas. It lives in a spiral shell beginning with one division. Each year a new chamber larger than the last is formed, the old one being deserted and closed with a shelly partition. These partitions divide the shell into separate chambers, whence it derives its name.

Year after year beheld the silent toil  
That spread his lustrous coil;  
Still, as the spiral grew,  
He left the past year's dwelling for the new,  
Stole with soft step its shining archway through,  
Built up its idle door,  
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,  
Child of the wandering sea,  
Cast from her lap, forlorn!  
From thy dead lips a clearer note is born  
Than ever Triton blew from wreathed horn!  
While on my ear it rings,  
Through the deep caves of thought I hear a voice that sings:—

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaunted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea.

WHEN I have attempted to join myself to others by services, it proved an intellectual trick,—no more. They eat your service like apples, and leave you out. But love them, and they feel you, and delight in you all the time.—EMERSON.

## TEMPERANCE.

The material for this issue has been furnished by Benjamin F. Whitson.

We will not quit. We will not accept defeat. We will not compromise nor budge. We will wait on the Lord while the beer and wine madness flows and ebbs. We will fight it out on this line if it takes all this generation. We will not rest till prohibition triumphs in every nation in the civilized world.—H. H. JASTROW, Auburn, N. Y.

SALVAGING MEN is the significant title of a written address by B. E. Soule, a business man, who writes for the *Hardware Age* in the issue of Second Month 8, 1923. It reads like an advertisement for the Salvation Army, giving all credit to Colonel McIntyre whose recent talk before the Boston Rotary Club is admitted to be background and authority for the facts enumerated. But the *Hardware Age* seems to have no objection to speaking a word for the "Army" and its "Colonel" quite apart from "the dollar angle of the sawdust trail," nor does THE FRIEND. Business men are apt to express their religious convictions in terms of economics which are sometimes very forceful. Even the Apostle Paul said, "Godliness is profitable."

The address begins with characteristic directness: "Friends, I want you to know Colonel 'Bill' McIntyre. This big chap's business is to salvage men. As a nation we have been fairly busy salvaging material things—forests, desert waste, water-power. Salvage is frequently the difference between profit and loss. 'By-products' is the industrial term for things salvaged. But there is waste humanity—waste manhood, womanhood, girlhood, boyhood. Those above a certain line lift the human race to better conditions, those below it are a drag. Roger Babson says we have 10,000,000 people who are below the mental standard. We know that just before prohibition became a law we had a prison population of 500,000 in the United States. We had in the world 750,000 besotted, hopeless drunkards. We know that 50,000 fallen women died every year. The moral loss was mighty and the cash cost ran into astounding figures.

"In 1898 Colonel McIntyre began intensive efforts to reclaim drunkards, and he installed a cost accounting system that would show the money as well as the moral aspect of the work. He had in Buffalo fifteen men whom he termed the Fifteen Terribles. These men had served jail sentences aggregating fifty-two years. Their arrest, conviction and imprisonment had cost \$49,000. The Salvation Army had on their hands at that time, after omitting all except besotted cases, 200,000 drunkards. Assuming that ten per cent. of these were of the type of the Fifteen Terribles, we would have 20,000 terrors at a cost of \$3266,000 each, or a total of \$65,320,000. This is only the flat cost. To get the true cost we must not omit the lost earning power. Figuring wages at two dollars per day, two hundred and sixty-five days in the year, we see a total of \$10,000. Add this to the previous figures and we have a total of \$75,920,000. "To take hold of a business with a loss like that and jump it to a profit of \$10,000,000 a year is some job! But here is a business operated by divine inspiration that makes most of the big things in business look comparatively small. This group of reformed "boozers" made more money in twelve months than all the churches gave to foreign missions last year.

"A few months ago Colonel McIntyre gave a 'boozers' banquet in New York City. Invitations were issued to those only whom the Salvation Army knew to have been of the so-called 'homeless' variety. (It is well to remember their slogan, 'A man may be down but he is never out.') Three hundred invitations were sent just three days in advance of the date. One hundred and sixty-seven men replied and attended the banquet. They all have been thirty-third degree rum-hounds. These men had lived 7400 years. They had spent 3238 years in drunkenness—44 per cent. of their lives. But they had been reformed, for an average of six years. They all had employment. They are earning nearly \$200,000 a

year on the two-dollar basis. It is safe to say that the men at that banquet are earning \$1,000,000 a year, for most of them are skilled workers. Some salvage! And yet many of us think of the Salvation Army as a soul-saving institution. It's that all right! but it is one of the world's greatest wealth producers as well. In New York State 600 prisoners were paroled to the Salvation Army. These men earned on an average \$31.50 a week, or \$945,000 with a two-week vacation allowed for. It had cost the State forty-seven cents to keep them in prison. That's \$96,930. Add this to the previous figures and we have a total salvage of \$1,041,930 in one year. Not a bad record!"

The concluding paragraphs of the article from which we have quoted would seem inappropriate to the purpose of the "temperance page" except for the fact that more than fifty per cent. of all the criminals in the past have attributed their downfall to drink. Remove effectively this one awful curse, and we shall have accomplished the biggest salvaging job ever conceived and effected. The conclusion is a personal appeal to "Do or Dig."

"In every town there are cases of waste manhood. It takes a big influence to turn a man from a mad downhill course to the slow, hard uphill grind of coming back. Most of these starts are made because some other man with a big love in his heart takes the time and the trouble to talk with the down-and-outer, and to follow with a sympathetic interest the effort that sometimes results. With the power of National Prohibition the number of wretched drunkards has been materially reduced. Other sins to which manhood succumbs are, however, plentiful. It we are so built that we cannot work personally to salvage some of the driftwood, we may at least dig down past the small change the next time we see a Salvation Army group at work.

"I have purposely refrained from mentioning the four very prominent hardware men whose names are in the 'reclaimed' files of the S. A. They probably wouldn't object, but I would just forget the past, as they have forgotten it in the big work they are doing. Funny, isn't it, how the 'sawdust trail looks when viewed from the dollar angle!'"

NON-SUPPORT CASES brought to the Municipal Court of Philadelphia in 1919 numbered 4,106. In 1922 the number of such cases was only 1,873.

ALCOHOLIC ADDICTS admitted to hospitals for mental diseases in Pennsylvania have fallen from 130 in 1917 to 50 in 1922. During the same period the number of drug addicts fell from 29 to 8.

ARRESTS FOR DRUNKENNESS and Disorderly Conduct have diminished greatly since 1917 in almost all parts of Pennsylvania, reports to the contrary notwithstanding. Even so large a city as Pittsburgh shows a reduction of 43 per cent., the figures being 28,936 in 1917 to 16,554 in 1922. Other cities showing even greater saving are Easton, Erie, New Castle, Johnstown, Harrisburg, Williamsport and others.

A NEW YORK Friend, located temporarily in South India, has written the following stimulating letter to his friends at home:—

"When I heard about a little settlement of Friends in Matala, only eighteen miles from here, I decided to call on them, and it will interest you to hear about the good work Annie E. Clayton is doing on Joseph Malcomson's estate. The school has forty-two native girls as scholars; all are so happy and attractive. The Friends' Foreign Mission Association supported the school, but contributions having ceased, the school was supposed to be closed. One of the English teachers left, but the other, Annie E. Clayton, decided to see what she could do. J. Malcomson promised her the buildings, and for the little fee the girls pay her, she has been able to cover the running expenses. She has four native teachers, young girls educated in the school. Besides these, she is the only educated woman for many miles around."

## THE MINUTE OF EXERCISE.

READ AT THE LAST SESSION OF THE LATE YEARLY MEETING.

Our sessions this year have been marked by a large variety of important religious concerns. But through this variety has run a unity of aim—the upbuilding of all our members in a living faith in Jesus Christ, and a full dedication to His service.

At our first session, the enlarged interest of the Yearly Meeting in the missionary work of our members was a source of great satisfaction. We were reminded that the early Friends were very active in going out into new fields. In this move, therefore, we are taking a step towards the position of early Friends.

In considering the revision of our Discipline we were reminded that oftentimes it is we ourselves who need revision, not only the Discipline. Yet in nearly every subject we are now facing the world, not ourselves. The language of religion may vary; the nature of religion remains the same. As we met on Third-day morning, our hearts were bowed in reverent prayer to our Heavenly Father that the broadening of our interests and outlook should be accompanied by a true deepening of our spiritual experience, so that there should be no shallowness in our lives, but richness and power.

The letter to the meeting on the general subject of Evangelism was a clear call to us all as members of the Church of Christ, that we should be true fishers of men. Whether this call is for service abroad or at home, whether in the ministry of the spoken word or in that of the quiet, spirit-filled daily life, the challenge should find a ready response in all our hearts: "Lord, what wilt Thou have me to do?" Whatever gift we have brings with it a responsibility for its use. As the life-giving faith in Jesus Christ works in our souls, we shall more and more become witnesses to Him in whatever place or in whatever ways He calls us. The subject of Gospel Ministry repeatedly claimed serious attention. At the session Third-day afternoon the revised form of the Eighth Query called forth a stirring appeal. Many of our members are active men and women who in business, in social life, and in home life are devoting their lives to the cause of Christ. But lives must not become so full of good things to be done that no time is left for the work of the Gospel ministry. The call is especially urgent to young men and women to keep to moderation in these things, and to be ready to give way to the secret spiritual exercises in their souls. "Covet earnestly the best gifts" and again, "Desire spiritual gifts, but rather that ye may prophesy." In considering the Queries on Fourth-day morning, the Men's Meeting was forcibly reminded of the inestimable importance of the ministry. Ministry is a "gift," and people are "called" to its exercise, but the gift is one that we should strongly desire, and we should eagerly listen for the call and joyously obey it when it comes. Unless we have a very clear intimation of duty, we should not go to meeting expecting to speak therein, and just as truly we should not go to meeting with our minds definitely made up that we are not going to have a call to speak. "There is that withholdeth more than is meet, but it tendeth to poverty."

In the Women's Meeting a special concern arose for those meetings which school children attend, that for them we should covet especially the gift of teaching that we may present truths of the Gospel in simple messages. And, indeed, it was asked: "What must the children think of grown people who have never a word to say for Jesus Christ?"

In both meetings our hearts were warmed by the faithfulnes of Friends attending various colleges who gather together in small groups for times of worship after our usual manner. The outreaching love of home meetings should go out richly to these young people, that they may be strengthened by the sense that we are all "members one of another."

In the Women's Meeting the right use of leisure time and the choice of recreations and amusements was dwelt upon. One test in this matter is to consider whether we desire to reach the highest and best of which we are capable, or are content for our lives to be on lower levels. We shall have to

forego many things that are only pleasant if we want to hold steadfastly to those which are best.

Throughout our sessions we have had numerous other special messages, many of them leading us into the very fundamentals of our Christian faith. In the providence of God, spiritual power and spiritual messages are conveyed from one to another through personal messengers.

As a religious body we stand or fall by our meetings for worship; and, on the other hand, there is immense value in the human touch, and many an effective sermon is preached out of meeting. We must be at all times spiritually alert, ready for whatever variety of service our Heavenly Father may call for.

The reports of the Peace Committee and of the Social Order Committee brought home to us that these matters are not detached concerns upon the minds of some Friends, but that they are closely connected with each other, and with all else that tends towards the Kingdom of God.

Our enthusiasm for peace should be a religious enthusiasm, not simply an economic or political doctrine; and peace should become a Christian conviction, not simply a Quaker peculiarity. Likewise sensitiveness to the problems of the Social Order is part of our practical Christianity, and of our effort to base our lives upon the Golden Rule, as taught by the Prince of Peace.

As we yield our lives to Him, and mind our calling, we shall find ourselves serviceable vessels, useful to others in this day of opportunity, and in a united fellowship of Christian service we may all together help bring to the world a better day.

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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## A VILLAGE ON THE STEPPES.

We ride into the village at twilight, after a long day's trek over the white splendor of the steppe. It lies at the foot of a low hill, steeped in blue shadow, and the sky just over the hill glows a faint gold.

The road swerves suddenly from its northerly direction and takes us due west along the frozen, thread-like Uran river, dips down over the sagging bridge and disappears. Evidently no one had crossed the bridge since the snow storm of several days ago. The surface of the snow is smooth and unbroken. By the bridge is a clump of shadowy trees, and just beyond, spread out before us, is the village, buried in snow, the thatched roofs looking like the tops of little hillocks of earth, only the *meteyel* (prayer tower) on a little hill of its own, rising rigidly clear of the drifts. Most of the houses are in ruins.

We have no idea where we are. When we started we only knew that off to the northeast of Buzuluk County the Bashkir Republic begins. We had simply been aiming blindly in the direction of a certain village which we thought was in the south, and whither our drivers said they knew the road. Now all we know is that we are somewhere in the Bashkir Republic.

From the Bashkirs had come many and urgent appeals to the office of the Friends' Mission in Sorochinskoye to save them by starvation. At first the Mission had considered it impossible to extend help into the Bashkir Republic and into Pugachev County from which equally insistent appeals were being received. There was barely enough food in the warehouses to feed the starving in the Friends' own district in Buzuluk County. But we could not let the people over the border die without at least investigating their condition and seeing how much help was actually needed and whether any could be sent. So we have come across the steppes in our sleighs, and have at last reached the first Bashkir village, which

we were later to learn was Babishova, some 70 versts north of the point at which we expected to cross the border.

A thin column of smoke is rising from one of the hillocks, and we make for that, down a long narrow street with the snow blown like frozen white waves just ready to break over the huts, only the top of the windows peering over the edge, like the little squinting eye of the Bashkirs themselves. Very few of the houses are inhabited.

We stop at the first house where there is any sign of life. It is the house of the President of the local Soviet. Inside is a low, dark, smoky room. A sick child lies bundled on the floor, three or four other children sit about watching their mother prepare the soup, and an old *Babushka* (grandmother) groans on the stove. In the corner is a pile of red striped rugs and pillows which shows that this family has not been reduced to its last extremity.

The President offers to put us up for the night. Our hearts sink a little—we suggest that we have baggage with us and will take up a lot of room, and perhaps we would disturb the sick child. He seems to understand and leads us off down the street to another house. The children are bundled off to another hut—about a dozen of them—the mother and father retire to the kitchen, and leave us in possession of a room with a Singer sewing machine in it, a table, two chairs, and an even higher pile of striped rugs and pillows. This family must be very rich, we say to each other, to have all these possessions through the famine.

After the samovar a dozen or so men gather in the little room—the only men left in the village except for a few who are too old and sick to leave their huts. They sit around us cross-legged on the floor, a black-brown, Mongolian featured group. A few old men with grey beards and skull caps, the younger ones with those long drooping slender mustaches the Orientals love, their points meeting a funny little rim of beard that circles their chins.

The secretary is a merry little man. He wears a huge cap lined with fox fur. It has four flaps. One of them is turned up over his forehead, the others are loose at the sides, curving away from his head like two great fuzzy ears. We have asked that he bring his statistics to the meeting, and he steps forward in a business-like way and spreads out his records on the table.

We begin our questionnaire, by which we judge the needs of the various towns. First, "How many died of the famine?" we ask.

"An even half," the secretary answers, with something almost like pride in his voice, as he shows his neat figures in purple ink. In one column 488, in the other 244. Such a nice, clean cut! It made all your calculations so much simpler. In a third column was the figure "4"—the handful of new babies born since the famine.

"And now in the last three months how many have died?"

"Sixteen."

"Of hunger?"

"It is hard to tell. If not of this year's hunger, they may have died of last year's hunger, and the things they ate. Last year we were eating flour made of bones—even now they are grinding bones at the mill. We ate harness, leather straps, anything. And now many people are eating grass again."

They told us that people who had cows could get the *lebeda* and live, because when washed down with milk it wasn't so bad. But those who could not mix it with milk almost always swelled up and died sooner or later. And there was little hope for those who were eating *katon* with its sharp little pricklers that puncture the intestines. In the summer time there were still dogs and cats left, and you could catch the soosliks then. And last year they had had their cattle to eat. But now there was not a dog or a cat left, the soosliks were in their holes under the snow, and they did not dare to kill the last of their cattle.

The secretary pointed to some more neat figures in purple ink, telling of the losses in animals. One column was marked 1920, the other 1923, and under these years the figures ran

like this: "Horses, 500—18; cows, 328—35; oxen, 3—0; sheep, 500—1." For half as many people one-twenty-eighth as many horses, one-ninth as many cows, and one-five-hundredth as many sheep.

The questioning continues. The little group of men sit there telling us figures that spell their doom, most of them with immediate starvation staring them in the face. They do not complain, they only answer very simply the questions we ask them. Talking in Bashkir among themselves (a language which seems to be achieved by gargling your voice in your throat), in broken Russian to us.

Their total harvests this year was 240 *oods*, an amount that would nominally count as just enough to keep the whole village going for one month after the harvest.

We held their lives in our hands. But they never fretted and whined about their condition—they never begged us. Only the next morning as we were leaving they quietly handed us the list we had asked for of those who had nothing left in the world, and who would probably die in another month if we could not help them—179 souls.

JESSICA SMITH.

#### FRIENDS' SERVICE AND INTERNATIONAL GOODWILL.

In its issue of First Month 15, 1923, *Reconstruction*, a fortnightly newspaper published in Vienna, contains the following account of an activity of the Friends' Mission in which it sees the seeds of international goodwill:

#### INTERNATIONALISM IN THE NURSERY.

"A delightful spectacle showing how children can be trained to internationalism was recently offered in Vienna when two successive parties, each of about 500 children, were given a Christmas treat by the Anglo-American Friends' Mission there. All of the children invited had spent nearly a year in England. Since their return every effort has been made by the Friends to foster their knowledge of English, clubs are held in the different districts where nothing but English is spoken, the children responding gladly to what is required of them. The entertainment given by them at the treat provided much for reflection as to the best means of bringing about a true internationalism, thus realizing the dream of the late W. T. Stead by placing this in the hands of the children. They sang both German and English carols, played one-act plays in German and English. It was wonderful with what ease the little ones passed from one tongue to the other. It was equally pleasurable to experience the harmony existing between one and all, the grown-ups, who were both English and Austrian, included. It gives hope of a time when racial and national antagonism will have ceased, when the whole world will have become as one."

SHIPMENTS received for week ending Third Month 31, 1923—71 boxes and packages.

Cash contributions for the same period—\$5,781.34.

#### THE GIFT FUND.

Six years ago this spring, when visions of our needs in the Yearly Meeting Schools seemed altogether out of proportion to our financial resources, there suddenly came to the Committee on Education a wonderful letter. It bore no signature, but gave the information that there was to be placed to our credit the sum of \$500. Our anonymous donor further said that the money was not to be hoarded or invested or kept for some specific purpose for future days, but was to be used to improve our schools. The letter ended with the stimulating word that if the Committee on Education set to work at once and spent this gift wisely in developing the schools another gift would follow.

Was this not a magical gift? Needless to say, the Committee with hearts aglow set to work. In the autumn of the same year, while some of us were attending the Five Years' Meeting, the cloudburst came. Another \$500 from the same unknown donor. To some of us the events of the Richmond

gathering were almost lost sight of in the radiant vision of our little schools. But the great thought which most lifted our spirits was that somebody cared enough for education to endow our schools, and that the donor had confidence in the Committee whose responsibility it was to keep these Yearly Meeting Schools running. We must not fail him, was the thought that spurred our effort.

It now seems proper to render an account of this Fund. Has the money been spent wisely?

In the first place we established as a principle that this fund should be kept entirely separate from our other finances and should be known and used as the Gift Fund. Second, that it should be used primarily for permanent improvements. That local committees should be encouraged to look after their deficits, normal upkeep of property, salaries of teachers, etc., while the larger policies of the upbuilding of the schools should be ours.

To this end we have in expending the Gift Fund made careful survey of the local situation in the schools under our charge. We have asked of each community whether a felt need for a school existed in the neighborhood, whether the meeting stood solidly behind the school to the extent of giving it financial support. The budgets of each local committee were carefully considered. There was no question, with these facts before us, as to where to begin. We could see with our own eyes, other conditions being met, that Media had a little dingy building of an old-time period that could not adequately house the children who wanted to come to school. So Media school has been renewed by enlarging and remodeling the house, with improved heating and sanitary conditions. One thousand dollars of this fund was given to Media School.

Haddonfield School was using only one-half her available space. This fine old house, a source of pride to her local patronage, was being, partly rented out to make added income for the school; at once the way was made clear to include the whole house in our school plant, with such necessary alterations as could best take care of the children. Haddonfield School has thus had a very large slice from the Gift Fund.

Lansdowne School was outgrowing its building and needed more space for serving luncheon to her children. We helped in meeting this need, and also in providing a nature teacher of unusual ability.

Atlantic City, a school rapidly growing, so that now its enrollment is over one hundred pupils, was given over a thousand dollars from this fund for desks and kindergarten equipment.

Downtown came to us with the vision in her soul of starting a Friends' School, and with this fund to draw on we were able to give encouragement in the form of money and so a worthy school was established and built at Downtown.

London Grove Friends had a new and large problem before them in starting a joint Friends' School, and it was a satisfaction to be able to help them in doing this.

Frankford, with our help, renovated and improved her building and Fallsington School modestly took the smallest sum of all.

At a time when living expenses had so increased that teachers' salaries were all unprepared for the advance, we were able to give bonuses both to our teachers and our superintendent. We have furnished two special teachers, one in Art and one in Physical Education, to all of our eight schools. We have been able to finance a little school visiting for our teachers, to some of the superior private schools, such as Park School at Buffalo, and the good effects from this visiting are still to be seen in our group. And when the opportunity came for us to get for our superintendent a woman of rare vision and culture and training, in Gertrude Sherer, we were able to assure her an extra year's study at Columbia University, to more fully prepare her for the task, and to meet her needs for an office suitably equipped and furnished and to grant her such participation in the Retirement Fund as made it worth her while to serve us.

Such, in brief, has been our use of the Gift Fund, for detailed inventory of which we refer you to our Executive Committee and Treasurer.

As we see this wonderful fund fading away, and review the activities of our schools in the past few years, we ask ourselves the difficult question: Have we made progress in these schools? Are we increasing in purpose and in power? Is it worth while to continue our work of development and expansion? We view our losses with dismay. Our failures in many directions dishearten us. Yet we believe that not with blinded eyes do we see that our work as a whole is advancing. For we see a strengthening of earnest purpose with a spirit of fine devotion on the part of our teachers. We see a growth in ability to cooperate on the part of local committees, a deepening loyalty on the part of school patrons, a greater willingness to give of their material resources on the part of our Monthly Meetings. These signs fill us with hope, and hope "can create from its own wreck the thing it contemplates." We appeal to you, men and women of large heart, who have means as well as vision, to help this work go on. It is your sympathy, your interest, your faith, your hope and belief in our little schools that gives wings to those who plod along at the daily task.

OLIVE R. HAVILAND.

#### FRIENDLY NEWS NOTES.

SINCE the following appeared in the Philadelphia *Public Ledger* on the 3rd, we learn that J. H. S. is soon to return home and that H. L. M. will remain in the Ruhr and keep the work alluded to:

"A delegation of American Quakers, including J. Henry Scattergood and William K. Thomas, of Philadelphia; Prof. Homer L. Morris, of Richmond, Ind., and Clement Biddle, of Mount Vernon, N. Y., was received today by Chancellor Cuno for an hour's discussion of child-feeding and the general political situation.

"The Quakers put a number of questions to the Chancellor to learn whether a settlement insuring payments to France and her security was possible. Herr Cuno, following the line of his earlier declarations, said Germany was willing to pay up to the limit of its ability as fixed by some impartial investigation body. He mentioned his Hamburg proposal of a plebiscite peace pact as offering France the necessary guarantees of security if France were willing to embark on such a plan.

"Wilbur K. Thomas and Clement Biddle are going to Poland and Russia. More than 100,000 Ruhr children, the *Ledger* states, are on the list of those to be fed by American Quakers."

IN the *Guardian* (Church of England) for 16th ult., there is an appreciative article entitled "Jordans, a Spiritual Experience," in which the writer described the week-end at the Hostel and the meeting-house. Speaking of the meeting, the writer says: "Worship it had been in spirit and in truth, and one felt again that of all the Protestant family, the Friends are the nearest to the catholic faith, and that they have the greatest offer to bring."

THE career of a doctor, says an English periodical, is attracting many of our Quaker girls. Possibly that of a nurse has less outward attraction and may mean more drudgery, but in it there lies great power for service. It is well worth the cost.

W. FEARON HALLIDAY writes: "The Friends have a unique heritage. It is very difficult to define, but it concerns what is vital, namely, that reconciliation with God involves a certain disposition. You may describe it as having the mind of Christ, or the Christ-like spirit, but however you define it, the thing is unmistakable. It has in it the love that thinketh no evil; the belief that only good can overcome evil; that there is a seed of goodness in the human heart to which we must appeal;

and that our only appeal is through a true human-ness which wakes us to an other-worldliness."

ELISE P. SMITH, who has for some years been a resident of Philadelphia, has accepted the appointment of hostess of the John Woolman Memorial at Mt. Holly.

The Trustees have been trying to get the Legislature of New Jersey to make an appropriation to improve the house and grounds, and particularly to purchase the frame work of John Woolman's own house, which for many years has been part of a nearby barn. The New Jersey Legislature as yet has not made the appropriation and cannot do so this year at least. In the meantime, it seemed likely that the barn would be sold. Within the last few weeks the Trustees have arranged to move the old frame work to the grounds of the Memorial, which contains, as most know, a brick house which John Woolman built for his daughter.

It will require about \$3,000 to secure the old frame work, as it must be replaced with a barn of equal value, move it to its new location and put it in order for occupancy. Walter F. Price is at work on plans to make the old frame work knit with the brick house already used as a tea house. Last year over 2,000 visitors came to the Woolman Memorial, expressing pleasure at the quaint simplicity of this Quaker shrine. The publication of Amelia Mott Gummere's "John Woolman's Journal" will undoubtedly turn increased attention to his ancient home and its surroundings. The Trustees are now about to raise the funds necessary to complete the improvement. J.

OSWALD GARRISON VILLARD, of the N. Y. Nation, recently addressed the Women's League for Peace at the Ritz-Carlton Hotel, Philadelphia. Many Friends were present. He advocated immediate and universal disarmament, followed by another Hague Conference, called by President Harding, as the only means of escaping the threatened collapse of civilization. The Government of Poincaré no more represented the French people, he said, than did that at Washington, America. He suggested the recodification of international law and the

establishment of an international court to settle all disputes. "The invasion of the Ruhr," he said, "has been called the greatest crime of the age. It will be a great blessing to mankind if the Germans show that there is some power greater than force. The whole Christian world must be on the side of Germany in this struggle to establish the superiority of moral weapons over physical."

MILEE MERLE, Directress of the Maternity Hospital at Châlons, France, has become almost a household name among us. Alluding to the financial statement of the hospital, she writes the committee has had no trouble in balancing the accounts for the past year. The result has been beyond her utmost hopes, and the success both financial and otherwise was quite unlooked for.

ELLS PAXSON OBERHOLTZER, of the University of Pennsylvania, and of an old Chester County Quaker family, in writing a review of "The Journal and Essays of John Woolman," by Amelia Mott Gummere, says that the author remarks truly that the Journal of John Woolman "has grown into a classic occupying a place unique in literature." He states that "Robert Louis Stevenson, in the vagabondage which the work of keeping life in his frail body imposed upon him, used to say that he carried Woolman's Journal with him for the spiritual good which he found in it as well as for the rare purity of its literary style. Charles Lamb recommended everyone 'to get the writings of John Woolman by heart.' Whittier loved the reading of the Journal so much that he, with many words of praise, attached his name to, and saw through the press, one of the editions."—From the American Friend.

DIED—Third Month 30, 1923, in West Chester, Pa., CATHERINE P. HAINES, widow of the late Ellis Haines, in the seventy-seventh year of her age; a member of Birmingham Monthly Meeting of Friends.

—, Third Month 31, 1923, in Coatesville, Pa., CHARLES W. ASH, in the seventy-sixth year of his age; a member of Bradford Monthly Meeting of Friends.

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## Detroit Meeting—

What is the answer? Have Friends the zeal to develop the community life of an unchurching residence section of a large modern American city? This question presses Detroit Friends for an early answer.

The Council of Churches asks them to take this responsibility and gives them, this summer in which to show progress. The Friends feel that they should take this step, but cannot do so without financial aid to secure the building.

Contributions should be sent to WALTER G. HEACOCK, 2375 Second Boulevard, Detroit, Mich., or to JOHN WAY, 409 Chestnut Street, Philadelphia.

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Also—2—Remodeled Colonial house on Brightman's Pond, between Weckapaug and Watch Hill. Large living-room and dining-room; three fire-places. Five master bed-rooms, three baths, maids' quarters, sleeping porch. Garage.

For further particulars address

MARY S. DAMEREL,  
56 Elm Street,  
Westerly, R. I.

FOR RENT—For the summer season, modern home on the Westtown campus. Four bed-rooms, two baths, sleeping porch. Careful tenants desired. Write to ALBERT L. BATES, Jr., Westtown, Pa.

TEACHER WANTED—For the school year, 1923-24, The Germantown Friends' School expects to appoint an assistant Primary teacher to help pupils backward in their work, to substitute for other teachers and to generally assist in the Primary department. Some experience required. For information, address SEANAV H. LANSALL, Principal, Germantown, Philadelphia.

FRIENDS' SELECT SCHOOL—Friends considering placing their children at the School for the coming year should make as early application this Spring as possible. Information will be gladly supplied by the Principal, Walter W. Haviland, The Parkway and 17th Street Philadelphia.

TWO TEACHERS WANTED—At the Lansdowne Friends' School, for the school year 1923-24. One teacher for the Fourth and Fifth Grades and one for the First Grade.

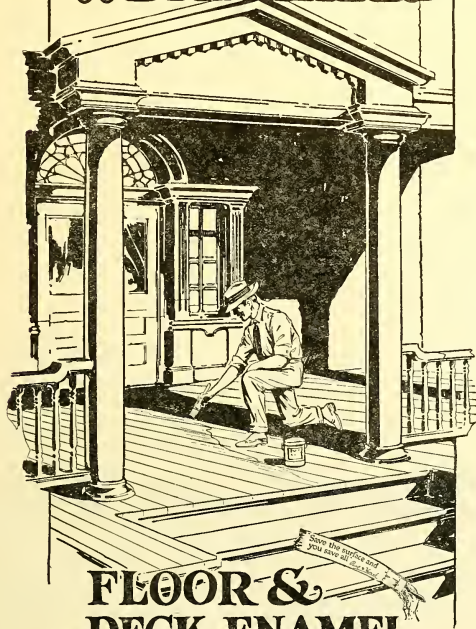
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# THE FRIEND.

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### DO WE LIVE UP TO OUR IDEALS?

Approximately a century ago Emerson's advice to humanity was "Hitch your wagon to a star," which is but another way of saying, "Select for yourself an ideal, an ideal that is noble and pure, and so high that it will require you to be vigorously active, if you are to approach it, and yet will be always just far enough beyond your best effort to continue to be the lodestone, and draw you on and out." Happy are we if we follow such advice, for our opportunities for leaving this world a better place are unlimited. Our very environment reacts to our existence, and all the lives that we touch form our clientele.

But to many, much of the talk about an ideal is so abstract that it is above their heads. This is a practical age. The popular demand is for the concrete, the tangible. It is a fair one. Others may not be able to see our ideal, but whether or not we have one, or more than one, is quite obvious. When one stops to think about it, our lives are made up of ideals. Among the many we have an ideal for our home, for our occupation, for our reading, for our social intercourse; and above all we have an ideal that should be at the foundation of all the others—that for our religious life.

In our religious life, we, as Friends, are fortunate, almost dangerously fortunate. It was our ancestors, not we, who realized that the true worship of God is in spirit—as taught by our Saviour—and not in the teachings of specified men at

stated times, or the outward ceremonies performed by others. It was they, not we, who suffered because they dared to stand apart as reformers—as peculiar in the midst of their contemporaries. In short, it was they who dared stand for and uphold, in an age of frivolity and insincerity, Christ, their ideal—and ours.

What an inheritance! And these same ancestors of ours were wonderfully far-sighted. When they organized the Society of Friends as a group bonded by a common interest in upholding Christianity as Christ taught it, they remembered, no doubt, that when our Lord returned from His agony in Gethsemane, He found His chosen disciples sleeping. *They* had come into personal contact with Jesus, they had had the inspiration of His example when He lived among men, yet they were human enough to lose sight of their ideal, for a time. To waken us, when we lose sight of some of our ideals, it would seem the "Queries" were written.

The "Queries" are brief, yet very much to the point. Naturally, they presuppose an attempt on our part to live up to the ideals that lie back of them. Their service obviously is two-fold.

They remind us of our ideals. Do we "maintain" love and unity? Do we "show forth," in our "speech, deportment and apparel the *sincerity* and *simplicity* which accord with the gospel of Christ?" Are we "concerned" about those for whose spiritual and bodily welfare we are either partially or wholly responsible? Are we "just" in our business relations? In other words, are we so permeated with the love of God and the spirit of Christ that those with whom we associate may recognize the value of a Christian life?

Questions like these are searching. If each of us treats them fairly, and answers a straightforward "yes" or "no," and then strives to convert the negative answer to an affirmative, then the Queries still serve their purpose. If, on the other hand, our answers are evasive and half-hearted, or, what is still worse, mere technicalities of business routine, they are worse than useless.

This year our Yearly Meeting set itself a tremendous task—that of revising the "Discipline." It is a timely task, and at the same time a very serious one. Real problems confront the committee in charge. Truth remains the same, although its expression may change. Whether the new "Discipline" follows the established form—or even retains the name, matters little; but that we have a live group of suggestions that will bring out ideals freshly and powerfully to mind, matters a great deal.

We can never progress spiritually, no matter to what bright star we "hitch our wagon," if we rest on the laurels that our forefathers' faithful concerns and solidity have given us.

R. K.

### THE DISCIPLINE AND SOCIAL ORDER.

The Yearly Meeting of 1923 was marked by signs of new life and growth. One clear indication of the recognition of this stirring life is the decision of the Yearly Meeting that there shall be a revision of the Discipline. In the twinkling of an eye a committee is faced with the task of bringing the Discipline up-to-date where it lags behind practice, of writing into that slim, dull-looking book the best of the spirit of the Society of Friends in America today.

As a matter of fact, committees appointed in 1922 have already given a year's work to this task as applied to certain queries. A joint committee of the Social Order Committee and the Representative Meeting, comparing and sifting words and implications, striving to shape the Query to modern demands and to keep the beauty of the earlier spirit and wording, have produced a new Eighth Query and an addition to the advices, which read as follows:

ADVICE (as adopted by the Yearly Meeting, 1923).

Let us remember that as followers of Christ we are called to help in establishing the Kingdom of God upon earth. May our sense of brotherhood with all men be strong, leading us—as workers, as employers, and in all other relations—to make the chief aim of our lives service rather than gain. May it inspire in us a deeper sympathy with those whose development is hindered by meagre income, insufficient education, and too little freedom in directing their own lives. May it lead us not only to minister to those in need but to seek to understand the causes of social and industrial ills and to do our part, as individuals and as a Society, for their removal

EIGHTH QUERY (as revised in 1923).

Are you careful to keep to moderation in your standards of living and your pursuit of business, remembering that spiritual growth, family life, the interests of the church and public welfare call for their due share of our time and thought? Are you punctual to your promises, just in the payment of your debts, and honest in all your dealings among men? Are you endeavoring to carry out the spirit and principles indicated in that paragraph of the Advices encouraging us to do our part in bringing in the Kingdom of God?

E. T. R.

### A FARM HAND'S IMPRESSION.

[The concentration of action between the Tunesassa Indian Committee and the Indian Aid, made possible by a joint Committee, brings the duty of the Yearly Meeting toward the Indian into a clearer relief. In this connection, we are obliged to a farm-hand for his impressions.—Eds.]

He had been working on the farm and doing odd jobs around the Friends' Indian School at Tunesassa for one summer. When I asked him for his impression of the place, he seemed reluctant. A short summer's work, while he was still of high school age, gave him no authority to air his views, he claimed. But I insisted, and finally succeeded in obtaining a disconnected account of his first experience among real Indians.

It appeared that he, and several other young fellows, had been sent north to help the superintendent of the School in his summer's farm work. They were full of expectations of seeing the "noble and picturesque North American Indian in his native haunts." Not the tepees, feathers and war-paint of their childish conceptions, but the no less picturesque scenes of blanketed red-men, reduced by the relentless advance of civilization to supporting themselves by carving quaint images out of solid bone—predominated in their imaginations, which had been fired by the visit of a lecturer from the New York reservations, shortly before they had left school.

And then they arrived at Tunesassa. The railroad station, water tank, general store and surrounding shacks of the "village," in fact, even the cheese factory made little impression,—these were typical of the average rural community.

The School itself, with its neat three-story building, and its home-like atmosphere, to say nothing of the modern barn and dairy attached, pleased them. They enjoyed fully the excellent farm meals prepared by the Matron, and camping under the apple trees next to the pig-pen was at least an experience. Whether they were pitching hay, wrapping butter, or painting the roof, they enjoyed their work, and the swimming hole a short way up Quaker Run was a constant attraction after hours.

"What about the Indians?" I asked at this point, beginning to wonder if they had really seen any.

Apparently the Indians had made a slower but more lasting impression on their minds. Although no placid bone-carvers had been in evidence, they had seen real Indians. It appeared that their very first introduction to the picturesque red man occurred on the first day after their arrival, when news was received that one who lived nearby had been killed on the railroad the previous evening. After drinking heavily in Salamanca, he had attempted to "hop" a freight back to the reservation.

Three Indian boys, one of whom possessed considerable Negro blood, were kept at the School during the summer to help on the farm. If they had been Eskimos, they could not have adhered more closely to their clothes, which they wore night and day without change. They were innocent of soap or wash-basins, and occasionally had to be thrown into the river, clothes and all, by the assistant superintendent. In the corn field they were little better. A few jobs with the hoe were usually followed by half an hour of bombarding the fence or each other with stones. The youngsters could not be found fault with, for they were endlessly good-natured.

When it came to moving the house of one of the resident Indians, later in the summer, the redskins were more in evidence. It seemed that the owner of the house in question was the only intelligent Indian the fellows met during the summer. He was employed by the School and was at all times sober and dependable. Incidentally, he was a graduate of Hampton Institute. His house was to be moved an eighth of a mile or so down the road to make room for new building operations. A windlass, ropes, rollers and a toothless boss were imported from Salamanca. Indian labor from the vicinity was called in, and the work begun. For a week an emaciated horse plodded slowly around the windlass, while the Indians sat here and there watching. At the end of the week the house was just half-way down the road. Like the three Indian boys in the corn field, the employees of the house mover could not be pushed. Their work seemed to necessitate long periods of relaxation, in which they would sit on a stone and mop their streaming faces with their shirt-sleeves. The influence of another element was all too evident. Whiskey could not be procured on the reservation,—but there were other sources. . . . At the end of the week with the house half-way to its destination, the superintendent turned the job over to the young fellows from the south. They dispensed with the horse, disregarded the cautions of the toothless boss, and had the house in its new position inside of three days.

WHY SHOULD I TEACH?—Teach because teaching is service. More and more the best people are coming to see that the only self-satisfying reward in life is to extend help to others—to serve. Teach because the teacher more than all others molds the social world in which he must live, making of his boys and girls of today his fellow-citizens of tomorrow. Teach because the most interesting thing in life is to watch growth, and of all growth the most inspiring is the development of mind and character under the magic of the teacher's sympathy. Teach because teaching is a dedication of all that is best in you to all that is best in those about you—to fathers and mothers whose fondest hope is in their children, to the little child who trusts the world of grown-ups to guide him toward the light.—From a Leaflet issued by the Board of Education of New York City.

## German Responses.

Since the appearance, in our *Young Friends' Number*, of the letter from the Berlin Meeting, sent in response to our Christmas and New Year's message to young people in Germany, several more replies have been received. As they are mostly rather lengthy, it is impossible to give more than extracts from them in this column.

One comes from Leipzig, from the Academic-Social Society of the University of Leipzig. This is a group of young folks who are endeavoring to set up a settlement in Leipzig on the lines of Hull House and Toynebee Hall, led by a Dr. Martin Leinert, who wrote the letter on their behalf. Some of them are anxious to correspond with Americans, and any Young Friend desiring to take up such a correspondence will gladly be given the address in Leipzig on application to the Young Friends' office at 20 S. Twelfth Street. Their answer to our letter is: "For some time it has become clear to us that in the face of the present situation of the world it is necessary that people of all countries should get to know each other—men and women who are willing to solve the problems between the nations in a truly human spirit and in a just way. The spirit of untruthfulness which now reigns, especially in the press, has put up between the nations huge barriers which it will only be able to overcome by serious people of the different nations getting into personal contact with each other. We think it possible to bring about acquaintance, and we think it will be useful and successful because we believe in a unity of mankind, and that every human being—whether he be German, American or French—has to decide whether he is willing to love God more than 'Mammon.'"

"All these thoughts have been living within us for some time, and we were very glad to receive your greeting because we felt that with this message you were expressing your good-will."

Then there is a letter, written in English, from a girl representing a group of young people in Liegnitz.

"We were very glad to have your fine Christmas letter, and we thank you very much. It is a great joy for us, how you do understand us and the awful situation of our beloved country. We are not at all in despair, because we are allowed to see every day grow the new and wonderful development of the German soul. We are at Liegnitz a circle of about eighty boys and girls who are called 'Crusaders.' You must not understand it in the historical sense, but we are all creatures that seek in modesty to live a life in goodness and pure love for each other like the first Christians. Therefore we feel many relations to the Quakers and we should be happy to hear more of you. All the Crusader boys and girls would like to have some books which tell of your life and your doings (these are being sent—Eds.), but of course we cannot pay them in American money. Should you help us? We shall send you our literature if you want it. How beautiful that you read and know the Bible as we do; that means a strong communication between us, does it not?"

"We send our love to all members of the Young Friends' Society."

A letter from a student of philosophy in Munich tells very strikingly of the hour in which our message reached them, and of the effect it had. Incidentally, it gives us a glimpse of what others think of us, and what a reputation Young Friends have to live up to. He says:

"With immeasurable joy and contentment a large portion of the youth of Germany greets your Christmas wish, and would like to answer it in the same greatness of soul in which it was sent.

"Just when it came, our people had received this new blow of which all the world is talking. The blood of the young people was at boiling-point, the injustice of this world forced rash thoughts into our minds, and we were at the point of returning hatred and bitterness with the same—when your message arrived. Like a thunder stroke it came between our excited thoughts, and once again our ideals lay clear before

us. They were difficult hours, but we looked to you and your example. You are those, who do not only give us words, but who can underline each word with the Deed. That we also can do so from now on, will be accomplished by your letter and your example. Receive our greeting in return and be assured that the same love unites us."

This letter also contains a request that individual Young Friends take an interest in individual students by sending them \$1 or \$2 a month to enable them to continue at college. Here again we should be glad to hear from any interested Young Friends and send them the name of a student to "adopt" in this way.

The next letter is one which we are tempted to give in full. The spirit of it runs all through it, and it would be difficult to find anything to eliminate without detracting from the whole:

"Greetings! A group of German young girls received your message and thank you for it. Much grateful joy prevails already in Germany, especially in the hearts of children, over the hearty good wishes and the faithful help of American philanthropists. We, however, are especially gripped by the thought that over there, young people, just as young and full of sincere striving as we, are at work, and offer us their hand. We clasp it gladly in good-fellowship.

"It is true, before us stands a great need, need of the people as a whole, and need of the individual. For us there is a fight for our daily bread and our holy right, a struggle in which youth is also taking part. We know our task. In numerous communities the German youth has pledged itself to go its way in truth and faith. We shall keep this pledge in spite of economic need and coercive weapon. This struggle has made us all brothers. In need and deprivation, unselfishness and friendship flourish. We are learning to forego, and becoming rich in our poverty. Faithfulness in our small circle shall make us faithful to our people and to mankind. We gladly all save to procure a good book between us, which one of us cannot do alone. Then we have a little room which we have made into a nest for ourselves, where we meet for work and play together; and when we wander out into the open and the fresh air and joyful sunshine, we for a time forget struggles and hardship, and only know that we have a homeland that we can love, however poor and oppressed it now may be. Much can be taken from us, but of our youth and our faith in the ultimate triumph of good, no one can deprive us. We are thankful that we may bear, through the fight, the precious gifts of pure thought and ripening personality. 'God will help us to come triumphant out of all need.' We feel friendship with you, and call across the wide seas our hearty 'Hail.'"

A letter from Essen has a printed verse at the head which seems to be part of the spirit of the letter: "Wood which the axe has struck, breathes out an odor wondrous and strong; have you, when suffering came to you, carried blessing to others?" The purport of the message is that though the strength and thought and loyalty of the young people, especially those of the Ruhr at this time, belong primarily to their fatherland, they are joyously aware of the fact that there is a Kingdom of God's Love in which national boundary lines cease to be hindrances in the way of human fellowship. They say, too:

"We thank you above all that you did not only send pitying words of sympathy, but that you have an understanding for the exalted feeling which, in spite of humiliating experiences, fills us at the thought that we, as the youth of Germany, may take part in the spiritual deepening of our Fatherland. The rule of Christ is the one solution for us and for our work in the service of others. In this we feel ourselves in unity with you, and reciprocate your greeting most heartily."

Last comes a letter from Eisenach, telling of visits received from English and American Friends, Joan Fry, Agnes Tierney and the Garretts, and of the Meeting which has sprung up

there as a consequence, and of a great desire to work with us in the building of the invisible temple of Love.

All these letters have been acted upon by the International Committee, and answers and literature sent, for we are anxious to follow up the contacts we have made, and in this way, we hope, unite with the young people of Germany in carrying on the work of establishing the Kingdom in all parts of the earth. We trust that this activity will be taken up by Young Friends generally, for instance, in the ways indicated above, and not allowed to languish for lack of interest on this side of the ocean.

### ANNOUNCEMENTS.

OFFICERS FOR OUR YOUNG FRIENDS' COMMITTEE, 1923-1924.

*Chairman*—JAMES F. WALKER.

*Vice-Chairman*—H. TATNALL BROWN.

*Recording Secretary*—MARY HEWES BIDDLE.

*Treasurer*—JOHN BORTON.

It was gratifying that so many of our Young Friends responded to this opportunity of choosing the officers. Some interesting notes came from distant members which make us feel a closer touch.

In making summer plans, we hope that Young Friends will remember the Earlham Conference, held the latter part of

Seventh Month. We are very anxious that the holding of a conference at Westtown later in the fall shall not interfere with the attendance at Earlham. We are glad of the opportunity which the Westtown Conference will give many of our members to take advantage of such a conference, but this cannot take the place of Earlham in bringing East and West together. Our hope is that our Monthly Meetings will send delegates as formerly to Earlham. Encourage your Monthly Meeting in this, please. We feel that both the Conference and our own membership will suffer if this is not done.

### THE YOUNG FRIENDS' EASTERN CONFERENCE.

I. *When?* Eighth Month 27 to Ninth Month 3, 1923.

II. *Why?* To deepen and strengthen the spiritual life of Young Friends through fellowship together, and to seek a way of life that shall be practical and Christlike.

III. *Where?* At Westtown School, Pennsylvania, chosen for its central position for Eastern Friends, and its many recreational facilities.

IV. *How?* By a Central Committee made up of Young Friends from eight Yearly Meetings in the East. Paul J. Furnas, *Chairman*, D. Herbert Way, *Vice-Chairman*, Lindsay H. Noble, *Secretary*, J. Robert James, *Treasurer*.

For further information apply to Elizabeth Ann Walter, 154 N. Fifteenth Street, Philadelphia, or Mary J. Moon, 20 S. Twelfth Street, Philadelphia.

## The Ruhr?

E. H. S.

How shall one write an "article" about the Ruhr, when one could write books full of speculative theories upon how the occupation will end; whether the non-co-operative, passive-resistance method will be successful; whether it really is passive resistance, or what it would be if there were anything else with which to resist. What else might Germany have done to avoid the occupation and fulfil her obligations? How is France to get her reparations? Would she withdraw from the Ruhr if she did collect? Why, if she is so hard pressed for money, does she not take her troops from German soil and use the enormous sums of money which Germany pays for the maintenance of such troops, to pay her debts, or for reconstruction work? Why can she loan Poland four hundred million francs? How is France to be gotten out of the Ruhr if not by a superior military force;—probably to return again with increased bitterness and hatred later on. What will happen if she stays in the Ruhr? Where will it lead to economically, for Germany, for France, for Europe, for the world? Why is it that the world looks inactively on at this struggle for—one hardly knows what—is it the settling of a centuries old hatred, is it for the fulfilling of France's policy, since Caesar's time, to extend her territory to the "natural boundary" of the Rhine? Is it to decide a struggle between French iron magnates and German coal magnates? Do the people of France and the people of Germany care whether the Ruhr is under the name of French Republic or German Republic or Rhine Republic, so long as they can live in peace? Is it perhaps a good sign that the rest of the world has not tumbled helter-skelter into fresh wars over this new breach of the peace, as they did in 1914, a sign that the people have really had enough of war? What must be the feelings of patriotic Germans when they see that the workers are still proclaiming their friendship with the workers of France and, in the eyes of nationalists, betraying their country in this hour of bitter need? Why are the workers, in their communistic and Socialist papers, and not the Church and her members, manifesting this attitude? Is it right for the German people to support their Government in its present policy, or should they demand, with the workers, that "capitalism" give of its abundance to save the nation from more sorrow and misery,

hunger and deprivation? Should the German Government have followed the example of the Soviet Government and have confiscated, if it could, the fortunes of the wealthy men, who, it is being said, by Americans and Englishmen and Frenchmen and German Socialists and Communists, could enable Germany to pay her "just debts," and who are said also to be responsible for the present policy of the German Government?

These are some phases of the subject which are being discussed today in American and European papers. One's mind is weary with searching such papers for a clearer light on the strange tangle of circumstances. How can one, from all the opinions, on these different issues, which are being expressed inside and outside of the Ruhr, form any conclusion as to what might have been, or what will be? Where shall one find a solution to all these problems? Who can persuade either one side or the other, or both, to accept as right, a solution which some might claim is right? Is not the case hopeless entirely when the men chosen by the different peoples to represent their interests, believed to be the wisest and most experienced diplomats and statesmen and leaders, are either grossly betraying the peoples whose faith and trust they hold, or else helplessly admitting that there is nothing they can do. Matters must take their course!

What can we, as individuals, whether we are German, French, English or American, or any other nationality, think or believe in the face of this thing? I believe, that for those who have seen it in the Divine Light of the Love, which is God, there can be no doubt as to what the solution might and could be, and is. If only it were tried! We know so well that it is the only solution. In this knowledge we can, in a certain sense, calmly see the tide advancing and receding, knowing that until this one method is tried, all others will fail, knowing that those who seek the way in this and that direction are sure to come to the end of a blind alley, and as we, from our point of vantage, look down on this labyrinth of blind ways, with the masses rushing hither and thither, frantic and despairing, or wandering in a lethargy which cares only that death may come soon, and hoping for nothing beyond that change called death, or with the one thought, "eat, drink and be

merry, for tomorrow we die," do we not cry out in our souls, "How long, oh God, how long?" Then comes the only answer that can bring peace to those who believe in the ultimate triumph of Good,—standing apart and looking and pitying is not enough, either for ourselves or for God. We must work that it may be soon. While there is light we must work, when the night cometh no man can work. So long as this one day of our existence lasts let us work for this end, with Him. We are but once on this earth, is there anything greater for us to do while here, than the spreading of His Kingdom? Is there anything at all that is worth while compared to it? Is not this the great and vital thing that this generation, we young people, have to learn? Seek ye first the Kingdom of Heaven, and all these things, among which may be counted all the things which ofttimes seem most necessary and important for our welfare, shall be added unto you; so that, resting sure in the promise of our Lord we have nothing that matters to lose, and Heaven on Earth to gain.

### HOME VISITORS.

ONE of those present at our Yearly Meeting this year was Edith F. Sharpless, who has not been able to attend since 1916. In Seventh Month, 1922, she left Japan for her second furlough in the course of twelve years' service as a member of Japan Friends' Mission. Edith F. Sharpless is the daughter of the late Dr. Isaac Sharpless. She graduated from Bryn Mawr College in 1905, took her M. A. at Columbia, and was for four years an instructor in Guilford College. In 1910 she sailed for Japan, where she lived for eighteen months in Tokyo, studying Japanese and teaching in the Friends' School. She then moved to the city of Mito, where she established for herself a home, a field of Christian teaching, and an enviable place in the hearts of the citizens. They are drawn to her by distinguished ability in the Japanese language, and by her self-forgetful willingness to be one of them. Her days in Mito have included Bible stories to little folks, counsel to lonely Christian girls starting on the wide, amazing path of women's new freedom, and the perplexing problems of a Young Friends' meeting. Such things demand sanity and courage. Following her second furlough her house was enlarged to accommodate a few girls from nearby towns living in Mito to attend High School.

Edith F. Sharpless is now living at her home in Haverford, studying at the Wistar Brown Graduate School. She expects to return to her adopted home in Mito this summer. The Yearly Meeting does well to find in Edith F. Sharpless a living epistle whereby it can reach out a hand of fellowship to Friendly souls across the Pacific.

DURING the past Yearly Meeting, a number of visiting Friends have been with us; some of them bringing Minutes to us from their meetings; all of them taking an active interest in the business that we have carried on.

Robert L. Simkin, with the exception of A. Neave Brayshaw, was the only English Friend present. He was a student at the Haverford Graduate School several years ago, and has just returned from work in China, under the English Friends. When the letter to China was read, he spoke, telling a little of conditions there.

While the Meeting was considering the letter to be sent to Japan, the Clerk asked Edith Sharpless, a member of our own meeting, who is home on furlough from Japan, to speak to us about the Japanese Meeting. She reported that a letter had been written to us at their last Yearly Meeting, but it has never been received.

John R. Cary, of Baltimore, attended the one session when the report of the Fraternal Delegates to the Five Years' Meeting was given. John Cary came from Baltimore Meeting to thank us for having sent the delegates. He was Clerk of the Five Years' Meeting and is now Clerk of Baltimore Yearly Meeting.

A representative from the West was Oscar Moon, of Detroit.

Last year he worked under the American Friends' Service Committee in Poland, and it was reported about this time a year ago that he was suffering from typhus.

A number of Ministers were present from the South. Raymond Binford, President of Guilford College, and a brother of Gurney Binford, of our Mission in Japan, came from Guilford, North Carolina.

William Stanley, Mary Smith, and Samuel and Elma Smith, their companions, brought Minutes to Philadelphia Yearly Meeting from Fairhope, Alabama. William Stanley formerly lived in Iowa and is a Minister of Ohio Yearly Meeting.

Samuel and Evelyn Haworth were guests from High Point, North Carolina. Samuel Haworth is Pastor of the High Point Meeting.

### STUDENT FEEDING.

(A LETTER.)

MUNICH, Third Month 5, 1923.

I will try to report a little on the Student Feeding in Berlin as I saw it and worked with it from Eleventh Month 18th until First Month 2nd.

When I first arrived in Berlin, the English Quakers were feeding about 450 students of the University of Berlin one meal daily (except First-days) at two different centres. About 400 students received meals at the "Studentenheim," or students' restaurant, in Borsig Strasse. The remainder received their single, daily meal in the former barracks on Friedrich Strasse. These barracks are used now, partly to solve the city's problem of securing homes for the many homeless families in the city, and partly for a general feeding of needy university students undertaken by a purely German committee.

The students fed by Friends are chosen by a "Beirat," or council composed of students. This is an excellent way of selecting the most needy ones, because they know each other much better than we do and are, therefore, the best ones to judge. In the case of the students fed in the Friedrich Strasse centre, each one receives a paper from this council which states that he or she has been recommended to receive meals free of charge at the said centre, and the paper is signed by the Chairman. Once a week students producing such a paper received a strip of six tickets with the date and the day on each one. Upon surrendering one of these tickets daily, the student received a meal. In the case of the students fed in the Borsig Strasse centre, the council decided what percentage of the value of the meal the student was in position to pay. If a student's position was such that he, or she, could not afford to pay anything, the council put him on the "A" or "free" list. If he could afford to pay a little, he was put on the "B" or "20 per cent." list. (That is to say, it was decided that he could afford to pay 20 per cent. of the value of the meal.) If he could afford to pay a little more than 20 per cent. of the value of the meal, he was put on the "C," or "40 per cent.," paying list. If he could pay still more, he was put on the "D" or "60 per cent. paying" list. We, then, issued cards to these students according to the list they were on. If a student was on the "A" list, he received a green card; if he was on the "B" list, he received a red card; if he was on the "C" list, he received a yellow card; if he was on the "D" list, he received a cream-colored card. We kept a record not only of the students fed in the Friedrich Strasse centre, but also of the students fed in the Borsig Strasse centre. The list that each student fed in the Borsig Strasse centre and registration number was on was also recorded, as was also his, or her, course at the university. Each card was good for twenty-four meals, or four weeks' use. The student could eat at the centre every day or just when it suited; it made no difference.

When I first started work in the Borsig Strasse "Studentenheim," a single meal for a student not being aided by Friends, cost 100 marks, or 600 marks for the week. Therefore, a student in class "D" paying 60 per cent., paid 360 marks a week; a student in class "C" paying 40 per cent., paid 240

marks; a student in class "B" paying 20 per cent., paid 120 marks; and the student with a free card paid 6 marks a week for what reason I do not know, except it be for the cost of printing the card! Just before I left Berlin, the price of food went up so that students not holding our cards had to pay 720 marks a week instead of 600 marks. After this rise in price, the "60 per cent. student" paid 432 marks a week instead of 360 marks formerly; the "40 per cent. student" 288 marks instead of 240 marks; the "20 per cent. student" 144 marks instead of 120 marks. The free student paid 6 marks as formerly was the case.

I worked with a young English giant; he was six feet seven inches tall and only a year or two older than myself! The meal in the Borsig Strasse centre was from between twelve o'clock and three o'clock and one of us had to be there between those hours. It was our plan to "spell each other," one working from twelve until one-thirty and the other from one-thirty to three. If one of us had a pressing engagement between those hours, the other would serve the whole time and would then have the next day off. Of course, our work wasn't entirely in the centre where the feeding took place. We had our room, desks, etc., in the office of the British Friends, Behren Strasse 26a, and we had lots of work there to keep us busy, such as figuring what the students on the different lists should pay when the prices went up, etc. Our duties at the feeding centre were as follows: when the student brought his card for the first time, he would pay for a week's meals according to the list he was in and we stamped the word "bezahlt" (paid) in the space which was provided on the card to show whether the payment for the week had been received or not. At the same time we stamped the date in the space provided, to show that a meal had been eaten by the holder on that date. The card was then returned to the owner with a check in addition, without which he could not get his meal even if the date had been stamped on the card. As soon as he surrendered his check he received his meal. The next time the student came for a meal, the date would be stamped in the next space, and so on until he had the six spaces on one line stamped off, showing that he had had six meals on the dates stamped. The student would then pay for six meals again and the process would be repeated. As soon as the card had been entirely stamped off (after 24 meals), a new card was issued. We counted the checks carefully before giving them out and then compared the number we had counted with the number of checks the manager of the restaurant had accumulated by three o'clock. This was done

to prevent any unfairness on his part, because it would be easy for him to make checks like ours, put them in with those he had legally collected, and charge the office for more meals than actually had been eaten.

In concluding, I would like to mention the fact that the number of students now being fed has been greatly increased. A centre at Charlottenburg has been established under the same principles as the Friedrich Strasse centre, namely, that it is almost "self-run." One of the workers merely goes there one day a week and issues strips of six tickets with the date and day on each one. And, as in the Friedrich Strasse centre, the student merely surrenders one of these tickets daily and receives his meal. The number fed in this centre now is about 150; the number fed at the Friedrich Strasse centre has increased from about 50 students to about 100; the number fed at the Borsig Strasse centre has increased from about 400 students to 750. Of course, these numbers are only approximate, but the sum total of students now being fed is about 1000, as compared to about 450 when I was there the first of the year. It is to be hoped that this excellent work can be increased in the future and thus establish an even broader and stronger feeling of brotherhood among mankind.

(NOTE—When I was working there, the dollar was about 5,000, not 50,000 as it has been since, nor 23,000 as it has been for a week or two now. Of course with the dollar even at 5,000, the prices those poor students had to pay sound almost laughable to us, but to them it was far from a joke.)

I will with a few words try to picture to thee the Borsig Strasse centre. It is a "Studentenheim," a place where students can eat and students only, but of course others besides the ones we aid eat there also. It is a room about the size of the old Y. M. C. A. room in Founders' Hall, Haverford College, with tables covered with table cloths. Waitresses wait on the tables and it is very agreeable. Each of "our students" received a big roll which, however, was *not* made of white flour! In addition to this, he or she, had a tasty soup which was nice and hot and a huge plate of potatoes and other vegetables with gravy. Some times a stew was served, or a little meat in other forms, but usually the meal was purely vegetarian, as meat is practically "out of sight" now for Germans.

The manager of the place makes out a bill weekly for the meals eaten by students receiving aid from Friends and sends it to the office. The Council for International Service (a Quaker affair), with headquarters in London, pays the bills. PHILIP C. GARRETT.

END OF THE YOUNG FRIENDS' NUMBER.

## John E. Carter.

[In our issue for Third Month 22nd there appeared an interesting sketch of our beloved friend, the late John E. Carter. Since then our attention has been called to a short paper published last Twelfth Month in a magazine issued by the Provident Trust Company of Philadelphia, called *Between Ourselves*. At the risk of a little repetition, we reprint the paper written by one of the officers of The Provident, primarily on account of two striking incidents contained in it, and with no thought that any will do other than mentally thank us for anything we can bring to their notice touching the character of one, who has made so profound an impression for good upon the life of many who were privileged to know him.—Eos.]

John E. Carter, at the time of his death one of the two remaining "founders" of the Provident (the other one is John B. Garrett), passed away at his home in Germantown on Twelfth Month 1, 1922. It was he who kept the records of that first meeting held in the parlor of Thomas Evans's house, on Arch Street near Eighth, when it was decided to organize the Company, and of subsequent meetings prior to the opening of business by the Company; the first writing in our earliest Minute Book is in his strong, clear hand. For years he had

been a familiar figure in our office, for he had been a depositor since 1870, and in recent years had handed over to the Trust Department the care of his securities; in fact, when the transfer of accounts began, his was the very first "Trust Account" transferred from the old company to the new. This was typical of his method and promptness in all his acts.

Who does not remember his tall, erect figure, as, in spite of his eighty-four years, he walked briskly up the aisle, with always a kindly, cheery, but not obtrusive, greeting to any of his acquaintances? How careful he was not to impose on busy people's time, and yet never seeming hurried—simply having all his business prepared beforehand. He would state what was on his mind in simple, direct terms, using, it seemed, always the words exactly suited to convey his meaning.

It is impossible to think or speak of John Carter without loving appreciation. To pass by his beautiful lawn on Knox Street on a summer First-day morning after "Meeting," and to have him come down the steps of his porch and walk out to his gate, hold it open while inviting one in for a chat, was an experience not soon forgotten. Such innate, courtly grace of manner, such gentleness, combined with the most engaging



vivacity, are vouchsafed to only a few; and then his conversation, full of anecdote, always broad and tolerant, encyclopedic in its scope and accurate knowledge, mellow with kindly, loving interest in all that concerned his visitor, and with sparkling humor through all, no wonder the hour sped by before one realized it.

In this brief review there is not space at all adequately to refer to his wide services in philanthropic and business affairs; in fact, it is possible only to touch the very fringe of the life and character of this remarkable man. It is interesting to note, however, that he retired from many philanthropic activities and responsibilities, after having given long and valuable service, at an age when many men *accept* such appointments. In this he was true to his convictions, and firmness in executing them, that, first, twenty years was about as long as one man could serve a cause to its advantage, and, second, that it was wise to retire from an activity before, rather than after, such a step occurred to others as desirable. There are many in his wide circle of friends who never ceased to regret the loss caused to these activities by his self-enforced early retirement from them.

John Carter had a long and successful career in business. He succeeded his father in a business established in 1828, for the manufacture from shoe findings, etc., of yellow prussiate of potash. For many years, until the business was closed out with his retirement in 1908, the entire output of this single product of the business was sold to one and the same customer. In this undertaking, as in other things in life, his transactions were moderate in every way, excepting in generosity, as is evidenced by the following anecdote: His partner in the business was the son of his father's former partner (the two fathers had been the founders of the business); they had grown up together as boys, being about of an age; had been together in the Philadelphia College of Pharmacy; had been apprentices together at Charles Ellis's, the wholesale drug house, and then for many years had been partners until this life-long friend felt it right to retire from the business. During all those fifty-odd years of close association, "G——" and I had only one serious difference. That was over the amount of money that he should withdraw as his share when he retired. He thought it should be less, and I thought it should be more. We were both very firm about it. "Well," I asked, "how did it end?" "Oh," said John Carter, with a twinkle in his eye, "I had my way." A. G. S.

#### AGAIN FROM GERMANY.

[That the letter which we reprint in this issue seems to our readers belated is due to the delay it necessarily suffered awaiting the date of the Monthly Meeting.—Eds.]

STUTTGART, Germany,  
Second Month 16, 1923.

To Germantown Monthly Meeting of Friends:—

OUR DEAR FRIENDS:—

Your letter of Twelfth Month 28th was forwarded from Berlin to Frankfort, where we received it on First Month 28th. We are very glad of this renewed assurance of your confidence and sympathy.

You have doubtless heard of the series of conferences which have been arranged for us in the different centers of Quaker interest in Germany. In these meetings with people who are suffering not only extreme physical deprivation but agony of mind and torture of spirit because of Germany's humiliation and the indifference of other nations to her plight, we feel acutely our own poverty of spirit and lack of power to speak the right word. The foundations of our House of Life have never been shaken and shattered as this people's have been, and we often find in them a depth of spirited endurance and patience which makes us cry out: "Could we in America show under like circumstances such heroism of spirit?"

We feel here with a keenness impossible at home the tragedy of the Peace Treaty. A people who had thrown off the yoke of imperialism and militarism looked with trust to America

to make the peace on the terms she had offered. It is hard for Germany to believe that she was not deliberately betrayed.

But there is a quality in the hearts of many whom we meet, and we hear of its existence in groups of Catholics, Protestants and Jews, which may mean a re-birth of the mystical soul of Germany and a leadership of the world in the things of the spirit. That mystical heritage from Tauler and Eckhart and the author of *Theologia Germanica*, which was so nearly extinguished in Germany, first, by the crushing of the Peasants' Revolt, and secondly, by the growth of Prussian militarism in the 10th Century, seems now in various quarters to be springing to life again.

This spiritual revival will not take shape in set forms or formula, but the Germans themselves say that it must be made practical and find its expression in terms of life. It is in helping them to find this way of life, the secret of which the friends of the Friends believe the early Quakers knew, that Friends may find their place here.

But we must first be sure that we have found the way for ourselves. That one who comes to them lives without labor seems to hinder the message in the minds of many, and the majority of those we meet, like the peasants of the 16th Century, are looking for a new social order as the fruit of the spirit.

In Frankfort, which is daily expecting the French Army of Occupation (and not until one comes here can he really understand what that means), there is a school where the children pray every morning that the evil may be taken out of the hearts of the French so that they can love them.

One of our heavy burdens is the constantly reiterated question: "Why does America not help? Is it nothing to her that we perish?" The nation that can and will help will win for itself an undying loyalty. Would that it might be our own land.

Sincerely your friends,

[Signed] AGNES L. TIERNEY,  
ALFRED C. GARRETT,  
ELEANOR EVANS GARRETT,  
PHILIP C. GARRETT.

#### CHILDREN'S CORNER.

HOUSES WITH FLAT ROOFS.—Once some men tried to take a friend to Jesus to be made well. He was ill in bed . . . so they carried the bed. Jesus was in a house and they could not get in, for the crowds of people who were before them, so they went up on to the roof and let him down, on his bed, through the tiles, into the midst, in front of Jesus, and Jesus healed him. We could not expect men here to carry a bed up on to a roof, and if they did and broke the roof, they would only get into a bed-room. There are many stories about houses in the Bible and some of them are puzzling till we know about the kind of house that people have in Palestine. Let us try to make pictures for ourselves of those houses.

They are still of the same kind as when Jesus was a boy, built on both sides of the narrow main street, of white stone, small, square-shaped, like huge bricks, with little door and windows grown over with creeping vines to keep out the sun, and broad flat roofs." In his stories Jesus speaks of life in small houses, and we suppose he lived in a house with only one room where he watched his mother grind the corn and bake and cook and mend and patch and sweep (Luke xi: 11 and 12.) He knew how one lamp would "light the whole house" (Matt. v. 15) and a smell would penetrate every part of it (John xii: 3.) He knew, too, how careful washing up was done (Luke xi: 39) and how lost things were hunted (Luke xiv: 18.) The boys would not have pegs by the door to hang up their hats when they came in. They would take off their sandals and leave them in a row, and there was not much furniture in the room. When bedtime came you did not undress and have a bath and put on night clothes, but simply took your mattress (called your "bed") and spread it on the floor, and lay down in all your clothes, and covered yourself head and all with your quilt. In a very nice house we read the mistress prepared for

her visitor a room with "a bed and a table, a stool and a candlestick" (2 Kings iv: 10).

But perhaps we should notice most the roofs of the houses. They were flat and people walked on them or sat there, or spread their clothes and fruits to dry in the hot sun (Joshua ii: 6.) To keep people from accidents a little wall was built round the flat roof (Deut. xxii: 8), sometimes made of tiles piled together, easy to move if required (Luke v: 19). There was an outside stair to go up by, so it would be quite easy to go up to the roof from outside the house, and move the tiles and let down a mattress into the centre open court of a house. If the houses had more than one room, they were built with a space or "court" between them and a covered passage connecting the rooms.

In summer people put tents or "arbors" of leaves and branches as sleeping places on the roofs; sometimes they built special rooms in place of these, for quietness. These are called "upper rooms." (Mark xiv: 15, Acts i: 13).

## American Friends' Service Committee

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### A VISIT TO ZAJACZOWKA.

I have just returned to Warsaw from a visit to the Powursk district where the Quaker mission timber-hauling columns are at work in a forest close to the Stochod River. There was a hard freeze and the roads that a few months ago were heavy sand tracks through the marshes are now roads of iron through a waste of ice and snow. The Stochod is a flat plain of snow, and there is nothing about it to indicate that it is a river, or the sinister part that it played in the war. The swamps in the forest have not frozen as hard as the wind-swept marshes or the Stochod, so that timber-hauling is rendered difficult.

We drove briskly, the feet of the horses throwing up powdered snow into our faces and an occasional hard snow-ball from their hoofs into the sledge. The sleigh bells jingled merrily as we sped along through the labyrinth of trenches and barred wire and under the trees that the great guns had left standing.

As we approached the heart of the forest, we beheld the hauling columns at work dragging logs out of the swamp. It was the work of giants. The ice was not strong enough to hold and the peasants were soon wading knee deep through icy water beside their straining teams. Great blocks of ice impeded their progress and their hands were blue with cold as they handled the timber lying in the water.

I fixed my attention on the thirteenth team. The horses were as clever as cats on their feet and threw themselves vigorously into their collars as they strove to get foothold on a block of ice. One horse slipped backwards pawing at the ice as it fell. The loud report of the ice giving way, the horse struggling in the water, the frenzied shouts of the driver and the downward heave of the great log before the horses regained their feet will be a lasting memory. I watched the thirteenth team struggle triumphant from the swamp. It was the first team out with its log and I followed it, leaving the others still floundering in difficulties.

We made our way through the forest and across the Stochod to the village of Zajaczowka. The Stochod groaned and cracked ominously as we passed over it. The villagers turned out to watch our arrival, shivering under the rags that they huddled round them. Zajaczowka is a village of dugouts and shelters made of trench material thickly covered with sods of earth to make them wind-proof; rain-proof they can never be as the floors are lower than the surface of the ground and the rain and thaw from the snow runs down into them. Half a

dozen pale-faced children watched us through a patchwork window made of odds and ends of broken glass.

Our tree came to a standstill beside a line of trenches. A new house was springing into being like a mushroom growing in the night. Only two weeks ago the first log was hauled for this house and now it is nearly finished. The peasant who owns it was working hard on it while his wife and son went to the forest for the last load of timber. When we arrived in the village he was busily trimming a log into shape with a hatchet. He paused when we hailed him across the trench, but only for a moment, to answer our greeting, the next he was trimming the log again. We watched the mother and son roll the log off the furmanka and up the round slope leading to the house until it finally rested beside its fellows. In every direction were small piles of logs and new houses in different stages and from all sides came the sound of axe and saw. As we watched several other teams lumbered into the village and began unloading.

The peasant's wife was talkative and was disposed to tell us her story. She told us how they had returned from Siberia in the early spring and how the Mission had ploughed their land for them and supplied them with seed. They were still eating the vegetables grown from the seeds, it was all that they had. As she talked she led us to the dugout where she was living with her husband and three children. There were fourteen people living in the dugout, remnants of various families who sheltered there.

Last winter the dugout had been used as a soup kitchen by one of the Relief Missions and an American flag was still painted on a sign over the door. It is a tiny dugout measuring four by five yards. The peasant woman opened the door with her bony, worn hand, with the other she held a fragment of garment that she had had before the war round her throat. On the door a crooked white cross was chalked to show that typhus had claimed a victim here. We crowded inside after her. A wasted baby swung from the ceiling in a flat rush basket with a hollow-eyed woman bending over it. The baby was wailing incessantly. Two other children crouched on the top of a stove for warmth, we could see their thin, flabby bodies through the rents in the garments that covered them. Two bigger children, very far gone with consumption, sat listlessly on a wooden bench, the only furniture that the dugout boasted of.

The woman showed me the spinning she had done in return for wages paid by the Friends' Mission. The woman with the baby had been spinning too, and she left the swinging basket for a moment to get her work. They were full of hope in spite of their misery. The new house would soon be ready, and under the snow a young crop of rye is springing into being for them so that next autumn if all goes well they will have a bread crop. A house and a bread crop! The basis of a future has been laid for them.

J. N.

### "OUR UMBARS WILL BE FULL AGAIN."

It was in Dergunovka.

Dergunovka is the poorest of all the towns in the thirteen volosts of Pugachov Ooyezd (Russia), where the Quakers have just started to send food. Last year more than half of the inhabitants died. There were so many cannibals that everyone was afraid of his neighbors.

Harry Stephens and Dorice White of the English Mission were making a tour of inspection to determine just how many people were in need of food.

A kind-looking old peasant with rusty hair and lovely blue eyes was showing them around. He was the President of the Ispolcom. They had taken a row of houses down the village street and gone into them at random, one after another.

They had seen widows prostrate on their stoves, living only on what scraps their children could pick up going from house to house, and begging of others as poor as themselves.

They had seen whole families staring at their last pound of

flour, afraid to eat it because of what would come after, and chewing on dried pumpkin stalks to keep them alive.

They had seen families who had sold everything they had, and eaten everything they had.

From the sights they had seen they knew the situation was very grave. Some of the people would die before food could be got to them. They asked the blue-eyed peasant if he did not think at least three-fourths of the people must have help at once.

"Yes," he answered, "You know our *umbars* (barns) will be full again this spring if you don't help us."

*Umbars* are for grain, and it does not grow in winter. They knew what he meant, but they asked him to make sure.

"Last spring so many died we couldn't bury them all. And we had to put them into our granaries, and they gradually filled up. Yes—our granaries were very full last winter."

And in other towns, too, Harry Stevens and Dorice White found peasants looking for a gruesome spring harvest, and they heard the phrase repeated—"Our *umbars* will be full again."

But now the Quaker food has gone to Dergunovka, and so their *umbars* will be empty until harvest, when, if the peasants read the white mist that hung over the snow on New Year's day aright, there will be a rich harvest of bread to fill them.

There are still empty *umbars* in other famished sections of Pugachov where the Quaker stores are too slim to reach,—but there is still time to see that they are kept empty until harvest. Will you help?

JESSICA SMITH.

SOROKHINSKOYE, RUSSIA.

#### SYRIAN EMBROIDERIES FOR SALE.

A fresh consignment of Syrian handkerchiefs has just been received by the Service Committee. Those who were fortunate enough to secure any at Christmas time know how attractive and dainty they are. These handkerchiefs are made under the direction of Emily Oliver, and the proceeds from the sale will be returned to her to aid in the relief work which she and Daniel Oliver are carrying on in Syria. The handkerchiefs are for sale at 20 S. Twelfth Street.

SHIPMENTS received for week ending Fourth Month 7, 1923—83 boxes and packages.

Cash contributions received for the same period—\$12,896.78.

#### LETTER TO AND FROM GOVERNOR PINCHOT.

At one of the sessions of the late Yearly Meeting in Philadelphia, a letter was directed to be drafted and duly signed and forwarded to Governor Pinchot at Harrisburg.

FOURTH MONTH 2, 1923.

TO GOVERNOR GIFFORD PINCHOT, Harrisburg, Pennsylvania:—

*Dear Friend:*—Philadelphia Yearly Meeting of the Religious Society of Friends last week held its annual sessions at Fourth and Arch Streets. These have been held every year continuously since the founding of our Commonwealth by William Penn. Many matters claim our attention which are specially of interest to our own denomination, but from time to time we take action respecting great issues which affect the whole community. At our closing session, held on Sixth-day, Third Month 30th, the following Minute was adopted with great unanimity and represents the sentiment of Friends generally in Pennsylvania:

"The attention of the Meeting was called to the fact that during the time we have been in session the Legislature of Pennsylvania has passed, and the Governor has signed, the Bill for the enforcement of the anti-liquor legislation of the United States, and that for the first time in a long period of years there can be in this State no saloon legally licensed for the sale of alcoholic liquors. This result has been brought about largely through the endeavors of Governor Pinchot. The Meeting expressed

its great satisfaction that this epoch-making legislation has been enacted, and appointed George Vaux, Jr., James G. Biddle, Francis Goodhue, Jr., Lucy B. Roberts and Margaret Jenkins as a Committee to prepare a letter to be signed by the Clerks, conveying to Governor Pinchot a suitable message on our behalf expressing our thankfulness at the outcome of his endeavors in bringing about this most important forward step."

It is with much satisfaction that we thus officially transmit to thee this action, and assure thee of our sympathy with all efforts to maintain the highest standards of citizenship in the State which we all so dearly love.

With high esteem, we are,

THY FRIENDS.

The message brought the following response:—

GOVERNOR'S OFFICE, Harrisburg,

April 6, 1923.

Heartiest thanks for your message. The first fight is won, and I am taking this earliest opportunity to express my genuine appreciation to you and other devoted friends of law enforcement who helped bring it about.

No victory would have been possible without this fine and effective support, which I need just as much in the days ahead as I have until now.

Sincerely yours,

(Signed) GIFFORD PINCHOT.

#### FRIENDLY NEWS NOTES.

FRIENDS who know of the Maternity Hospital at Châlons, France, and this must include all of us, will be interested to know of the marriage in New York City recently of Melvin A. Cawl, who, as architect, drew the plans for the new Châlons hospital and faithfully supervised its construction. The marriage represents another hopeful venture in international fellowship, the bride, Phyllis Stewart Blandford, being an English girl who had served as an aide at Châlons.

The *Friends' Fellowship Papers* started its career anew with the beginning of the year. We welcome it as a valuable publication full of worth-while material. It would have been a great loss to the cause it serves had the publication, through lack of financial support, been forced to discontinue publication. We hope American Friends may do their part as paying subscribers. The initial number contains two papers from this side of the Atlantic.

The *Locomotive Engineers' Journal* for First Month contains a two-and-a-half page article by Wilbur K. Thomas, with illustrations, entitled, "Food and Friendship for the Russian People." No appeal is made for funds on the part of W. K. T., but the Editor says: "That the Quakers have carried on a work of relief and reconstruction during and since the world war that is without equal in the annals of civilized nations. They have gone where other relief organizations have feared to go, either for political or religious reasons. They have talked little and done much, leaving life happier and more wholesome wherever their helping hand has reached."

The Friends' Service Committee has organized its first Junior Home Unit, and Baltimore claims the first child. The Unit will consist of young people from fifteen to twenty-one years of age. The Unit is limited to ten members; it holds a charter signed by two or more appointed officers. Each member is required to give a number of hours per week in training or in practical work under the local leader. This year the training will consist of learning all the ins and outs of playground work, and the practical end will be in assisting at one of the Public Playgrounds in Baltimore.

THE DEMAND OF THE MIND.—"The great need of the Society of Friends today is for clear thinking. In the intensity of their philanthropic enthusiasm and deeply felt concern for practical service Friends have not in the past given, and do

not yet give, enough care and thought to making their standpoint clear to themselves or to others. What the basis of their religious position is and how it may be presented so as to come as an answer to the questioning and bewildered spirit of today,—so as to make an appeal to the mind as well as to the heart—these are enquiries which have been too much neglected. Do not Friends sometimes rely too much upon sentiment, and esteem too lightly the need for thinking out and thinking home their convictions? Have they done enough to show reason for the faith that is in them, and is it not true that, with certain notable exceptions, its reasonableness and essential truth has been at least as effectively presented by isolated thinkers and teachers in other denominations as by members of the body to which this unique religious tradition belongs as of right?"

Something after this fashion sounds the admonition. It comes from a very friendly and sympathetic source, and whether or no it is wholly justified, it ought to be frankly faced and candidly considered.

JOHN HARVEY.

THERE has been a spirited controversy among writers as to whether Benjamin West, the famous painter, was a Friend. His chief biographer makes that claim for him. Isaac Sharpless claims the same, basing his conclusion on the testimony of the West family Bible. Charles Henry Hart was of opinion that inasmuch as John West himself, the father of Benjamin, was not in good standing among Friends, Benjamin could not have been a Friend.

In 1638 a Swedish expedition began a Swedish settlement near the present city of Wilmington, Delaware, and succeeded the Dutch settlement.

But what about the district now the State of Pennsylvania? From Sweden in 1642, Colonel Johan Printz was sent out as

governor of "New Sweden," the bounds of which he was at liberty to decide as he thought best. He was not satisfied with the district already peopled, but he sailed further up the Delaware River and "decided that the lower end of Great Tene-Kongh or Tinicum Island was the place to establish the site of the capital and government of New Sweden." "This was the first permanent white colony settled within the area of the State of Pennsylvania and Johan Printz became the first executive in the line of governors now represented by the Governor of Pennsylvania."

#### NOTICE.

It is expected that J. Henry Scattergood, just returning from Europe, will speak at Friends' Meeting House, Fifteenth and Race Streets, Philadelphia, Fourth Month 25th, on recent developments in the Ruhr; also at Moorestown, N. J., on the evening of Fifth Month 1st, and at Germantown some evening of the same week; arrangements not fully matured at this date, Fourth Month 14th.

DIED.—Second Month 14, 1923, at the Pennsylvania Hospital, Philadelphia, HENRY ARTHUR HALL, son of Nathan P. and Elizabeth D. Hall, in his twenty-ninth year; a member of Frankford Monthly Meeting, Philadelphia.

—, Third Month 18, 1923, in Mankato, Minnesota, HANNAH PIERSON, aged ninety-one years; a member of New Garden Monthly Meeting, Pennsylvania.

—, Fourth Month 7, 1923, at the residence of his daughter, in Philadelphia, JOHN STROY JENKS, in the eighty-fourth year of his age; a member of the Monthly Meeting of Friends for the Western District.

—, Fourth Month 9, 1923, at the Barclay, West Chester, Pa., LAURA M. CHEYNEY, widow of the late John P. Cheyney, of West Grove, in her seventy-fourth year; a member of Birmingham Monthly Meeting of Friends.

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(18 SUBJECTS)

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TWO TEACHERS WANTED—At the Lansdowne Friends' School, for the school year 1923-24.

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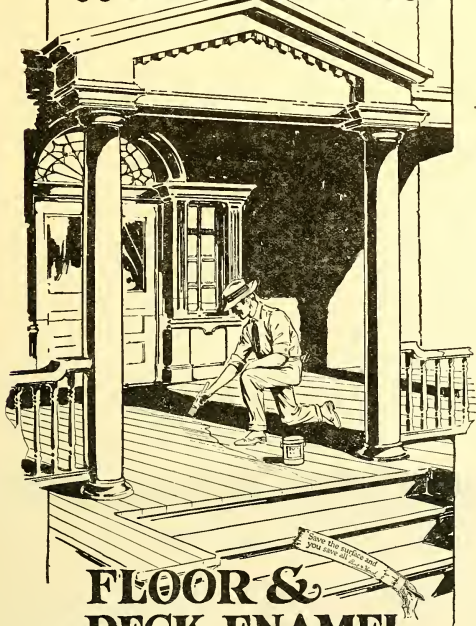
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## THE FRIEND.

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Wherefore I cannot but cry and call aloud to you, that have been long professors of the Truth, and know the Truth in the convincing power of it, and have had a sober conversation among men, yet content yourselves only to know Truth for yourselves, to go to meetings, and exercise an ordinary charity in the Church and an honest behavior in the world, and limit yourselves within these bounds, feeling little or no concern upon your spirits for the glory of the Lord in the prosperity of His Truth in the earth, more than to be glad that others succeed in such service; arise ye in the name and power of the Lord Jesus!—William Penn, in his Preface to the Journal of George Fox.

## OUR NAME.

"What's in a name? That which we call a rose  
By any other name would smell as sweet,"

is so often quoted as to be almost a commonplace. But do we accept it as true?

A cherished possession of the writer is a picture of "Grandmother," and her little namesake, at the age of three. The child, on tip-toe, with eagerness thrusts a rose up to "Grandmother's" face, and the face responds to the sweetness of the bud and the little maid's love-offering. Yet she puts out a warning hand, which means, "Not quite so hard—gently."

It is many years now since "Grandmother" left us for that land, "where everlasting spring abides," and the little namesake girl is a college junior, but I am sure that a rose to her means "Grandmother's" garden and "Grandmother's" love and sympathy; and smells more sweet than any other flower.

There is much in our associations with a name,—there is sometimes much in the name itself.

Thinking of this, there came to mind the name of our modest periodical—how it was chosen for us long ago—how many associations—to some of its readers—cluster about the name—how much significance there is in it.

THE FRIEND—simplicity itself! Some journals are intended for only a part of the family—*The Youth's Companion*, *The Ladies' Home Journal*. Ours is for all; though we have our

*Young Friends' Number* (which is said to be most read by older Friends!) and our "Children's Corner," and we are increasingly mindful of varied tastes in reading.

Some magazines appeal to those interested in a certain line of work or of recreation. We are simply THE FRIEND to all, and it is in this character that we wish to enter the homes of our readers.

What about the visits of our chosen friends who come to us in the flesh? They are not "duty visits." We plan for them, we await them with keen interest and pleasure. How much of stimulus they bring with them! Yet it is not all on one side. We give as well as receive.

Are we welcoming our paper FRIEND in just that spirit? One dear "Philadelphia Friend" of a past generation confessed that though she "tried not to read THE FRIEND until First-day," she often had to glance over it when it came, it was so interesting. In how many homes does it receive such a welcome now? How many of us give to its pages an attention that receives all that is there? To how many of us has it become what its name implies? The name may have another significance also. It represents the Religious Society of Friends—its testimonies and practices—its interests and activities—at least partially so. And these take a wider range as years go by. We are known of those who knew us not a few years ago.

Stepping into a little store, in my own town the other day, attracted by a window display of "toys made by the starving Russian children," carved from wood, and beautifully colored, I said, "I am interested in these things from Russia. I am a Quaker." The face of the saleswoman lit up—"Ah, I know the Quakers," she said, "They have helped Russia! They came to us when no others would."

So may we not feel the name of our paper to be an honest and honorable one? And having a care to keep it so, welcome it, aid it, and feel, every one of us, that we have our part in its usefulness.

F. T. R.

## LOVE.

Beloved: Let us love one another.

For love is of God; and every one who loveth is born of God, And knoweth God; he that loveth not, Knoweth not God; for God is Love.

Beloved: If God so loved us,

We ought also to love one another.

If we love one another,  
God dwelleth in us, and His love is  
Perfected in us; for God is Love.

Beloved: By this we know that

We love the children of God,  
When we love God, and keep His commandments;  
For he who loveth God, loveth  
His brother also; for God is Love.

## The Spiritual Warfare.

Wm. H. Richie.

The World War has been considered as over for four years now, and in this country we have had at least a fair degree of peace. Though there have been several thousand strikes scattered over the world and although numerous small wars are still in progress, we think of the world as having settled down to an era of peace and we also earnestly hope of goodwill. If we are to *keep* the peace, however, and really establish the spirit of good-will among men, there is still a conquest of ideas and ideals to be waged most persistently.

It has been suggested that there is "a moral equivalent for war;" that, at least for the Christian, there is a life-enlistment in a struggle in which one aims to "overcome evil with good" and make the spiritual realities of God's presence and power so well known that as prophesied by Isaiah (ii:9) "the earth shall be full of the knowledge of the Lord as the waters cover the seas." We have further assurance of victory in our warfare in the prophecy of Revelation ii: 15: "The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign forever and ever." A definite hope and expectation! But how is it to be obtained? What is our share in its accomplishment? In such a stupendous undertaking can the individual do anything?

The reign of God in men's hearts and ultimately throughout the whole earth is the very kernel of our prayer: "Thy Kingdom come, Thy will be done in earth as it is in heaven." We want to see the evil in men's hearts cast out and the good raised up. Any man, however deep in sin, may be turned about and brought into true sonship with God, and become a loyal citizen of His Kingdom. It is the chief desire of our Father in Heaven that this should be brought about. Likewise to hinder and thwart that Kingdom is the chief aim of Satan and the powers of darkness. This makes it a great spiritual warfare; because to bring about the rule and lordship of Christ in men's hearts is a spiritual process, it is wrought solely by the work of God's Holy Spirit. For as the Scripture has said: "No man can say that Jesus is Lord; but by the Holy Spirit." His purpose in the world is to testify of Christ and make Him a reality to men.

Paul has given us a clear revelation of this situation in the sixth chapter of his letter to the Ephesians. Weymouth's translation says: "For ours is not a conflict with mere flesh and blood, but with the despotisms; the empires; the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare."

It is quite obvious to the observer of recent political and economic movements that "The Prince of this World," as Jesus called Satan on three occasions, has had more to do with "the forces that control and govern this dark world," than has the Spirit of God. The insincerity, the duplicity, the intrigue, the fear and mistrust of others, the selfishness of men today, must indeed grieve the Father in Heaven. The lawlessness and lack of respect for authority, the mad rush for excitement and frivolous pleasure, the lack of devotion to God and His Kingdom, all show that Satan rules in more hearts than does Jesus Christ. Not that people mean to be disloyal always; but because they are careless and indifferent it means that Christ is not really Lord and King in the life, and those lives are not really part of His Kingdom where there is divided allegiance. "No man can serve God and Mammon."

Is the situation hopeless? By no means! But what can an individual do in this spiritual warfare?

First of all, we must get clearly in mind the fundamental principle of the Kingdom; that God deals with the *individual*, not the group or mass. This is what Daniel Webster said was the sublimest thought of which the human intellect was possible, that as an individual, "I am personally accountable to Almighty God." Paul put it this way (Rom. xiv: 12): "So then every one of us shall give an account of himself to

God." We cannot give account for one another, nor judge one another. No use! For "all things are naked and opened unto the eyes of Him with whom we have to do." God judges motives in daily living; He sees what is the inward devotion of the life. As God said to the prophet Samuel: "Man looketh upon the outward appearance, but God looketh upon the heart."

This principle is of practical importance, because by it we can now see wherein the individual can render a service in this spiritual warfare between the two Kingdoms. By the normal daily contacts one individual readily influences the lives of others. It will be either for uplift and towards the spiritual realities, or else it will be towards materialism and the things of this world.

This leads us to the second underlying principle regarding this Kingdom of God:—it is advanced by spiritual forces rather than intellectual or physical: "Not by might (or force), nor by power (of argument), but by my Spirit, saith the Lord of Hosts!" This means that our positive share in this warfare depends upon our possession of the Spirit of God, whereby we may understand God's will and obey His leading. Historically we learn that the Holy Spirit is given to those only "who repent and believe on the Lord Jesus Christ for the remission of sins." (Acts ii: 38; xi: 15-17.)

Right here is the great battle-ground with Satan. He prevents if possible this kind of personal faith in Jesus Christ as Saviour and Lord. He objects but little to "creatively activity" by *professing* Christians, but he prevents if possible the child-like faith of the "soldier of the cross" who is thus born again into the Kingdom and who by the *Spirit*, has the power of God behind him. This is not easily understood by the average person. It requires God-given insight to appreciate this fact. As Paul said: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

So the real conflict even in these days of peace, is between those who are in the Kingdom of God and who obey His Kingdom and those who have not yet surrendered to His Will; but are taken captive by Satan according to *his* will (1 Timothy ii: 26). It is a spiritual warfare requiring special equipment.

We must therefore have upon us "the whole armor of God." The first requirement of protective covering is to be "girt about with the truth." We may ask with Pilate, "What is truth?" Jesus Christ said: "I am the Truth." He is the truth of God in living expression just as God's message is the truth in spoken or written language, as when Jesus said in His High Priestly prayer to the Father: "Sanctify them (all disciples) through thy truth; thy word is truth." The Living Word and the Written Word are so closely allied in all Scripture that we must have an accurate knowledge of "the truth as it is in Christ Jesus."

Next we must have "the breastplate of righteousness." But "man's righteousness is as filthy rags" in the eyes of a pure and holy God, so our only hope is to "put on Christ."

Our feet are to be "shod with the preparation of the gospel of peace." Here again we depend upon Christ, for there is no peace apart from Him. "Friendship with the world is enmity with God;" thus men are at war with one another because they are at war with God. This is why there is such wholesale spiritual murder these days, for "whosoever hateth his brother is a murderer" (1 John ii:15). This is our "Good News of Peace,"—that "Christ is our peace." We who were afar off are now made nigh by the blood of Christ, we are reconciled to God and through Christ we have access by one Spirit unto the Father. (See Eph. ii: 13-14.)

"Above all," says the Apostle, "taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked one." Faith is of the utmost necessity to preserve



the spiritual life; because Satan not only "goeth about as a roaring lion, seeking whom he may devour" (in immorality), but "himself is transformed into an angel of light," seeking to deceive by doubts and unbelief even the elect. We must

take Paul's words: "the life that I now live, I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. ii. 20.)

(To be concluded.)

## Rufus P. King.

1843-1923.

Perhaps of no one of recent years within the limits of North Carolina Yearly Meeting can it be more truly said, "After he had in his own generation served the counsel of God he fell asleep," than of our beloved friend, Rufus P. King.

For several years previous to his death his health had been gradually declining and the infirmities of old age settling upon him. This condition so far from inducing the general lassitude of physical ills, generated in him, if possible, a keener desire to be pressing the battle to the gate and forwarding that counsel of God to which his life had been dedicated. For two years, however, he had been closely confined at home, and most of this time to his bed. At first partial and at last total blindness deprived him of what had been a great solace in his declining years, reading his Bible, Friends' periodicals, and other literature which interested him.

During this period he greatly enjoyed visits from his friends, and manifested much of his old time keenness of perception and fondness for amusing anecdote. Letters, too, were very welcome and his friends far and near were often in his mind and in his conversation, with no diminution of interest in the many religious and philanthropic movements in which he had taken vigorous part.

During the whole of his Christian life it had been his most earnest desire and determination to follow the counsel of God as revealed to his own spirit. He wished never to go beyond the leading of the spirit of truth in any way, and was careful to curb his naturally quick and keen sense of the ridiculous, lest he might become hilarious.

His appreciation of fun and his entertaining relation of anecdotes gave him ready access to groups of young people, especially college students, who delighted to crowd around him for his original wit and quick sympathy. All this advantage he could readily turn to use in the inculcation and promotion of religion and sound morality.

From his sense of Divine leading in his heart, it was useless to attempt to remove him. If any of us in troublous days felt that his power and influence should be thrown this way or that and sought to set up an argument with him that some other course than the one he was pursuing would be better, the effort was of little avail. He never, so far as I know, alienated any of us. The path he saw he followed, and he was so kind and loving to all that he held a place of vantage in our midst. Simple, sincere, direct, doubtless often painted by misunderstanding; but never resentful, always humble, and more concerned that he should follow closely his guide than as to what others might think of his course,—the steadfastness of his purpose could always be seen and felt.

His heart was always open to the sorrows and sufferings of others, and he had ability to bring these feelings of his heart to the more preoccupied minds of his friends and associates.

Orphans, widows, lonely elderly people, destitute persons of both races, schools for Negroes—all such rested heavily upon his heart and were made to rejoice many times because of his care.

His knowledge of the Bible reminded us of what we have read was George Fox's knowledge of the Bible. He had committed to memory large portions of the Scriptures and was noted for ability to express a religious concern or enforce an argument in Biblical language. He had a keen and discriminating sense of human character, and a clear perception of the harmony of truth and life.

Rufus King, while in the vigor of life, traveled extensively in the ministry both in this country and abroad. He knew

the pillar Friends, as we sometimes call them, in all of the American Yearly Meetings, and also in London and Dublin. He knew the Meetings and the general attitude of the members on varying subjects of belief and polity.

His wide acquaintance with distinguished Friends in all parts of the world gave breadth to his view of Quaker doctrine, and would have gone far in preventing him from provincialism, even if he had had a tendency to narrowness in thought or limitation in speech. But a good degree of self-reliance and the Quaker method of individuality of thought and of worship never, in his case, opened the door to narrowness of beliefs or to dogmatic utterances.

The subject of peace as opposed to war was always on Rufus King's heart; and frequently in his discourses he dwelt upon the horrors and iniquity of all war. His speeches upon this and on the more distinctively evangelistic topics were clothed in simplicity and directness, and by their largely sympathetic character took instant hold upon his hearers. His prayers were often marvels of exquisite petition and Christian submission. His whole life was one of the finest examples in modern times of the direct influence of the spirit of God upon a human life, and strongly resembles what we read of as the experiences of those early "publishers of truth" who, as young men, went forth in the power of God.

Rufus P. King was born in Orange County, North Carolina, near the site of the State University at Chapel Hill, and knew nothing of Friends until he was grown. He was a thoughtful and observant boy, and early felt the power of conscience. In 1862, at the age of nineteen, he was drafted into the Confederate Army and attached to the Eleventh North Carolina Regiment, stationed at Wilmington.

The captain of his company was taken violently ill and chose Rufus as his nurse. This illness proved to be a case of yellow fever, from which the captain died, and all the arrangements for transporting the body and the preparation for burial were left to Rufus, as every one was afraid of contracting the terrible disease. All was faithfully accomplished with no untoward results to Rufus himself. He was deeply affected by the tragic experiences through which he had passed, and his own preservation under such circumstances seemed to be a manifestation of Divine providence.

From this sad experience Rufus King went to his home, and found a Methodist protracted meeting was in progress in the neighborhood. During its sessions he sought and found forgiveness for his past sins and united with the church.

Being again sent for to join the army, he clearly saw that the plain teaching of Christ as recorded in the New Testament was opposed to the spirit of both war and slavery, and his distress over the possibility of his taking the life of another caused deep anguish of soul, and his prayer was continued that he might be preserved from such a dreadful act.

In the battle of Gettysburg, he was detailed to care for the wounded, and thus it came about that he ministered to the dying lieutenant who had befriended him. This man said, "O Rufus, pray for me," and with bullets flying all around, for the second time in his life in the hearing of others, he lifted up his soul in petition to God for this loved friend.

His subsequent experiences as prisoner of war, then of an exchanged prisoner, and then a few weeks at home, then back again into war, are matters of interest, but must not be dwelt upon here.

Finally, sickened by both the spirit and atrocities of war, he escaped "beyond the lines," and found his way to Indian-

apolis; thence he traveled to Mill Creek, Indiana, and there found a home, and for the first time became acquainted with Friends.

His past experiences and convictions coincided with the teaching and principles professed by these people, and he soon united himself with them.

He then attended school for the first time in his life. He very soon began speaking in the meetings and was recorded as a minister.

Later he returned to North Carolina and attended New Garden Boarding School, making good progress in such studies as seemed adapted to his use.

In 1880 he was married to Alice Carr, who with the three children survive him.

MARY M. HOBBS.

## BOOK REVIEWS.

### "THE NEW STATE."\*

Personal enthusiasm aside (and it were difficult to believe that a thoughtful person could read this volume of 350 pages without enthusiasm) this is, from several points of view, a notable production. It is a work in political philosophy, by a university trained American woman—Mary Parker Follett. Professor Bosanquet, a very eminent authority, says it is "the most sane and brilliant of recent works on political theory." Why he did not say political *practice* is not quite clear. Certainly practice, in the author's treatment, is made the doorway to theory. Viscount Haldane, quite as eminent as Bosanquet, and certainly more widely known, was so attracted by the treatise when it appeared, that he asked the liberty to write a foreword to a new edition should such be demanded. So here we have a third printing with the Haldane introduction. Our American blood tingles with a measure of pride that the "equal suffrage" movement should so promptly have found such a justification. The defence of democracy is made along constructive lines. The failures and perversions in our government are admitted, but the way out is shown to be open in many directions, and an increasing number of our good citizens are discovered "in the way." Truly it is a notable performance!

In a more limited field, one other notable point remains to be mentioned. The saving principle of democracy, as elucidated by our author, is none other than that upon which George Fox settled the conduct of affairs in the Society of Friends.

Dr. Thomas Hodgkin has pointed out that this was Fox's unique contribution. His message was common to many seventeenth century seekers, he almost alone among mystics founded a church organization that has survived through three centuries. Had Friends been the good stewards of this heritage and realized how widely serviceable the principle is in human society the chapters of this book could not have been put together without a single reference to Fox's contribution! So to members of the Society of Friends it is truly notable that here is a treatise from a non-Friend—written with a political motive (albeit she shows the necessity of a spiritual background for proper political functioning), but illuminating to a degree even to the best informed in the Society. What the "sense of the meeting" is, how it is obtained, how it subordinates mere human leadership, and "integrates" (that is the scientific term for it) a will and a way larger than that of any of the contributing units is all made fascinatingly clear, although "sense of the meeting" is never mentioned.

So the claim of the book is two-fold upon us. It shows us how actually to be worthy members of a democracy; it shows us (surely better than some of us know) how to be worthy members of our business meetings. We go to them not to force our own way, but to make our contribution with the expectation that it will be fused into a decision that will ap-

pear to us as larger than our personal view. This is not always an easy process. Our author says: "It takes more spiritual energy to express the group spirit than the particularist spirit."

The barest outline of the treatment pursued by the author, would be a trespass upon space accorded a review. A few key sentences may have an inviting flavor. The book demands study. It is not written for recreation. Nor does worthy citizenship in the State or in the City of God come by an easy process.

A brief appendix is for teachers. In twelve pages they get a very meaty kernel.

J. H. B.

### EXTRACTS FROM "THE NEW STATE."

"We are not given rights, we create rights."

"Just so far as people think that the basis of working together is compromise or concession, just so far they do not understand the first principles of working together."

"... compromise is still on the same plane as fighting."

"... the individual is not for a moment to yield his right to judge for himself; he can judge better for himself if he joins with others in evolving a synthesized judgment."

"... the object of every one associating with others, of every conversation with friends, in fact, should be to try to bring out a bigger thought than any one alone should contribute. How different our dinner parties would be if we could do this!"

"I believe that the realization of oneness which will come to us with a fuller sense of democracy, with a deeper sense of our common life, is going to be the substitute for what men get in war."

"Genuine discussion is truth seeking."

"The aim of each of us should be to live in the lives of all."

ALTHOUGH the late Wilfred Scawen Blunt, the famous traveler, poet, diplomatist and idealist revolutionary, made several curious legacies, none I think is more noteworthy than the £200 he left for the upkeep of the Friends' Burial Ground at Thakeham, Sussex, in token of his sympathy with Friends in their faithful opposition to military service during the late war. This is one of the most secluded and delightful of "God's Acres," for it surrounds the old Quaker Meeting-house known as "The Blue Idol," which stands at the end of a blind lane about three miles from Billingshurst and about ten from Horsham in the heart of Sussex, not far from Wilfred Blunt's own home. The meeting-house structurally is almost identical with that built in 1690 for the group of Friends of whom William Penn was the chief, when the latter lived at Worminghurst at the other end of Thakeham Parish.

Here on one occasion a big company gathered to hear Penn speak, the congregation having been summoned by his messengers earlier in the day. So full was Penn of his message that after waiting impatiently in the orchard while the farmer folk gathered, he began the delivery of his sermon as he entered the door and strode up the tiled floor to the tiny "ministers' gallery," as it is called, at the head of the Meeting. Under the shade of the apple trees, it is said, one of Penn's sons lies in one of the graves there, all alike unnamed and unmarked.

Its recently the interior plaster of the meeting-house and its fine beams were disfigured with the blue wash put on by Philistine brushes of several generations ago, and it is said that the fact that the place was both "blue" and "idle" for many years gave rise to its quaint name. Another suggestion, however, is that the figure-head of the ship in which Penn sailed from America was preserved here after he had landed at Worthing, and that this became known locally as the "idol."

Wilfred Blunt's attention was particularly drawn to the spot at a time its sacrilegious blue-wash was being scraped off by a party of Quaker ex-prisoners and others in the summer of 1919,—when the meeting-house entered upon a new era of usefulness. The party which visited the spot to complete their work in 1920, ceased from their hard labor to pay W. B.

\*"The New State." By M. P. Follett, author of "The Speaker of the House of Representatives." Third impression with introduction by Lord Haldane. Longmans, Green & Co.

a visit. They took with them Edward Woolven, the old caretaker of 84 who was born in the cottage portion of the meeting-house, and still tends the surrounding orchard and little farm. The world-wide traveler and the old countryman

who had never been to London, immediately became firm friends, and this fact still further riveted Blunt's interest in the little spot for the upkeep of which he has left the legacy.  
H. W. PEET.

## The Religious Society of Friends.

*(A brief description of its present organization and work.)*

The Religious Society of Friends has a membership at present (1922) throughout the world of about one hundred and fifty thousand. The local congregations of the Society are subordinate to autonomous annual assemblies in the different States or countries, known as "Yearly Meetings." To these Yearly Meetings representatives are sent from more local "Quarterly Meetings," in addition to the general attendance of individual members at the annual meeting.

London Yearly Meeting, with a membership of about twenty thousand, comprises all Friends in Great Britain except a small conservative group at Fritchley in Derbyshire. Dublin Yearly Meeting covers Ireland. Much smaller annual or semi-annual General Meetings are held in South Africa, New Zealand, Australia, Japan, China, Denmark, Germany and Norway, besides mission congregations in other countries connected with English or American Yearly Meetings.

In America there are several distinct groups of Friends. Thirteen Yearly Meetings—New England, New York, Baltimore, North Carolina, Canada, Wilmington (covering parts of Tennessee and Ohio), Indiana (parts of Ohio and Michigan), Western (Illinois and Indiana), Iowa, Kansas, Nebraska, Oregon and California, are associated in a Five Years' Meeting with headquarters at Richmond, Indiana. These thirteen Yearly Meetings use uniform Rules of Discipline and have a total membership of about eighty-five thousand. At the Richmond office, permanent Boards are maintained on Foreign Missions controlling missions in Africa, Cuba, Jamaica, Mexico, Palestine, and West China; a Board of Home Missions caring for evangelistic extension in the home field, several Indian missions in Oklahoma and a large colored school in Arkansas; a Peace Board; a Board of Education; a Board of Young Friends' Activities; a Publication Board; a Board on Prohibition and a Board on Religious Education, which supervises a large Bible School Work. Doctrinally the views of this group are described as "evangelical."

Seven "Liberal" ("Hicksite") Yearly Meetings, Philadelphia, comprising about half the total membership of twenty thousand, Baltimore, New York, Ohio, Indiana, Illinois and Genesee (eastern Ontario and western New York) are associated in a biennial Conference which maintains permanent offices in Philadelphia. Since the separation in the Society in America in 1827, this branch has emphasized great freedom of individual belief.

Eight quite small conservative Yearly Meetings which cooperate are located in New England, Canada, North Carolina, Western (Ind.), Iowa, Ohio, Kansas and at Fritchley, England. The membership of this group is about four thousand.

Philadelphia Yearly Meeting (Orthodox), not directly connected with any other group, with headquarters at Fourth and Arch Streets, Philadelphia, has a membership of forty-five hundred. A third Yearly Meeting in Ohio with a membership of about eighty-five hundred holds its annual sessions at Damascus, Ohio. Both of these are evangelical in belief, although in methods of worship Philadelphia is conservative, while Ohio follows more or less closely the customs of other evangelical sects.

The foundation principle of the Society of Friends since its appearance in England in the second half of the seventeenth century has been the conviction that God speaks directly in every human heart. George Fox, the first leader of the Society, also taught that the same Divine Spirit which inspired the writing of the Bible interprets it to the reader; that true

worship is a feeling after the fellowship and leading of Christ in the heart; that qualification for Christian ministry comes from God and is independent of any Church authority or of special education; and that the spirit of Christ always leads the individual Christian to put Divine principles of life into practice, usually in a very direct and simple way.

Meetings for Divine Worship in the older groups are held on a basis of silence without program. The Guidance of Christ's Holy Spirit is depended upon to lead any individuals into vocal prayer, testimony, teaching or song. Worship in silence often proves to be very impressive. In many American meetings the more conventional forms of Protestant service are used.

As spiritual experiences are believed to be inward, a matter of the heart's right relationship to God, Friends interpret all Christian ordinances and sacraments as to be observed spiritually rather than by any outward ceremony.

Friends from the founding of the Society have believed there is a way of life in which love and helpful sympathy replace all hatred or injury to others, a way of life taught by Christ, which eliminates all occasion for war and which for them makes all participation in war impossible. The Society in all countries has officially opposed all wars and has pleaded for brotherhood among nations as well as individuals. Although some members have accepted military service, some also because of their objection to conscription laws have suffered severe penal sentences, a few with fatal results.

Repeatedly during war-time, Friends have organized notable relief work. During the Great War, 1914-1918, an American Friends' Service Committee, representing all American groups of Friends, worked in close association with similar agencies of English Friends in reconstruction work in the devastated areas of France and in general relief work and post-war child feeding in Germany, Austria, Poland, Serbia and Russia. It was the aim of the Society in all of this work to carry by example and in other ways to friend and enemy alike a message of Christian brotherhood and good-will which in future may have some influence in healing international antagonisms.

Friends in both England and America have been among the leaders in work for the protection of the Indian, the abolition of slavery and the advancement of the colored races, penal reform, the care of the insane and other dependent classes, temperance and in the establishment of many charitable institutions.

The Society always has supported freedom of press and speech.

Education has been emphasized. The Rules of all branches of the Society provide that the children of members shall be given "sufficient education to fit them for the duties of life." Colleges are managed by Friends at Haverford and Swarthmore, Penna., Earlham, Ind., Guilford, N. C., Wilmington, Ohio, Oskaloosa, Ia., (Penn College), Central City, Neb., (Nebraska Central College), Wichita, Kans., (Friends' University), Newburg, Ore., (Pacific College), and Whittier, Calif., Bryn Mawr College, and Brown, Cornell and Johns-Hopkins Universities were founded by members of the Society of Friends.

The Society maintains many secondary boarding and day schools and nearly all of these colleges and schools are open to the public. Standards of education are equal or superior to public institutions of the same grades, and the private

establishment is justified by the need for definite religious influence in education and the advantages of freedom from political influence.

As an introduction to the literature of the Society, the following are recommended:—

“The Quakers: Their Story and Message”—Brayshaw.

“The Rise of the Quakers”—Harvey.

“Quaker Strongholds”—Stephen.

“Christian Life, Faith and Thought in the Society of Friends,” which is an excellent collection of brief biographical paragraphs as well as statements of faith, being Part I of the English Book of Discipline.

This and further information can be obtained from:—

Friends' Bookshop, 140 Bishopsgate, London, E. C. 2, England.

Friends' Book Store, 304 Arch Street, Philadelphia.

Friends' Book and Tract Association, 144 E. Twentieth Street, New York City.

Friends' Central Bureau, 154 N. Fifteenth Street, Philadelphia.

Friends' Book and Supply House, Richmond, Ind.

J. PASSMORE ELKINTON.

MOYLAN, Penna.

### PHILADELPHIA YEARLY MEETING STATISTICS.

WATSON W. DEWEES.

In 1909 and earlier there was manifested in the Representative Meeting considerable uneasiness as to the condition of the records of membership in some of the Monthly Meetings. This led to the appointment of a standing committee on “Records and Changes in Membership.” In the Discipline of 1910 there appeared some additional requirements including an Annual Query, the answering of which stimulated closer scrutiny into the work of Recorders. In furtherance of this concern, a questionnaire was sent out to the Recorders in 1910, and for the first time in the history of the Yearly Meeting something approaching accurate statistics were compiled and reported to the Yearly Meeting in 1911.

The writer may now confess that he had some hesitation in offering these statistics, and was prepared to encounter objections. But no objections were heard, and a year later the statistics were tabulated in such manner as to show the weakness or strength of subordinate meetings, and to reveal the sources and the nature of all changes of membership. Even this did not bring forth any opposition. Only the late Isaac Sharpless and one or two others advocated a continuance of the tabulated statistics, and somewhat to the writer's surprise, this became an established custom and possibly these figures are looked forward to with a degree of interest, and have contributed something to a rational understanding of our real condition.

This is a good place to pause and inquire as to the origin of the hesitation on the part of Friends to the process of being “numbered.” There are still some bodies of Friends in America who do not know, and refuse to know, just how numerous they are. One would like to know the origin of the feeling against statistics. Is there, or is there not, a deep-seated, traditional fear fostered by the reading of 1 Chronicles, chapter xxi? We will all agree with the late John H. Dillingham, who used to say that the net amount of Quakerism in the world was not dependent upon the number of those who bore the name of Quakers. Even so, but a series of annual reports furnishes evidence of the tendency to or from the city, to or from the country, to or from certain occupations, and serves as a check to excessive discouragement or unprofitable elation. Without wishing to place undue emphasis on mere numbers, it may be claimed that statistics do serve a useful purpose, and are some index to the rapidity and source of growth or decay.

What then can we discover from a slight examination of

these annual reports? Here is a summary of them, for the thirteen years ending Twelfth Month 1, 1922.

The possible gains were:—

Births .....	529
Certificates received .....	898
Convincements and requests .....	699
	<hr/>
	2126

Losses reported:—

Deaths .....	1074
Certificates granted .....	740
Resignations .....	132
Disowned or dropped .....	60

2006

This shows an apparent net gain of 120 for the period in question. Let some one with an instinct for accuracy should question the work of the Committee on Records, I hasten to explain that Recorders have not made reports which permitted of ledger-like accuracy. Apparently the membership lists have been undergoing revision which has led to additions and subtractions. Time after time reports have stated that “our last year's total was wrong and ought to have been” thus and so. In one case a whole Monthly Meeting was laid down by Quarterly Meeting action and the membership attached elsewhere, but their age, sex, etc., did not reach the Committee for a year or two. The membership reported in 1910 was 4380. The foregoing figures show an increase of 120, which would bring the total up to 4500, and the remaining 41 is the net result, to date, of “revision of lists,” showing the latest total of 4541.

Let the reader examine again the sources of “gain” and “loss.” One item is highly suggestive, not to say discouraging; 529 births, as against 1074 deaths. A member of the Representative Meeting (now one in the latter enumeration) used to point to these figures and say, if there were no other sources of increase, it was an easy problem in arithmetic to determine how long the Society would last. Note also the discrepancy between the Certificates of Removal granted, 740, and those received, 898. There can be but one explanation for this difference. There has been a little stream of accessions from other Yearly Meetings. The 158 received in this way almost equals our net increase. Worth noting also is the total of 132 resignations. It used to be a rare thing for any one to exercise his inherent right to resign. Now it is much more common. As might be expected, the resignations were most frequent during and immediately following the great war.

It may interest some to note that Abington, Concord, Caln and Haddonfield-Salem Quarterly Meetings show an increase, in the last thirteen years, while Philadelphia, Western and Burlington-Bucks show a loss. In a general way, there is a manifest tendency with the membership to concentrate in the suburbs of Philadelphia.

Turning now to the tabulated statement about to appear in the “Extracts,” it will be observed that the rather phenomenal increase in Germantown and Moorestown Monthly Meetings corroborates the statement in the last paragraph. It is pleasant to note the increase of 18 in the number of minors, which argues well for the future. The excess of 293 adult females over the males is a notable fact, and a glance at the tabulated statement shows that the preponderance of women exists in some degree in the city meetings, but is most marked in the Monthly Meetings which include Media and West Chester, Pa., and Moorestown, N. J. Just why Frankford and Coatesville should continue for years to show a marked excess of adult males is not so easily explained.

NEVER give out while there is hope, but hope not beyond reason; for that shows more desire than judgment. It is profitable wisdom to know when we have done enough: much time and pains are spared in not flattering ourselves against improbabilities.—WM. PENN.

## FROM RAS-EL-METN, SYRIA.

[We gladly share this personal letter, addressed to one of our friends, with our subscribers.—Eds.]

THIRD MONTH 7, 1923.

DEAR FRIEND:—

Thy letter of First Month 17, 1923, came to hand a few days ago and brought with it encouragement and I am grateful to thee for it, and for all thy help and interest. Enclosed thou wilt find a financial statement prepared by Wm. B. Evans, after auditing all our accounts. It is to the end of Twelfth Month. We are intending to send out such a statement of accounts every six months, so that Friends will know exactly how we stand. That is as soon after the end of Sixth Month and Twelfth Month as it is practicable to get the audit completed.

*Armenians.*—The worst cases at the moment are the men arriving in streams from the North. In rags, shoeless, worn-out and haggard, they are arriving in Beyrout all the time. Every one seems to have a story more sad than the other. We are taking up here some of the very worst cases. There is a small examining committee of two American lady missionaries and the Armenian pastor in Beyrout who very carefully examines each case before sending it on to us.

Since writing the foregoing three more men have arrived from Beyrout. They look ill and worn out. They are having a good meal, at the moment, and they need it. They are in rags and covered with vermin. How could it be otherwise? Next they must have a hot bath and get clean—but I do not know what we are going to do for clean clothes for them. Our stock of clothes is finished. We are urgently in need of underclothes for men and boys, shirts, drawers, stockings, trousers, jackets, boots, blankets, quilts, anything that can be called clothing. I have gone through all my own clothes again and again and everything that I can possibly give away has gone—but I must go again. The clothes question is a desperate one. We have no more quilts and it is bitterly cold, and has been a cold, wet winter all through.

One of the men just arrived is from Constantinople, another from Angora, and the third from Kharput. They look extremely sad. Even "Jack," my fox-terrier, who does not take kindly to strangers, did not bark at the sight of these poor, broken fellows—even "Jack" seemed to feel the tragedy of their lives. Well, God helping us, we'll try and get some sunshine into their lives.

In Beyrout there are now over 20,000 refugees—homeless, having lost everything—without hope and prospects. In Aleppo there are 80,000 refugees, and many, many thousands in Tripoli, Alexandretta, and Mersine. At the latter place typhus has broken out. How can poor Syria support or absorb such vast numbers. They can never go back to their land and homes in Asia Minor. It is impossible for Turks and Armenians ever to live together. I must write a letter for THE FRIEND some day if I can get a little leisure on the *pros* and *cons* of the Turks and Armenians. It is a sad, sad question. Both races lived happily and at peace for *over five hundred years*.

But at present we are and must be occupied with the healing and helping work. The catastrophe has taken place. For the moment we can leave the causes alone.

Please, please continue to help us so that we may be able to help these poor, poor people.

Thine very sincerely,

DANIEL OLIVER.

P. S.—Enclosed is the pamphlet translated in Arabic which we are circulating far and wide. It is the message on peace issued by the Philadelphia Yearly Meeting and signed by the Clerks. Also by Roger Clark, London Yearly Meeting. It was translated by our Three Months' Meeting. It is a beautiful message, and I believe has a work to do in the East. Thou wilt also be interested to know that at last the translation of "Barclay's Apology" is an *accomplished* fact. It contains 117,000 words in Arabic. It has been a heavy task for Tanius

Cortas, the Clerk of our Three Months' Meeting—but at last it is finished. He came to me one day and wondered what he was going to do with the chapter on "Salutations and Recreations"—where it speaks about dress, etc., as Friends do not now-a-days act according to it. Well, I replied, we cannot tone Barclay down, we must translate it as it is, and perhaps Friends will some day again try and live up to its standard of simplicity.

## CHILDREN'S CORNER.

THIRTEEN MOTHERS.

MARGARET T. APPLGARTH.

*Adapted from Everlyland.*

Finis had thirteen mothers. And that is enough to give anybody a sober face, especially as twelve-and-a-half of those mothers were boys, and the other half was really a boy, too, only it belonged to Ignacy, which meant that from the nose downward his mouth and chin and jaws were "boy," but from the nose up . . . oh, from the nose up, Ignacy's eyes, Ignacy's ears and Ignacy's brain were all—"mother." He had not known about that half of himself until Finis came along.

Said Neighbor Lapczynska next door: "Sooner I hears how Maria Marchlewicz has got a *daughter*, I makes me a remark on my husband as how the surprise of it could to kill her mit joy. Und sooner I makes that remark, sooner Maria Marchlewicz she up and dies, poor woman! So over I goes und I makes me a remark on them sons: 'You poor kids ain't got no mudder no more. Und you ain't got no grammudder. Und you ain't got no aunties. But you got me!' So sooner you thirteen kids steps along to the sink, I puts me right arm into scrubbing you up real clean for the funeral, see? So step along lively now!"

"Twelve-and-a-half of the boys began to "step along lively" toward the sink to be scrubbed and soaped and scoured within an inch of their lives, but it was then that the top half of Ignacy woke into maternal consciousness.

"Mudder learned us how to scrub our *own* selves," he said with gentle dignity—and instantly the other twelve boys nodded their heads and echoed him in a chorus: "Yah! Mudder learned us how to scrub our *own* selves."

So in spite of her willing right arm and her friendly intentions, Neighbor Lapczynska was forced to walk home wagging her head and announcing to the neighborhood: "You should see what you should see! Thirteen boys at their mudder's funeral mit dirty faces—yah!"

But they were not dirty. Terrible things had happened to them at the hands of Ignacy; but at least they had happened in the secrecy of the Marchlewicz kitchen, and at least no alien hands had soaped those faces until they shone like polished apples at a fruit stall.

"Sooner we lets one neighbor-womens into this kitchen, sooner we lets the whole *binch* of neighbor-womens into this kitchen, see?" Ignacy would say fiercely at intervals all during the tedious scrubbing, when the boys were crying, half from grief because Mudder was gone and half from pain at the scouring. But the neighborhood had to admit that thirteen boys with sober shining faces were an ornament to the funeral. Everybody cried to see them sitting there, so awed and solemn and forlorn. So awkward and clumsy and wretched.

"Those poor kids!" sobbed the neighbor-women afterwards. "Who's going to know them apart now their mudder is gone?" "Yah!" said Neighbor Lapczynska. "Who's going to know them apart?"

"Und who's going to cook them their meals?"

"Who's going to wash them their clothes?"

"Und who's going to patch them their holes?"

"Who's going to sweep them their houses?"

"Who's going to clean them their dishes?"

Oh, it was something to talk about over back fences—this Marchlewicz family. But the most anxious question of all

was about the little new baby: *what* would become of that motherless infant?

"It will up und die!" said Neighbor Lapczynska. "Sure, up und die!" everybody agreed, so that it really was all settled in their own minds in no time at all. But they were reckoning without Ignacy, he who had suddenly become a mother in the twinkling of an eye.

Ignacy had no least intention of letting the baby up and die. He knew more about babies than you might suppose, for he was number five in the Marchlewicz family and had seen plenty of small brothers suck placidly on milk bottles until in due time they grew big enough to roll around on the kitchen floor. Well, what he had seen brothers do, surely one sister could also do! So he never wasted a moment of worry over baths or bottles or blankets or draughts; he merely grew a trifle anxious over a suitable name.

"I tink we should get us a real *American* name," said he, for in a family bristling with a Sigismund, a Henryk, a Josef, a Ursin, a Jan, etc., he felt that the old country was well enough represented. The little sister should be American through and through if they had their way about it, as evidently they would, for now is the time to tell you that Papa Marchlewicz spent most of his life down underneath America in a great black coal mine. When he was hoisted up to the surface at the end of a day's work, he went straight to the house of an old crony who kept strong drink in bottles: he loved those bottles so devotedly that it meant little to Papa Marchlewicz whether there were brand new babies at his house.

(To be continued.)

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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MARION H. LONGSHORE  
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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

## A CALL FOR VOLUNTEERS FOR A SERVICE OF LOVE IN PEACE TIME.

In time of war young Friends are often compelled to choose between military service and imprisonment. Many hesitate to refuse the former, not because they fear the latter, but because they dislike to refuse service to their country in time of need. They rightly feel that they were not born to live safe and selfish lives, but to give themselves for the sake of others. Having made no special sacrifice for their fellow-men in time of peace, they find it especially difficult to refuse their country's call in time of war.

The Home Service work of the American Friends' Service Committee offers to young men and women in the normal days of peace the opportunity to help humanity and through it their country. The Committee urges that they give voluntarily at least a year of constructive service to their fellow-men. Numerous organizations are co-operating with the Committee in its efforts to place in the field of their social interests all those who volunteer for this work. Expenses of accepted workers will be met when no remuneration is attached to the service undertaken.

There are at present more calls than there are volunteers. The opportunities are:

### INTER-RACIAL.

*Negro*—Teaching and community service work in Negro schools in the South. Two especially interesting and strategic openings in a school in the North. These are mostly remunerative, although there is a need for volunteers as well.

*Indian*—One man and one woman wanted in two of the Friends' Indian Missions. Openings in other missions as well. Teaching in the government schools. These positions are under civil service.

### INTERNATIONAL.

*Settlements*—There are numerous openings for both men and women to live in settlement houses in various large cities and do club and recreational work. Community visiting is frequently part of the program. One of the Philadelphia settlements has agreed to take a unit of five volunteers. None of the settlement work is remunerative.

*Porto Rico*—Teaching under civil service.

*Philippines*—Teaching under civil service. Two year contract necessary.

*Mexico*—One man wanted to work with boys in shelter for waifs in Mexico City, also to assist in publicity work under the direction of Douglas L. Parker, A. F. S. C. representative in Mexico. Must be able or learn to typewrite.

*Consular Service*—This work is really a life career with great possibilities for bettering international understanding. Considerable preparation is necessary to take the civil service examinations.

### INTER-CLASS.

Efforts will be made to direct young men and women who desire to give a year to the study of the industrial question by working in some industry.

Industrial Summer Groups under the direction of the Y. M. and Y. W. C. A. These are for a six weeks' period.

### PENAL REFORM.

*Prison Work*—A six weeks' training course at Columbia University followed by a year as worker in a state prison.

*Reform School*—Numerous openings for both men and women in boys' and girls' reform schools throughout the country. Some of these are remunerative, others volunteer.

### SUMMER OPENINGS.

*Y. M. C. A. Industrial Groups*—In Denver, Omaha, Indianapolis, Portland (Oregon), Minneapolis and New York. These are for a six weeks' period.

*Y. W. C. A. Industrial Groups*—In Chicago, Kansas City and in Roanoke or Lynchburg, Va. These are for a six weeks' period.

*Ellis Island*—One man for recreational work with children. *Indians*—There are a couple of openings for summer work amongst the Indians.

*Reform Schools*—Several openings for recreational workers or supply cottage helpers in boys' and girls' reform schools.

*Settlements*—Two men and one woman wanted to supervise playground work and work of boys on settlement farm. Small salary connected with these positions.

*Mountain Whites*—Opening for man to coach backward boys in mountain school in Kentucky.

*Peace*—Opening for one man and one woman in Washington as publicity worker and clerical worker respectively in a national organization working for peace.

All those who are interested in undertaking any of these lines of service are urged to communicate immediately with Anna B. Griscom, Secretary, Home Service Department of the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa.

### AN INVITATION THAT IS POPULAR IN VIENNA.

"The Friends' Relief Mission invites you to come on ———, at ——— o'clock to the Society's Office, Sensengasse 5, Door No. 10, bringing this card, a bag, some money and your application card."

Every week sixty postal cards bearing this invitation are sent out by the Friends' Mission in Vienna. Every week, from each of the families notified, at least one member appears. The invitation is never disregarded.

Sensengasse 5 is the address of the "Verein gegen Verarmung." To this organization has been turned over for distribution a large part of the clothing supplies belonging to the Friends' Mission. Sixty Mission cases pass through its

doors each week, each one carefully investigated, and recommended by one of the Mission departments.

At nine o'clock each morning the distribution starts. One may safely assume that the first woman at the door has been waiting for at least an hour. She is a widow who ekes out a precarious living by giving music lessons. Her four small children, she says, have been wild with excitement ever since the postal card arrived three days ago, and the previous night they scarcely slept at all for wondering "what mother will bring home to-morrow."

In return for her card of authorization from the Mission she receives a huge parcel. There are warm stockings and jumpers for the entire family, stout shoes for two of the children, material for dress for a little girl and a new suit for a small boy. For herself she receives a warm cloak and, most welcome of all, material for underwear.

The sum which she pays for the entire lot is very small. Mission clothing cases are divided into four classes, paying according to their ability one-fourth, one-eighth, one-sixteenth or one thirty-second of shop prices. As a widow with small children she pays the lowest price.

Going out, she opens the door to a pale-faced, tired-looking woman whose card reads "a blanket, sheets, rubber sheeting, warm underwear." We learn that she has an eighteen-year old daughter lying helpless in bed at home. The bed linen will be a godsend; her own is in rags.

Next comes an elderly woman, very shabbily dressed, but with an appearance of quiet distinction. With the mysterious Austrian instinct she recognizes immediately the nationality of the Mission visitor sitting in the corner and produces a worn booklet labeled "Shopping List." It was given her by an English friend in Rome where she has spent many winters. Now she accepts gladly her second-hand garments and a man's flannelette nightshirt, since there are no similar women's garments in her size. "And why not," she replies to our apologies. "One is grateful for anything warm."

So the day goes on. There is a mother whose two small children must be outfitted for a tuberculosis home. There is an eighteen-year old boy who is leaving the next day for a position in the country and who receives a corduroy suit provisionally left behind by a former Mission member. A girl student is given material for a dress, a nurse a pair of shoes, an old lady a packet of wool that she may knit her husband some mittens.

We dare to congratulate ourselves. A part of Vienna at least is going about more warmly clothed because of our work. Then comes a week of belated winter weather when the streets seem filled with thinly clad, shivering figures. We sigh for more overcoats, more warm dresses, more shoes, more mittens, anything with which we may clothe even a small proportion of those who flock to us. Last First Month 26th, bales and cases of clothing came to us from America, England and Australia, and clothed 192 families. We were thankful beyond words, but we are greedy for these things—we want more!

GRETTA SMITH.

SHIPMENTS received for week ending Fourth Month 14, 1923—82 boxes and packages.

Cash contributions for the same period—\$10,041.88.

## FRIENDLY NEWS NOTES.

### JAPAN NOTES.

The Yearly Meeting of Friends in West China heard that the school in Tokyo belonging to Friends' Mission and closely bound up with the Japan Yearly Meeting, was endeavoring to raise money for a gymnasium. They promptly sent twenty dollars for the fund. This evidence of solidarity of feeling among widely separated bodies of Friends in the Orient is very gratifying.

The Japan Mission suffered a serious loss on Third Month 15th, when the residence of Gilbert and Minnie Bowles, on

the Mission compound, was partly destroyed by fire. Pending the completion of their new house on the "dormitory lot," Daimachi, Mita, Thomas and Esther Jones and their two little boys were living with the Bowles. Esther Jones discovered the fire at about seven in the morning, in connection with the pipe leading from the dining-room stove. This pipe passed through the floor to the room above to a "drum," then through the wall of weather boards and plaster. The pipe had been well insulated, but it is supposed that the tile had been broken by an earthquake a short time before, thus permitting the hot pipe to set fire to the partition. When the first alarm was given, the attic was already ablaze, the flames having crept up through the hollow wall.

Firemen soon came, and their efforts extinguished the blaze before all the second floor rooms were gutted. Minnie Bowles' study was not burned. Damage on the first floor was mostly by water. The furniture, etc., from this floor was all carried out by the many willing hands that were quickly available. The one-story Japanese room was not damaged at all.

Losses include practically all summer clothing of both Bowles and Jones families, all of the Bowles linen, most of the Jones china, many books, nearly all of Esther Jones' clothing and that of the two children. There was insurance on the house and furniture, and on the personal property of the Bowles family.

Gilbert Bowles was hurt by chemicals from a fire extinguisher, but not seriously.

Friends, both Japanese and foreign, have been extremely kind and helpful. Gifts of money and goods began to come in before the day was over, and the whole amount received was considerable. The Bowleses are domiciled in the teachers' residence, and the Jones family have moved to the new house.

Since the above was put in type, the subjoined message has been received:—

The many friends of Gilbert and Minnie P. Bowles will be deeply interested and sympathetic on hearing of the disastrous fire which, early in the morning of Third Month 15th, destroyed the second and third floors of their home in the Missionary Residence at the Friends' Mission in Tokyo.

This involved a serious personal loss of clothing, household goods and furniture, both to them and to Thomas E. and Esther B. Jones, who were living with them until the new house on the Dormitory lot should be ready for their reception.

The many Japanese and other friends of Gilbert and Minnie P. Bowles in Tokyo showed their practical sympathy by presenting them with gifts of 1000 yen (\$500.00), which has helped to repair some of their personal losses.

There was fortunately an insurance on the house of \$6750, but it is estimated that the cost of rebuilding will amount to one thousand dollars more, in addition to which another one thousand dollars is needed for some very desirable improvements.

Gilbert and Minnie P. Bowles expect to sail for this country in the Sixth Month, for a specially granted furlough, and it is hoped that the rebuilding of their home can be nearly completed before they leave.

We feel confident that the interest of their friends here will supply this need; and many kind friends are considering what they can give in the way of linen, blankets, and other articles, to furnish an outfit for them when they return to Japan.

Thomas E. and Esther B. Jones have removed to their new home on the Dormitory lot, although it was hardly ready for them, and they, too, have had losses which their friends hope will be repaired.

Contributions should be sent to Lydia W. Rhoads, Treasurer, 152 W. School Lane, Germantown.

We notice the *Pennsbury Leaflet* No. 17—"Family Bible Reading" in the last issue of the *Canadian Friend*. It is not unusual to find these in our Exchanges.

THE Journal of the Friends' Historical Society [London] is issuing, in serial, a list of Quaker inventors, each with a brief sketch of the inventor and his work. The list numbers 63, and is to be continued. No. 55 is as follows:—

Cyrus Chambers, Jr., of Philadelphia, invented various sorts of book-folding machines; the first successful machine was one that folded Comly's "Spelling Book," a sheet of 32 pages, and the last and greatest invention was a machine made expressly to fold the *Ladies' Home Journal*. He also produced a machine to make bricks.

Autobiographic account in *Friends' Intelligencer* (Philadelphia), 1910, page 50.

### NOTICES.

PHILADELPHIA QUARTERLY MEETING will be held on Third-day, Fifth Month 8th, at 10.30. The Meeting of Ministers and Elders the afternoon previous at 2.30.

ABINGTON QUARTERLY MEETING will be held at Germantown, Fifth-day, Fifth Month 10th, at 3.30 P. M., the Meeting of Ministers and Elders the day previous at ten o'clock.

A RUMMAGE SALE will be held at Benezet House, 918 Locust Street, on Fourth Month 30th and Fifth Month 1st. Packages can be left at Friends' Institute, 20 S. Twelfth Street, and also at Friends' Arch Street Centre, 304 Arch Street, Philadelphia.

The First-day School Association, Philadelphia Yearly Meeting, will hold a Conference at the Friends' Institute, on Fifth Month 11th, at 4.30 P. M.

It is believed that the Conference will be especially interesting to teachers, and to those actively connected with our First-day Schools. All are cordially invited.

In the afternoon, courses of study will be discussed under the leadership of Walter W. Haviland, for adults and for children of different ages,

by Walter W. Haviland, Mary J. Warner, Janet Payne Whitney, Sarah H. Cheynev and others.

Supper will be served and immediately after, John T. Emlen will tell of the plans for the First-day School Association, and Richard Cadbury Brown will speak on the work of superintendents. Stanley R. Yarnall will give the main talk of the evening on "The Importance of First-day Schools in the Society of Friends."

All those wishing supper will please notify Mary J. Moon, 20 S. Twelfth Street, not later than Fifth Month 9, 1923.

EDUCATIONAL MEETING.—Friends and others interested in education are invited to attend a conference of the Friends' Educational Association, to be held at Friends' Select School, The Parkway and Seventeenth Street, Seventh-day, Fifth Month 5th.

The afternoon session will open at 3.30 o'clock and the evening session at 7.30, with supper between at a cost of fifty cents.

In the afternoon there will be two conferences. The first will be led by Dr. Thatcher Clark of Columbia University and will be of great interest to all interested in the teaching of foreign languages. The subject will be "A Way to Teach More and Better French in Less Time." The other conference will be on "The Social Studies—History, Geography, and Citizenship—in Our Schools—Their Teaching and Correlation." It is expected that this conference will be led by Roy W. Hatch of the Social Science Department of the Horace Mann School, New York City. Edgar C. Bye of Coatesville and other teachers will take part in the discussion. A speaker for the Committee on the Social Order is also expected.

At the evening session, Eugene Randolph Smith, Headmaster of the Beaver Country Day School, Brookline, Mass., former Headmaster of the Park School, Baltimore, Md., will speak on "Some Things New and Old for Which the Private Schools of To-day Ought to Stand."

DEED.—Fourth Month 15, 1923, at her home in Media, Pa., MARY S. WALTON, wife of the late Joseph J. Walton, aged seventy-seven years; a Minister and member of Chester Monthly Meeting, Penna.

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(18 SUBJECTS)

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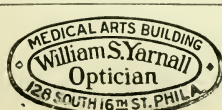
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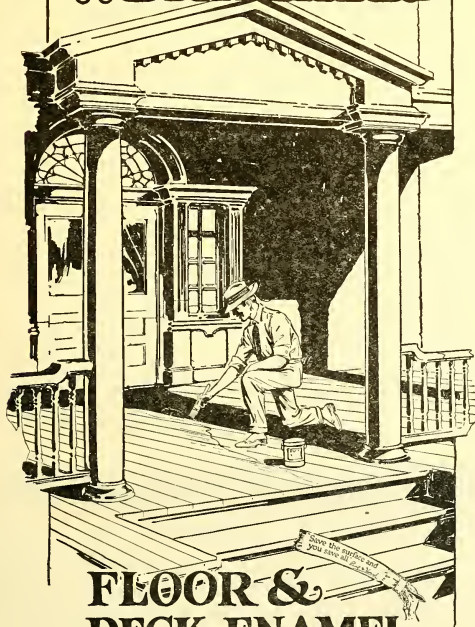
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A RELIGIOUS AND LITERARY JOURNAL.

VOL. 96.

FIFTH-DAY, FIFTH MONTH 3, 1923.

No. 44.

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ANN SHARPLESS,  
FRANCES TATUM RHOADS, } *Contributing Editors.*  
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## FROM THOMAS STORY'S JOURNAL.

[After composing this piece, which he called a "Song of Praise to the Saints in Zion," he was ready to destroy it, observing in it things written in the first person, which did not belong to his own spiritual state. But, since the matter had been set down as it came, and with undoubted evidence of the Divine presence, he preserved it, concluding it given by dictation from the Mind of Truth. It was true in itself, and might answer the states of many, and be his own experience in time, if he was faithful. The piece was written early in 1690, before he came into touch with Friends.]

I was silent before the Lord, as a child not yet weaned;  
He put words in my mouth;  
And I sang forth His praise with an audible voice.

I called unto my God out of the great deep;  
He put on bowels of mercy, and had compassion on me;  
Because His love was infinite,  
And His power without measure.

He called for my life, and I offered it at His footstool;  
But He gave it to me as a prey,  
With unspeakable addition.

He called for my will, and I resigned it at His call;  
But He returned me His own,  
In token of His love.

He called for the world, and I laid it at His feet,  
With the crowns thereof;  
I withheld them not at the beckoning of His hand.

But mark the benefit of exchange:  
For He gave me, instead of earth, a Kingdom of eternal  
peace,  
And, in lieu of the crowns of vanity,  
A crown of glory.

.....  
He gave me joy, which no tongue can express,  
And peace which passeth understanding. . . .

I begged Himself, and He gave me all.

He gave me power to do wonders also,  
To keep His commandments, through His Holy Spirit,  
And to walk in the paths of righteousness with joyful  
songs.

## IS THE PILOT ABOARD?

We had been almost one month on the ship between Sydney, Australia, and Durban, South Africa. There had been a few stormy days—most of them had been clear and sunny. The waters had never been altogether still. The huge rollers out of the south swung our big vessel from side to side as they marched on their long, long course from the Antarctic towards India. There had been gaiety on board—mirth, song and sports. There had been sorrow in our midst—anxieties, illnesses, fears. A poor, despairing fireman had jumped overboard the night before we called at Durban. I think all were glad because our destination would be reached on the morrow.

The following morning land was sighted. Those of the keenest vision saw it first—the misty headlands slowly taking form out of the restless sea. Then the engines ceased their rhythmic pounding and silence almost reigned whilst the pilot climbed the shaky ladder and walked up to the bridge, where he took command. We knew that he would guide the *Ulysses* through the dangerous channel into the still waters of the harbor, now so close to view. Soon our ship gathered headway and resumed her course.

The entrance to the harbor of Durban is an unusually difficult one. Two long breakwaters extend out into the ocean and the distance between the outside ends is not much more than a good-sized ship's length. The immense swells—peculiar to the vast southern ocean—crash with imperious violence against the rocks placed by the hands of men to halt their progress. The breakers, the morning I speak of, must have been twenty feet high—the glistening white spray was flung a hundred feet or more into the air. Our ship, like a great cork, rose and sank in the tumultuous sea. We made directly for the narrow opening. At times it seemed as if we would be tossed upon the cruel rocks of the breakwaters, but no! The pilot was in command, he was acquainted with every danger, he knew the ground and sea to the very inch. At each critical moment we were guided into the deeper water and in a few minutes were in the quiet harbor where no storm could harm us and perfect safety was secured.

As I leaned on the rail and watched the ship rise and fall whilst adventuring the narrow channel my mind reverted to the analogy between men finding perfect refuge from the ever-changing sea and the triumphant termination of the Christian life. How similar they are. The follower of Jesus, like all men, has a mixed experience as, day by day, he journeys toward the celestial port—the acme of his religious idealism, the ultimate achievement of his spiritual hope and joy. His life is made of sunny days and cloudy days, there are periods

STATS COOPER  
E. F. D. MO. 2

of distress and storm, there is mingled gaiety and tragedy, but he voyages on until his destination—the better country—is attained. The hour that death shall overtake us is generally in the plenitude of Divine mercy hidden from our eyes. Sometimes the shores of eternity are seen a long distance before we reach them, and the beautiful haven is only approached through the agonies and tossings of suffering and tears. Sometimes the thick mists that surround us, in our everyday human experiences, shield us from realizing that suddenly—as lightning from a stormy sky—we shall be called into the unsullied presence of God.

Be all this as it may, the paramount question must be

answered by each of us—are we ready? Is the pilot aboard? Have we taken Jesus into our confidence? Do we permit Him to steer our little vessels according to His complete knowledge of our material and spiritual needs and of the seen and unseen dangers that encompass us? If so, all shall be well. With Him controlling the wheel of our destiny no hidden rock can wreck us, no seas of misfortune can engulf us. Soon, at the longest, we shall look back upon the fierce waters that have beaten upon us and rejoice in the ineffable glory of the heavenly harbor—we shall be glad in the infinite expansion of eternal service and love!

AFRICA, 1923.

WM. C. ALLEN.

## A Brief History of the Shelter.

Elizabeth S. Pennell.

[We have had the following on our table many weeks and we are not surprised that several have complained that its publication has been delayed. The delay has resulted through no choice of ours, but because as the weeks have passed other papers have crowded it out. We have felt, however, that with the postponement there will be freshness again in its reading on the part of those who heard it the day of the celebration last mid-autumn. The occasion alluded to was the anniversary of the founding of the *Shelter*, made very clear in the essay we print. We felt at the time, and the impression still lingers, that the exercises of the program that afternoon were of a very high order and nothing was missed, though the Managers who had prepared for an out-of-doors celebration, were driven in from the campus by a rain storm and the large audience had to accommodate itself in the assembly hall.—Eds.]

It was a big-hearted woman who first conceived the idea of a Shelter for colored orphans; the time was 1814, long before the proclamation of freedom to the slaves, and uphill work she found it; prejudice was strong even in the North, and lack of sympathy met her on all sides. Her name was Ann Yarnall, and little more we know of her. "A pious woman of the Religious Society of Friends," our first report, published in 1822, denotes her. She died before she had put her plan for a Shelter into execution, bequeathing for the purpose the sum of \$50 and several pieces of old-fashioned furniture, our joy and pride to-day; more important still, she let fall her mantle upon one, Beulah Sansom; this Quaker lady, a close friend of Ann Yarnall, was possessed of both tact and executive ability; she immediately called upon nineteen of her women friends in various parts of Philadelphia and laid the proposal to establish a Shelter for colored orphans before them, requesting that each ponder it well and meet at her home on Fourth Street, a few days later. This meeting was held, and here, in 1822, the association was formed and the work seriously undertaken.

At first the Shelter was housed in the home of a worthy colored family, the house was made in readiness and its owner engaged as caretaker. All was prepared,—but behold, no orphan came forward to be sheltered. The colored people had little confidence in this endeavor of the white race to assist them; years of harsh treatment had made them suspicious. Gradually, however, their confidence was gained and after a few months of waiting, the first orphan, George Morgan, was admitted. Years later, we find as many as eighty-four comprising the Shelter family; larger quarters had of course been necessitated, but the growth was gradual, and for many years private homes proved sufficient.

It is interesting to note that from the first the Shelter was conducted on a frugal and strictly economical basis. A copy of the first bill of fare is before me:—

"Breakfast, First and Second-days—boiled milk and bread; Third and Fourth-days—domestic coffee (whatever that may have been—not a very fine brand, I fancy), cleared with molasses; Fifth, Sixth and Seventh-days—boiled milk and mush. Dinner—meat, soup, pie, or rice pudding. Supper—First-day—bread and molasses; other days—bread and water. One biscuit to be given to each child daily at 11 o'clock. At the end of every meal, let the broken bread that is unavoidably made, be carefully gathered up and reserved to be eaten with the soup or milk."

Rules were made out with elaborate care. All children in health were to rise with the sun throughout the year. The age of admission was at that time from eighteen months to eight years—babies were numerous; it is perhaps because of this that a great deal of sickness prevailed—but even sickness was turned to good account.

About 1865 beheld the purchase of the spacious lot at Forty-fourth and Wallace Streets, in West Philadelphia, and the erection of the large building which until 1914 accommodated the Shelter family. That is the Shelter most familiar to many of us. Here, with white officers, mostly elderly, a Matron, school teachers, seamstress, cook, nurse-maid, etc., our little girls, clad in serviceable dark grey-blue gingham dresses, surmounted by serviceable dark grey-blue gingham aprons, all exactly alike, and our boys in dark blue-grey gingham shirts and trousers all of a piece, grew to a suitable age to be indentured or later to be placed at service.

I can close my eyes and see the high respectable brick walls at Forty-fourth and Wallace,—the Shelter as I first saw it as a manager, nearly fifteen years ago, with its fine, big infirmary (added after several years of contagious diseases had quarantined us and kept the family in bed for months); its narrow little front grass plot and its fenced-off playground in the rear, all paved with brick and enclosed in a high iron fence; a summer house stood in the middle, called in Shelter parlance, "the pavilion;" here groups of little girls sat and looked listlessly around, or walked in subdued fashion up and down the bricks. It was a few years before this that we had exchanged our boys for the girls of a similar Home in West Philadelphia; the consensus of enlightened opinion being that the two can best be cared for in separate institutions. Within I can see the basement play-room where the babies and very little children were kept by an elderly caretaker; the dark halls and the big, dingy dining-room, its long oil-cloth covered tables set with much nicked, white enamel plates and cups. The walls were plain and dark; wooden benches without backs were used at the tables; grace was sung before meals, but for many years conversation was forbidden.

Upstairs a beautiful wide hall, adorned with our stately furniture, led past the school-rooms on the right to a large,

airy managers'-room in the rear; on this floor also was the beautifully appointed dining-room where the faculty had their meals and where the managers lunched on board days.

On the floor above were the dormitories with their rows of white beds, always immaculate and beautifully made by the children.

They had little real recreation and slight contact with the outside world. There is a report of the matron under date of 1899 that "21 children went with three teachers to spend the day in the country. Sixteen had never been on the train and none had seen real country." Later an effort was made to improve this situation by weekly trips to the Zoo, the Park, or even to sit by the brookside in some quiet country field.

A Christmas tree invaded the home one year, a solemn little group gathered around its unheard of wonders, one doll had been sent by a fond relative; when this was given to the overjoyed recipient, a wail arose immediately from all the rest—a wail which even the orange and bag of candy apiece could not allay nor yet the Christmas dinner of chicken, sweet potato and pie. The next Christmas saw a doll, a really truly doll for each little mother and happiness reigned. Edward Strawbridge had contributed the wreckage of his doll counter, kind friends had sent in pieces of silk, ribbons, etc., and loving caretakers had done the rest.

The Shelter has always been rich in friends—from Lydia H. Sigourney, who in 1836 sent \$5 to be used for slates or books, to Eliza Cope Collins of Germantown who for over fifty years sent the children at Christmas time, ginger-cake men—for each child one with a stick of candy and a Scripture text. This kind friend has left it in her will that the savory custom be continued, as is done by her descendants even to this day.

As recent thought has developed and the care of dependent children has received the intelligent study it has always deserved, the Shelter management has endeavored to keep pace with its advancement.

In 1914, we moved our family of girls out into the country, where in houses small enough to be real homes, with colored matrons who are real mothers, and with a school taught by the best colored teachers we can secure, we are giving them what you see here to-day—a course in home-making and in the things which make life worth-while. We are co-operating with the Cheyney Training School for Teachers, receiving much of inspiration and of educational value from them; their Principal is our Superintendent and keeps the work of both schools closely allied. It is our hope that our girls may continue, as three of them are doing this year, to pursue their studies at Cheyney,—that wherever they go, they may, by their loyalty and devotion to the high ideals taught them here, in God's beautiful fresh air and sunshine, make the future history of the Shelter of larger interest than the past.

The *Friends' Fellowship Papers* give us the following picture of a Friends' First-day Meeting in Moscow. A group of Russians under the guidance of V. Tchertkoff meet every First-day morning for an hour very much after the manner of Friends. Some of the group have issued the following as a pronouncement and addressed it to newcomers:—

"At the premises of the Moscow Vegetarian Society we meet for mutual intercourse for the purpose of attaining the greatest extent of inner union we are able to reach. These meetings stand for an effort of mutual communion on the basis of that which is deepest, most of the Spirit in man. Seeing that this object demands the greatest possible introspection, it is important that each one of us should above all endeavor to the utmost of his power to concentrate his attention on his inner consciousness and to scrutinize that which is taking place there. There in the depths of one's soul such an attitude is created which is free from all hurry either in one's thoughts or desires, and which enables one the better to listen to what another is saying, and to transport oneself into one's soul, and to understand in its most favorable light that which he is

endeavoring to express. Therefore, if those who meet here are silent for a long time, this silence is in no way ritual for them, but is simply the outcome of a need they consciously feel of inner concentration. We do not wish to speak only for the sake of saying something, nor to be silent merely in order to hold our tongue. We endeavor to speak only when we experience an irresistible inner need of sharing with others that which we are thinking or feeling, maybe in the deepest and even unrevealed workings of our spiritual consciousness. We would desire that at these meetings each one of us should keep silent as long as he does not feel a distinct demand to express himself. But when such a demand does make itself felt to him, it is not desirable that he should restrain it merely in order not to break the silence."

It calls for no unusual imagination to ascribe this to a certain seventeenth century Friend and writer whose name is very familiar.

### DETROIT MEETING.

A number of Philadelphia Friends have been privileged, during the past two years, to attend the newly established Friends' Meeting at Detroit, and still more heard, during Yearly Meeting week, the accounts of its splendid progress from Oscar Moon and Walter Heacock who had come to us with recent greetings from Detroit Friends. Its establishment is a matter of interest and importance to Friends everywhere.

Detroit is typical of those vast American cities of the Middle West that have developed their greatness almost overnight. They attract a heterogeneous, undigested mass of human beings, of all kinds and descriptions, varying from the most illiterate emigrant to the restless, adventurous spirits that have broken old ties and set out for conquests in new fields. They lack the elements of antiquity and conservatism that the older centres possess.

The Society of Friends, of all denominations, has cherished the value of old associations, as, in fact, every group that so stresses the family life, and its consequent intimate culture, is bound to do. Unfortunately this feature, which is a source of strength in old sections, has proved a weakness in pioneering. After the first half century of wonderful expansion, having acquired a history, we settled down in our old centres to intensify and consolidate the meetings established. Later, in America, came the westward emigration and once more the Quakers were pioneering. They abandoned many of the outward features of Friends and perforce adapted themselves to frontier conditions.

And now has come the third stage. Great metropolitan cities present a challenge to Quakerism different from anything the East has ever known. Detroit is accepting that challenge. In full harmony with the Federated Church ideal, it has sought and has been accorded a great, unchurched territory in the newest and fastest growing section of the sprawling Motor City. No other Protestant Church will enter that territory. The full responsibility belongs to Friends. And, more significant yet, it belongs to all Friends. The group that is now meeting in a private house, but will soon have a new meeting-house, is as cosmopolitan as is the city itself. The meeting is conducted much after the mid-west method, but there is an eastern atmosphere about it, too, that makes it representative of Philadelphia, Baltimore and New York as well. The proposed building has no ecclesiastical architecture about it, resembling more nearly the quiet dignity of a library building. If present plans are matured, it will have all the facilities of a modern religious centre, in a developing neighborhood.

Detroit Friends are rightly looking for financial assistance outside their limits. All the meetings of the Five Year Group are active in the enterprise. Philadelphia, lacking this affiliation, has at the same time a sentimental interest in the work due to the fact that our own William Savery, in 1793, held, in the sail-loft of the King's ship-builder, what he thought was "doubtless the first meeting of our Society at Detroit."

He was then on great adventure, in the service of his Master. The fort and trading post of that time is now the fourth city of the country. Some of us who have seen it believe it needs the Quaker message. If there are others among us that care to contribute toward the new meeting-house, the undersigned will be glad to receive and forward contributions of any size.

We can assure Philadelphia Friends that their gifts will be appreciated by Detroit Monthly Meeting.

J. PASSMORE ELKINTON, ALBERT H. VOTAW,  
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## A Far-flung Corner of the British Empire.

William C. Allen.

In the distant seas, close by the Antarctic, south of Australia, lies the island of Tasmania. It has the form of a shield. The southern end of it projects, a rocky wedge, out into the tossing waters of the Southern Ocean. Its coasts are stern and rock-bound. Against them beat the thundering rollers with the momentum acquired from a long journey out of the southwest. Tasmania is nearly half the size of Pennsylvania. Its population is about 210,000.

The voyage from Melbourne, Australia, to Launceston, Tasmania, is an uncertain, often disagreeable trip. At its commencement there sat upon the deck close beside us a calm-faced old lady busily knitting. For the second time in her life she had been away from her native land visiting her children in Australia. She loved them much, but Tasmania more. She said, "They want me to go to Australia to live, but I tell them I like Tassie—Tassie is cooler!" In truth "Tassie" is cool all times of the fickle year. I did not enjoy its ever-changing weather. Yet it is a delightful country, where simplicity and quietude reign. It is far removed from the hub-bub and thrills of a sadly upset world. It hardly understands its own self-contained poise, its material felicity.

Hobart is the capital of Tasmania. It boasts about 50,000 people. It nestles close by the beautiful Derwent River, out into which extend docks alongside of which are sixty feet of water at low tide. Just behind the city towers Wellington Mountain, over 4,000 feet above the sea. In its environs are small and pretty homes, embedded in the gayest shrubbery and bloom. Hedges, walls, flowers remind us of the sea-girt mother-land on the other side of the globe. The streets are of the sort found in cities of the same size in the British Empire. The House of Parliament—for this little, far-away country has its own very weighty legislature—is close by the water front. The Town Hall is a pleasing sample of municipal architecture. There is a museum and art gallery, a botanic garden and a big park. The post office boasts a chime—you shut your eyes, and listen, and imagine yourself in England!

The City Railway Service is excellent, considering the small constituency it serves. Some of the tram-cars are double-deckers, à la ancient London Town. You pay from one penny up, according to the distance you ride. You are given a ticket as receipt for the money you pay to the conductor. The reverse of the ticket has printed upon it instructions so that unsophisticated visitors from larger cities will know how to behave when visiting the Tasmanian metropolis. These instructions read:—

### PLEASE

Have correct fare ready, it saves time.  
Tell the Conductor where you want to get off.  
Move along and make room for others.  
Do not stand on top of stairway.  
Wait till the car stops before alighting.  
Do not leave your ticket on the car, but tear it up as you get off.

Convicts from England were sent to this remote corner of the world as late as the year 1853. The treatment they received was bad and calculated to harden them. Many escaped and fled to the bush and their atrocious deeds of revenge constitute a bitter story. In a museum are relics of those early days, heavy irons and chains, instruments of woe. The

original offences were often very light in proportion to the cruel punishment. Among other papers on exhibition is the "Transportation Order" of James Townsend, dated "January 3, 1840." It recites that he was transported for stealing "Four yards of printed cotton of the value of two shillings of the goods and chattels of one John Burke," and was sent across the seas "for the term of seven years."

The streets of a little city that has bravely platted herself at the end of things are not thronged. Hobart's street traffic does not demand dodging of vehicles. But the methods of much larger communities are carefully observed. There are at least two traffic policemen in Hobart. It is an inspiring spectacle to see one of these guardians of the public standing at the middle of the intersection of Elizabeth and Liverpool Streets—the business centre—solemnly attending to his duties. His eagle eye will detect a boy on a bicycle coming his way and with impressive gesture the youngster is signalled that all is well and ventures towards the corner. Again there will appear a horse and cart, ploughing their heavy way in another direction and, although the likelihood of a collision is remarkably remote, the driver is invited forward with all the dignity and crooked fingers of a Bobby in the crowded streets of London. But when a motor-car quietly meanders down the highway—ah, then the Hobart traffic officer gets very, very busy!

The people of Tasmania are rightly proud of their beautiful little country. The Island has two lovely rivers, the Tamar in the north and the Derwent in the south, both richly endowed with pretty bays and tree-edged waters with back-grounds of verdant hillsides and misty mountains. During the height of the summer season, near the first of the year, tourists come over from Australia, provided strikes do not interfere with their anticipated vacations.

Strikes are the proper thing in Tasmania, the Labor Unions are very strong. It would seem as if labor is so fully unionized that ordinary people, who constitute the vast majority, have small rights to be respected. Thus in the hotels the hours for meals are so adjusted that there is little elasticity of time afforded to the guests. This is often exceedingly inconvenient. "Eat within the hours or go without your food," seem to be the terms laid down by Unionism, to those who cannot always accommodate their activities to Union hours. In Tasmania we were upon one occasion, with many gestures and agonized countenances and voices, "shooed" out of the dining-room of the hotel by the proprietor and his porter because we had ventured into it three minutes before the hour for dinner. No doubt labor trouble was invited by our indiscretion and we were compelled—as often was the case—to be satisfied with a hurried nibble and run to our engagement, whereas if the Union hours had permitted us to commence even fifteen minutes earlier we could have secured the semblance of a meal.

The toy railway system of Tasmania is very interesting. It comprises 650 miles. It is narrow gauged and wriggles and twists round the rugged countryside from one level to another. The miniature engines, when starting or plunging into tunnels, squeal and squeak as do their mightier cousins in England. The carriages did not seem comfortable with their straight-up seats and chilly, draughty compartments. When wedged between portly citizens and jammed among interminable

masses of hand-bags and boxes you can only patiently abide the ordeal until reaching your destination. The railways are State-owned. The officials are well remunerated. The employees, according to the official report, are paid per day as follows:—engine drivers, 16 to 19 shillings; guards, 15 to 17 shillings and 6 pence; firemen, 14 shillings and 6 pence to 16 shillings; carpenters, 16 to 17 shillings, mostly the former; repairs, 13 shillings and 6 pence; clerks, 14 to 16 shillings. From the above it will be seen that wages are generally less than in America, whilst in America the cost of living is lower than in Tasmania.

Kind Friends—the Mays—invited us to spend four days on their farm, a few miles out of Hobart. There three brothers farm 700 acres of broad fields and fruitful orchards, mingled with woodland, rocks and beach, close by the salty sea. Their homes are set in the midst of many flowers and strange trees. It cannot be claimed that in all respects they and their families are typical of farm life. One brother specializes in the fauna and flora of distant lands, he is an artist and has won a prize for work in oil, his walls have been lovingly decorated and hung with the delightful work of his gifted hands. Not only is a regulation greenhouse attached to the dwelling, but a larger one is not far away. It is filled with greenery of many kinds, including fine tree-ferns 12 to 15 feet high. The other brother is equally gifted. One of his fads is shells. He is reputed to be the second authority in conchology in his part of the world and his large collection includes over 1,000 selections of Tasmanian shells. These brothers keep up the detail of their farming in a thoroughly business-like fashion. Their families were a joy. Daily a period of simple family devotion is practiced in the good old way that has helped to develop the material progress and spiritual achievement in the countries where Christ is named and honored.

Tasmania is a small community, remote from the rest of the world. It is made up of a generous-hearted people who know little regarding the actual facts associated with the outside world. Yet there are two good newspapers in Hobart. The last week I was in the city I was able to perform a little service on behalf of internationalism. In connection there with a meeting with preachers was held, there was a good attendance, much interest and sympathy were manifested and it was decided to send a message of fraternal greeting to the Federal Council of Churches of Christ in America. An organization of leading business men, the Commonwealth Club, invited me to luncheon with the object of addressing them. The leading local newspaper, *The Mercury*, was so good as to materially assist. So in this little corner of the English-speaking world there was opportunity—as there ever is—to speak for humanity and Christ.

#### A WORD OF CHEER.

"He that hath an ear let him hear what the Spirit saith unto the Churches."

A correct spiritual attitude toward the outreaching mercies of the Author of all good has ever been the way of blessing open to all the followers of the Lord Jesus—our Holy Head. Thus the "Language of the Spirit" came to those of the infant Churches "that had ears." The first recorded lesson of the crucified and risen Saviour was given to two of His disciples, who in all their love and allegiance to Him and in reading the Scriptures had failed to see in the Messiah before them more than an outward deliverer from their cruel enemies.

Their saddened hearts were burning within them as He walked and talked with them and opened unto them the written word—"Oh! fools and slow of heart to believe all that the Prophets have spoken, ought not Christ to have suffered and to have entered into His glory, and beginning at Moses and all the Prophets He expounded in all the Scriptures the things concerning Himself," thus making plain the startling fact that there is an attitude of mind, a condition of heart, which makes possible a failure to see in the Christ who walked among men the fulfilling of the *Divine Plan*, as expressed in the Scriptures.

Do we not find in the out-reaching love of our Glorified Head, as revealed to the Seven Churches, a gracious purpose to reach those who have ears, and even in our own day do we not recognize a *spiritual message* coming to us in various ways and appealing to those who have ears?

There is dawning upon the militant church new light, and love, and a new day is approaching. Our own little part of this great body of Christian believers must profoundly acknowledge our failure to measure up to the high standard given us to bear, and in confusion of face and in all unworthiness must wait for the further revelations, which will come as we are able to bear them.

These messages have come in various ways. A message of this nature has reached us from the war and famine-stricken zones of far away lands, we see the smiling faces of dear ones offering themselves, their little all, and receiving within themselves the smile of approving love from Him whom they are endeavoring to serve. We have heard the voice of prayer and praise from the quickened and awakened hearts of our children, and rejoice with them; again there comes at this time the sweet memory of the language of our Book of Discipline which has taken such strong hold of our hearts of recent times as the language of the Spirit to us—"Do you uphold and cherish a waiting spiritual worship and a Gospel ministry exercised at the call and appointment of the Holy Spirit?"

We recognize these few words as embracing a far-reaching fundamental way of life which many under our name and other names are finding precious to themselves. A word of confidence and hope comes from the Conference for All Friends held in London, and living epistles have crossed and re-crossed the great waters, leaving behind them a feeling of growing oneness, and an increase of that love that many waters may not quench.

May we hope and trust that this voice is the language of the Spirit to the churches, and may it find us with ears that are not dull of hearing, and with hearts burning with a new revelation which will bring forth much fruit to the praise of our Heavenly Father. Yet we need to be reminded that the messages of ancient days to the Churches were coupled with warnings, and while we of our day are so much rejoiced in the "Open Doors" and the "Lengthening of Chords," let us not forget the "*Strengthening of our Stakes*."

What has come to us from the past remains as our heritage, a priceless treasure fresh from the Living Fountain, and He who in His wisdom consecrated us "a garden enclosed" will one day call for a reckoning as to the use we have made of the talents committed to our care. While we are thus musing, let us ask for a more real loyalty to the spiritual messages that have come from the past and let us not contravene the Light and the Life as they come from the same Living Fountain.

BENJAMIN VAIL.

WESTWON.

#### CHILDREN'S CORNER.

THIRTEEN MOTHERS.

MARGARET T. APPLEGARTH.

*Adapted from Everyland.*

(Continued from page 512.)

So in the course of time they named her "Finis." Henryk was the family scholar, and he said that at the end of all really important books you found the word "Finis." It was dreadfully American!

"But what does it mean?" asked Ignacy anxiously. For it was all very well for Henryk, to spring a scholarly name on the baby, but Henryk was the least motherly of all the thirteen mothers: he would think that anything out of a book would fine for a baby—just anything would not be fine! "Appendix," for instance. That was in all important books, too, but when Henryk suggested it, Ignacy made a few inquiries and discovered that it might be all right in books, but the minute it got into a *person* you had to rush them to the hospital in

ambulances to have it cut out! So if Finis was going to be any such dangerous name as that—

It was not. It was entirely safe and appropriate. "It just means 'That's-all-for-now' or 'No more to this book' or 'This is the end,'" explained Henryk, "and she's the end of our family, ain't she?"

"Yah, I think that will be one very nice name for our bebee," said Ignacy, rocking our bebee in his arms contentedly, while Ursin cooked stew in a pot for supper.

So "Finis" the baby became, although since her thirteen mothers all pronounced it Fine-ice, you will probably prefer to call her that yourself.

It was a curious life that Finis led. There would be long and lonely hours at a stretch when not a single mother would be losing on hand—that was because Henryk was in school, Sigismund was apprenticed to the grocer, Jan was down in the coal mine leading the old blind donkey which drew the little coal cars, Josef was picking over coal in the "yards," Ursin was in a silk factory, Ignacy was doing odd jobs about town, for every Marchlewicz worked in one way or another. Then there would be other hours when Finis would have almost too much attention—mothers to right of her, mothers to left of her volleyed and thundered!

"Anybody seen the milk bottle of the bebee Fine-ice?"

Nobody had! But there would be a grand scramble of mothers looking under the bed, under the table, under the chairs, until after a breathless Hide-the-Thimble search, the bottle would be discovered under the stove, rolled way back out of sight.

"Just you make a good wash of it!" ordered Ignacy sternly.

But the twelve other mothers looked at him in disgust: "Aw Ignacy! *Make a good wash on it—not.* Ain't it been full mit milk?"

"Yah, und ain't it going to be full mit more milk?"

"Und ain't milk *water?* It don't need no more washes on it, Ignacy!"

"It's a awful nice bottles now, Ignacy, a real nice clean bottles!"

But Ignacy *knew*. His big eyes grew dreamy: "Mudder, she always made a special big clean washings of bottles for beebes. You got to handle gentle mit beebes—they ain't so tough. They could to die awful easy! They could to get appendices in their stummicks! They could to yell all night, mit a whole bunch of neighbor-womens walking into the house und bossing us mit big voices! You like? No? Vell, that's why you should to make that clean wash—see?"

Oh yes, it was suddenly as plain as day—those officious neighbor-womens mustn't get their noses inside that door! Every mother dashed instantly to the sink, Sigismund screaming: "Me first! Lemme make that wash!"

And all this time Finis lay on her back while her poor face looked bleak and hungry and puzzled: What was going on? These roaring voices!

(To be continued.)

### COMMUNITY MEETINGS AT MIDDLETOWN.

About two years ago there was an opportunity given for the beginning of a series of Meetings for Divine Worship in the Township of Middletown, Delaware County, Penna.

Since that time meetings are held about once a month in the various places of worship of our scattered country community. For the present the Methodist Church at Lima, the Presbyterian Church at Elwyn, the Methodist Church at Gradyville and the Meeting House of the Orthodox Friends at Middletown share in extending their hospitality to each other. Sometimes we also go to the Meeting House of our Friends affiliated with Fifteenth and Race Streets.

When our friends of the Churches come to our place of worship we hold meetings after the manner of Friends, although usually some one reads a short Psalm as an opening. Silence and strong spiritual exercise have been granted us and our guests as impressive means of teaching on such occasions.

When we go to the Churches to join hands with their efforts

to establish the Kingdom of God in our community we feel free to join in their joy of singing, and in the exercise of gifts laid upon us when opportunity is given in the well adapted program.

During the two years of this pleasant comradeship we have been all learning to love each other better, to understand and appreciate our neighbors, to share their joys and cares, and to draw near to everyone in the community as a friend.

Some of us have classes at the Methodist Bible School, some of our children attend this as well as our own First-day School afterwards, and some of us went to help dig the foundation for the new parsonage at Lima. Yet such is only the beginning of a life of better fellowship and Christian harmony which will we hope grow better as the months pass.

Some reader may remark with anxiety that our meeting is losing its identity, that we are doing all the giving of effort. "Come and see" if we are. "Give and it shall be given unto you, good measure, pressed down and running over, shall men give unto your bosom."

The personal touch, the opportunity to help, the chances of leavening and passing along the Gospel of Jesus Christ among us, all difficult before, are now being done easily, and received and responded to with a broadening of view, and a sympathy which binds up the whole community more and more into that of a Christian neighborhood. And the peace of God, which passeth all understanding, has come to live with us.

I apologize for signing my personal name to this, but the editor requires it. The experience belongs to all of us and I serve merely as reporter.

JOHN PIM CARTER.

### THE SPIRITUAL WARFARE.

(Concluded from page 507.)

"The helmet of Salvation" is the final piece of this protective armor. Without a clear assurance of salvation the soldier is poorly equipped for battle. Again the dependence is upon Christ, "for there is no other name, . . . whereby we can be saved."

Finally, we need one offensive weapon—"the sword of the Spirit, which is the word of God." We are back again to the Truth, "to the Law and to the testimony," for there can be no attacking of the spiritual hosts of wickedness, the routing of sin and doubt, without using the revealed facts and promises of God as contained in the Holy Scriptures. We do well to profit by the experience of our Lord Himself who met the temptations of Satan with an accurate quotation of "It is written." To meet the hatred in men's hearts, the mistrust, the doubt, the bitterness, sorrow and despair, we are to be equipped with the "exceeding great and precious promises" which God's Holy Spirit can use to bring peace and joy. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" and "Him that cometh unto me, I will in no wise cast out," are invitations to any man who is yet outside the Kingdom.

This winning of others one by one, is what Christ told His disciples he *expected* them to do. "Henceforth," He said, "ye shall catch men."

And how is it done? "Very simply, just by testimony and prayer. Be willing to "tell what great things the Lord hath done for thee." Personal testimony about Jesus Christ, the Risen Saviour of the world, is what shook the Roman Empire in the first century. This is the way individuals are brought to respond to the upward pull of God's love. A personal recommendation of Jesus Christ is the most potent influence towards bringing others into His Kingdom. Religious, that is, *Christian* education will help, but not unless it is more than ethical, it must be made *personal*. It must be related to our accountability to God and concerning our loyalty to the Person of Christ. Philosophy teaches truly, "there is no power apart from personality." So testimony just to spiritual forces alone bears no fruit for the Kingdom, unless *with* the unction and leading of the Holy Spirit and His revealing of



the things of Christ. (See John xvi: 13-15.) If we truly believe in Him, we shall not be ashamed to confess Him openly before men.

Secondly, definite, persistent, faithful prayer for ourselves and for others will bear fruit for the Kingdom. Much of our wrestling in this warfare must be done in secret prayer. To get back of the causes of strife and war we must get men's ideas about God changed and their ideals among men changed. Often prayer is the only thing that *can* change men's minds,—the releasing of God's power to this end. This is what Christ called "bearing fruit,"—that is reproducing according to kind. This is the Christian's chief responsibility,—to multiply in terms of living, loving and active faith in the Lord Jesus Christ. This is His test of true discipleship. This is His commission for a Spiritual Warfare in days of peace. For, said He, "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you. *Herein* is My Father glorified, that ye bear much fruit, so shall ye be My disciples."

We believe this outreach must be towards all men of all nations. "God is no respecter of persons." He has given to all men a seed, a God consciousness, within him, which may spring into life and saving faith. *When* they have "put on the new man," "there is neither Greek nor Jew, . . . bond or free; but Christ is all, and in all." (See Col. iii:10-11). "For He is our peace who hath broken down the middle wall of partition." (Eph. ii:14.) All barriers between men are obliterated *when* the love of Christ enters into their relationships.

This warfare of aggressive love is not only *towards all men*, but it is a *duty for all men* who consciously belong to Christ, and have enlisted under His banner. There are differing gifts which we recognize, but the aim and purpose of their exercise must be the same. Those who are "out of Christ,"—outside His Kingdom, must be brought in. Just to educate men, or make them more moral, may fall far short of bringing them into "the body of Christ," into vital abiding life in Him. Welfare work for men is good, but "the good is often the enemy of the best." Paul was given this truth long ago when he said, concerning Christ, and His purpose in using men, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God." (Ephesians iv: 11-13a, A. R. V.)

What more glorious or more abiding work can one engage in, than this spiritual warfare;—this building for eternity. "To him that knoweth to do good, and doeth it not, to him it is sin," and "If ye know these things, *happy* are ye if ye do them."

WM. H. RICHIE.

SECOND MONTH 28, 1923.

#### THE PROGRAM OF THE SEVENTH YEARLY MEETING OF THE SOCIETY OF FRIENDS IN JAPAN.

(Including four days, Fourth Month 12th to Fourth Month 15th.) HIJIRIZAKA MEETING HOUSE, 30 KOUN CHO, MITA, TOKYO.

"But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses (in the home, among relatives, in the neighborhood, in all Japan), and unto the uttermost parts of the earth." (Acts: i: 8.)

Fifth-day, Fourth Month 12th—

- 3.00 P. M. Meeting of Ministers and Elders.
- 7.30 P. M. Opening Address and Summary of the Activities of the Society for the Past Year. Tasuke Nomura, Clerk of the Yearly Meeting, presiding.
- 1. Worship.
- 2. Roll Call of Representatives.
- 3. Reports: Treasurer's Report, Report of Standing Committee.

- 4. Correspondence.
- Meeting of Representatives.

Sixth-day, Fourth Month 13th—

- Subject: "Situation as to Christian Faith and Evangelistic Activity."
- 9.00 A. M. Business Meeting. Tasuke Nomura, Clerk, presiding.
  1. Reports from the local meetings.
  2. Report of the Yearly Meeting of Ministers and Elders.
  3. Report of the Friends' Foreign Mission Committee.
  4. General View of the Activities of the Japan Yearly Meeting.
- 10.00 A. M. Meeting for worship. Leader, Manji Kato.
- 11.00 A. M. Informal discussion. Leader, Mansaku Nakamura.
 

Subject: "The Mission of the Society of Friends in Japan."
- 2.00 P. M. "Educational Activities." Tasuke Nomura, Clerk, presiding.
  1. The Autumn Bible Conference.
  2. "The Friend" (Tomo)
  3. Peace and Social Service Activities.
  4. Friends' Girls' School—present condition.
  5. Special reports.
- 3.00 P. M. Worship. Leader, Isaburo Miyamura, Resident Christian Worker, Akasaka Hospital.
- 3.30 P. M. Informal discussion on Community Service. Leader, Tokuzo Ozaki, a printer at Takahagi.
- 7.30 P. M. Address. Chiomatzu Suzuki, presiding. "Local Evangelism and Christianity"—Etsuzo Yoshida of Omi Mission.

Seventh-day, Fourth Month 14th—

- 9.00 A. M. Business meeting. Tasuke Nomura, Clerk, presiding.
  1. Appointment of officers and committees.
  2. Discussion of the budget.
  3. Correspondence and epistles.
- 10.30 A. M. Meeting for worship. Leader, Keinosuke Nomura.
- 11.00 A. M. Informal discussion of the future of the Yearly Meeting. Leader, Seiju Hirakawa.
- 2.00 P. M. Women's Meeting. Leader, Toki Tomiyama. Subject: "Religion and the Home."
- 2.00 P. M. Young Men's Meeting. Subject: "Organization of the Young Men of Japan Yearly Meeting."
 

Committee: Toshio Watanabe, Teikichi Tamaya, Masao Horiguchi.
- 4.00 P. M. Social gathering in the basement of the new Meeting House. Leader, Takajiro Kurama.
- 7.30 P. M. Address by Tatsunosuke Ueda. Seiju Hirakawa, presiding. Subject: "The Contribution of the Society of Friends to the Economic Life of the Day."

First-day, Fourth Month 15th—

- 9.00 A. M. First-day School. Adult Bible Class, led by Dr. Wm. Pearson.
- 10.30 A. M. Meeting for Worship.
- 2.00 P. M. Addresses. Tetsuro Sawano, presiding.
  1. "Impressions of the Five Years' Meeting in America"—Edith Lamb.
  2. "Social Welfare Work"—Tamon Maeda.

Thanksgiving and Farewell. Leader, Kenji Toda.

## American Friends' Service Committee

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### FRIENDS IN THE RUHR.

The occupation of the Ruhr by the French army brought on an international crisis in which it was natural that the Friends, having worked in both France and Germany, should feel the deepest concern.

When the Friends' Mission withdrew from Germany last summer, the child-feeding work was turned over to the Deutscher Zentralausschuss, a national organization for welfare work in Germany. This organization during recent months has been feeding about 600,000 children in all of Germany.

With the coming of the French army, both the Central Committee and the Deutscher Zentralausschuss, fearing an interruption of the feeding program, appealed to Friends to again take supervision of the child-feeding work, at least in the Ruhr Valley. They felt the need of a disinterested neutral agency which would have the good-will of both Germany and France, and which could seek to serve both in a spirit of reconciliation.

As a result of this appeal, the American Friends' Service Committee appointed J. Henry Scattergood, of Philadelphia, Pa., formerly a member of the Mission in France, and Homer L. Morris, of Earlham College, Indiana, a former member of the Missions in Germany and Russia, as commissioners to investigate the situation in the Ruhr with a view to determine whether Friends should undertake supervision of the child-feeding there. These two Friends have visited the Ruhr and have now reported their conclusions to the Service Committee. J. H. S. under date of Third Month 30th has written:—

"We are delighted to find that in the Ruhr district, the committee and organization left by the Friends when the work was turned over last summer have been functioning splendidly. Also that so far the French have not interfered with any food supplies for children or adults. It seems clear, therefore, that we should not at present undertake direct charge of the feeding as a Quaker organization.

"We want it most strongly realized that this conclusion is not because Germany does not need help, for we certainly believe that she does under the present economic conditions. But it is because we find the German organization amply able to continue the child-feeding task in the Ruhr without any change unless the French policy as to not interfering or taxing food supplies should be changed. And this we do not think at all likely. We think Homer Morris should stand by for two months to be ready for any emergency. We hope you will take pains to inform personally the Central Committee, urging them to press their appeal for the foreign aid which Germany so much still needs, and all the more now because of the Ruhr, for both the Ruhr and the rest of Germany."

"English Friends are helping to visit and alleviate the difficulties of the German officials who have been imprisoned by the French. There have been about 1,000 such cases to date, besides banishments from their homes (several hundred police). At first this banishment also included families, but through Edith Pye's plea for three mothers with new-born babies, this order was modified. At Düsseldorf T. Edmund Harvey was allowed to visit the 133 families (mostly high officials) and take them books to read. He also got them classed as political prisoners instead of criminals and this brought permission for more exercise, food from outside and their families to know where they are. They plan to go to all the other similar prisons.

"Edith Pye has already done some of this and T. Edmund

Harvey has come out again to go on with it. It is real Christian work. Edith Pye has also collected data on sundry civil maltreatment cases by the French that have stirred her tremendously."

J. H. S. writes as follows of his general impressions of the Ruhr situation, and of the new Germany as personified in the Youth Movement:—

"We have been intensely interested in the Ruhr situation and are full of details as to the way the French act and the Germans exercise their marvelous passive resistance. I cannot go into details now, but after five days' going about, I am of the opinion that it is a question of credits and nerves. The French have surrounded the whole Rhineland and Ruhr and have attempted to impose a 10 per cent. tax on all German goods coming in or going out over this artificial frontier. This applies to imports of raw material such as iron ore, etc., but not to food, except wines. The Germans naturally refuse to recognize the legality of the occupation (claiming the Treaty is being broken and many besides Germans think so, too) and they will not pay the 10 per cent. tax. Hence the starving out process in all economic life.

"The French appear to think they can outlast the Germans, but if they do, my guess is their red ink figures on their books will be so large as to stir the French rentier (householder class) as to his taxes and result in a change of policy at Paris. Meanwhile the German manufacturers will have to live on credits until they can again ship their products. It is amazing how they manage to keep going. The French occupation has brought a new unity to Germany.

"The passive resistance is wonderful to see in operation and is of course a great experiment in the world's history and one that all anti-militarists everywhere should pray may succeed. If against the best organized army in the world, passive resistance can make futile the military occupation and force a conference over a table, it will be the greatest possible argument and demonstration against the military system. How strange are the fates of history that Germany, so recently the greatest military nation, should be the one first to put this great experiment to trial. The issue is clearly understood here by everyone, and, as I say, the unity and determination is remarkable. It is a great moral question with them.

"I have also been searching keenly for the alleged 'unwillingness to pay' that one hears of so much at home and in France. In the Ruhr where so much coal has been paid for reparation account, if anywhere, one should be able to find such unwillingness, if it is so general. But I have yet to find anyone from Karl Haniel (employing 100,000) down to the workmen's representative in Krupp's and the coal industry, who does not say that they want to get rid of the payments as soon as possible after knowing what they are finally fixed at within the bounds of possibility. Again, I search everywhere for the 'revenge' against France that makes the French feel so much fear for their security. I do not yet know of the rest of Germany, but here among the workers it is absolutely absent as yet; but no one knows what French aggression may make possible among the young. The present workers are equally against militarism whether French or German.

"I have also been profoundly interested in the Wandervogel or Youth Movement in Germany—an uprising against the old life military and social and a return to the great out-of-doors, nature, the old poets, away from the drinking cafes and out to nature, away from the old Government of this empire, Kaiser and army, to new free institutions; and from the old church allied to the old system and long made a prop for it, to a free and natural search for a personal God. One sees these young people in their groups, simply clothed, starting off or coming in from tramps, often singing or with guitar.

"At a conference last fall for absolute abstinence from alcohol, more than 2,000,000 of them were represented. One feels the new life of realities stirring and one is thrilled to think that literally millions of young people are in it. There are no 'leaders' because they feel that 'before the war and

during the war there were leaders enough, now they want freedom, so one of them explained it to me. Yes, the chastening and suffering of this nation will bear spiritual fruit, and out of the new Germany, if it is permitted to develop, will come new contributions."

SHIPMENTS received for week ending Fourth Month 21, 1923—62 boxes and packages.

Cash contributions received for the same period—\$10,332.98.

### FRIENDLY NEWS NOTES.

ELWOOD C. PERISHO, now of Guilford College, N. C., will deliver the commencement address at Friendsville Academy, Tennessee, on Fifth Month 11th. Dr. Perisho is an actively interested Friend of the Academy.

Two families were received into membership at the Detroit Monthly Meeting in Fourth Month—one by certificate of removal from the limits of Indiana Yearly Meeting and the other from a Presbyterian Church in Kalamazoo, Mich. The addition of these names gives the Detroit Meeting a total membership of one hundred and twenty-four. Other additions are in prospect.

SENIORS at Haverford College, active in literary work, organized recently an honorary Journalistic and Literary Society, under the name of the Pi Society of Haverford College. John R. Hoopes, of West Chester, Pa., formerly Editor-in-Chief of the *Haverford News*, was elected President. Other officers are J. F. Reich, of Morrisville, New Jersey, Editor of the *Haverfordian*, and Howard Comfort, of Haverford, Pa., both members of the Junior Class.

The project is enthusiastically supported by the Alumni, many of whom were present.

*The British Weekly*, edited by Sir W. Robertson Nicoll, and one of the chief of the general religious papers in England, although of recent years it has not been marked by sympathy for Quaker matters, nevertheless devotes its leading article in its issue of Second Month 15th to the new edition of John Woolman's Journal and Essays, edited by Amelia Gummere (Macmillan).

They refer to it appreciatively, and say: "It will find a place of honor on the 'Saints' shelves' in many a private library of Great Britain and the United States."

"We have been impressed, while re-reading the Journal in this new and attractive form, with points of contact between John Woolman and Saint Teresa," says the writer of the review. "In their early religious experience, communion with the unseen, and restless search for souls, they received the same gifts from the Lord of the household. . . . The Quaker diarist and St. Teresa were alike in their early vision of the living waters. . . . John Woolman and St. Teresa were in communion with the unseen. . . . Each was athirst with love for souls, each took long and arduous journeys in such missionary effort as their place and means allowed."

*The Graphic*, the famous British weekly illustrated paper, gives a delightful full page portrait of our Friend, Dr. J. Rendel Harris, in its issue Third Month 3rd.

At the meeting of the Executive Board of the F. F. M. A. of Philadelphia, it was decided that Gilbert and Minnie P. Bowles' furlough is to begin the coming summer. Rosamond Clark, who has been secretary to Gilbert Bowles, also returns this year, and George Burnham Braithwaite, son of George Braithwaite of the Japan Book and Tract Association, is to take up this work. Born in Japan he has recently returned from England. He abandons much more lucrative commercial work in order to work with the Mission. There is a prospect that Sarah Ellis, a former missionary, will also return to the Mission. She has been caring for her parents, who have recently died. Extensive building operations are being com-

pleted which will make much more efficient the work of the whole Mission. Money has been sent for the building of a new home for the Binford's, but so far it has been impossible to buy land in Shimotsuma. It is proposed to build on leased land. It is interesting to note that the various stations in Japan have a total list of members and inquirers numbering six hundred, as well as an average First-day School attendance of four hundred and ninety-eight. They have collected for meeting purposes Yen 1510 during the year.—*Exchange*.

TONES IN PREACHING.—In the "Life of H. W. Longfellow," 1886, ii. 304, we read:—

"1857. August 17. Went to hear a Quakeress from England, Priscilla Green, speak in the church. She spoke with a sweet voice and very clear enunciation; very deliberately and breaking now and then into a rhythmic chant, in which the voice seemed floating up and down on wings. I was much interested and could have listened an hour longer. It was a great pleasure to me to hear such a musical voice."

[It has been said that in "The Courtship of Miles Standish," upon which Longfellow was engaged in 1858, "Priscilla, the Puritan Maiden," was so named after Priscilla Green.]

Was Samuel Cunard, the late Chairman of the Cunard Shipping Company, a Friend?

In *The Field* (London), Fifth Month 15, 1915, we are told that "Samuel Cunard, a Quaker from Halifax, Nova Scotia, was the originator of steam postal communication between America and Great Britain. . . . The first departure under the mail contract was the *Britannia*, which sailed from England on Seventh Month 4, 1840." The "Dictionary of National Biography" states that Samuel Cunard (1787-1865) was the son of Abraham C., a merchant of Philadelphia, whose wife was a daughter of Thomas Murphy, and that he was probably born in Nova Scotia, but there is no mention of Quaker connection. He married in Second Month, 1815, Susan, daughter of Wm. Duffus, of Halifax, Nova Scotia.

N. P.

THOMAS A. JENKINS, of Chicago, describes a visit to the workshop of Albert Cook Myers in the building of the Historical Society of Pennsylvania, Philadelphia. He comments on the vast amount of material that the editor has brought together and calls upon interested people to rally to the support of the undertaking. He hopes that the editor may have the work ready for publication by 1926, the sesqui-centennial anniversary of American Independence.

ENGLISH FRIENDS have for years had under serious consideration the disposal of the Bishopsgate Street property. The arguments for and against the sale find their counterpart in the question that has vexed Philadelphia Friends for years in regard to the property on South Twelfth Street. An *Exchange* states that the Devonshire House property, the headquarters of the Society of Friends in Great Britain, is now definitely and publicly offered for sale, with a date given for its offer by auction, "unless previously disposed of." The site is described, not unfairly we think, as "one of the finest in the City of London;" for, with its total frontage of about 270 feet on two important thoroughfares and an area of about 30,000 square feet, it is centrally situated, and close to the termini of three railways.

THE statement below cannot but make many who have passed the college student period wish that in this particular instance time's pendulum might swing back.

Students at Earlham College, Indiana, will take courses in geology and biology this summer, under the heads of the two departments, in the Yellowstone National Park.

THE following is a significant expression made by a dear

English Friend recently with us on Gospel service. Some one writes:—

As we passed the Metropolitan Museum of Art the other evening, he expressed a wish to sight-see there, and was beginning to jot down directions, when he slowly closed his note-book and sliding it back into his pocket, exclaimed with quick decision, "No, I haven't time to spend there. If I spend it there I cannot be with people, and I came to America to see people, not things."

UNIQUE among monuments is the granite boulder erected to a tree, near which it stands, in a field in Madison County, Iowa. It is suitably inscribed and was dedicated last Eighth Month to the parent Delicious apple tree which is still bearing apples at the age of fifty years. Its offspring in trees, known and grown in every apple producing quarter of the globe, number 7,500,000, which, it is estimated, bring an annual crop valued at \$12,000,000. The origin of this interesting and useful tree, the romantic history of which is said to have no precedent, was in the orchard of Jesse Hiatt, a Quaker farmer, who, in the fifties, had left his Indiana home and settled near Peru, Iowa. He was an apple specialist who loved the tree and its fruit with the love of one who knew their secrets. Finding that one of his Belleflower seedlings had died but that from its root had sprung a tiny shoot, he simply resolved to give that sprout a chance in the world. Patiently he watched its growth until, years later, he was rewarded with its excellent fruit. He named it the Hawk-eye in honor of his adopted State, but later it was called the Delicious by the grower who contracted for the scions and distributed the trees over the globe.

"THE CARPENTER AND HIS KINGDOM," by Alexander Irvine, a recent member of New York Meeting, has just been published by Charles Scribner's Sons. According to Roger W. Babson, "The book is very timely, and should be read

by every one interested in the great industrial problems which this nation soon must face."

ALAN C. VALENTINE, the Rhodes Scholar from Swarthmore College at Oxford, in a letter about his new experiences, written to a member of the College Board, speaks of the value of "the right kind of tradition," which he finds at Oxford. He says: "There are no locks on the doors at Balliol, not because there is any student government to protect against thieving, but simply because no one seems to consider the possibility of thieives. The locker-room man tells me that although every 'gym' locker has a lock and key, he has never heard of their being used, and anyone who locked his locker would be committing a social blunder. There is no rough-house, or broken furniture (so far as I have seen yet)—not because it would not be possible, and not because the men are not 'red-blooded,' but simply because they would consider it childish as a general thing."

### NOTICES.

PHILADELPHIA QUARTERLY MEETING will be held Third-day, Fifth Month 8th, at 10.30 (Daylight Saving Time). The Meeting of Ministers and Elders will be held the afternoon previous at 2.30.

ABINGTON QUARTERLY MEETING will be held Fifth-day, Fifth Month 10th, at four o'clock p. m. (Daylight Saving Time); the Meeting of Ministers and Elders being at ten o'clock the day previous.

A CORDIAL invitation is extended to all interested to attend a Meeting for Worship at Wilgus Hall, Hatboro, First-day afternoon, Fifth Month 6th, at three o'clock (Daylight Saving Time).

The Westtown Alumni Association plans to meet this year on Seventh-day, Sixth Month 2nd. This date should be reserved for the occasion.

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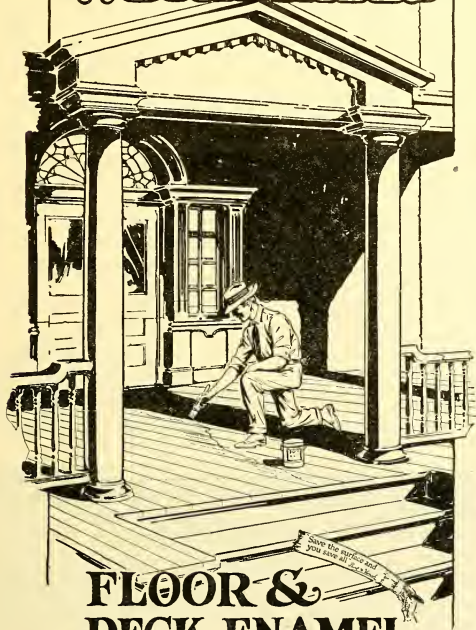
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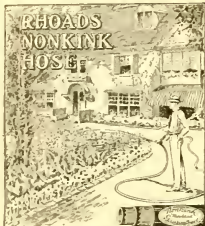
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## COULD THIS THING BE!

The wide-eyed gravity some children wear  
Has more of dignity than purple robes;  
Their unabashed, clear gaze has all the air  
Of superhuman knowledge, as it probes  
Our vaulted depths; that luminous regard  
Veils mighty secrets they are fain to tell,—  
Deep hints that on the ruby threshold barred  
Remain forever undivulgable.  
O could but one of these adventurers,  
So lately poised midway of Heaven and earth,  
Master our speech before remembrance blurs  
And he forgets the truths he knew at birth!  
How hungrily we'd listen, could this thing be:  
And yet, it happened once—near Galilee!

—JOHN T. TROTH.

## THE TRUTH THAT SETS US FREE.

"Ye shall know the Truth and the Truth shall make you free, for if the Son shall make you free, ye shall be free indeed." Christianity claims to be that Truth. When our Lord bore His "good confession before Pontius Pilate," He declared His Kingship to consist not in a political and material domination, but in His absoluteness in the realm of Truth. In fact He announced Himself, to be "The Truth" itself. The eternal Verities were livingly told out in Him.

Now it stands to reason that the Truth is its own witness and authentication—as the sun is seen by its own light. And that there can be no truth at variance with Truth. So that in the Incarnate Son of God we have the complete and final revelation. He will never be superseded. "God has spoken in His Son." And that Divine speech in the terms of Personality has constituted our dispensation: "these last days." There will be no dispensation beyond and above the present, as if the Truth had not been fully declared. The veil that hid the Truth is rent, and remains rent forever.

It is an unspeakable relief to know this. It is the secret of rest amidst the hubbub of voices and clashing creeds. Certainty is not found in the decisions of an erring church, or in the moods and emotions and phases of our soul life. It is in

*the One who could say: "Heaven and earth shall pass away, but my words shall never pass away."*

(1) In Christ we have the truth about *God*. We learn from Him to call Him Father. We see His glory in His pure countenance. And the Truth does set us free from slavish fear and hard thoughts of God. We learn to trust Him as Jesus trusted Him in the darkness of the cross. We anchor in His love and rest in His sufficiency. God is accepted as the pure, the lovable, the unspeakably glorious Being, the personality of Jesus has made visible.

(2) We obtain the truth about *man*. We see Divine glory in the humblest human being and immense potentialities in the wreckage of humanity. We are set free from cynicism and pessimism regarding man when we know the truth about him. "Henceforth know we no man after the flesh." We regard every man as a spiritual being, the roots of whose true life are to be sought in the unseen and eternal. And as we regard ourselves and others in this light, we shall neither cringe before others who seem to be above us, nor despise them, if they appear to be beneath. We look deeper than color, race, rank and circumstance.

(3) We learn the truth about *sin*. And to know the truth does set us free from its witchery. Temptation dangles the apples of Sodom before the eye, but the truth declares that they will turn to ashes between the teeth. No one would enter into temptation if he had in living memory the truth about sin; that sin is a deceiver and a mocker; and that the brackish streams of earth cannot slake the thirst of the soul.

(4) Finally we learn the truth about *death*. Can we still fear death when we know the truth about it? It is our heavenly Father's servant to open the door into His immediate presence. Till Christ "brought life and immortality to light" by His death and resurrection, men were all their lifetime through fear of death subject to bondage. The Beyond seemed so hazy and unreal. But the Truth has come, and what a difference it makes! Death in the light of the Truth is not a terminus but a station, and, through Christ, a step forward and a step upward. "For me to live is Christ, and to die is gain."

The apostles carried the Truth into their world. It was bleeding from a thousand wounds for which the ancient philosophies and cults had no healing balm. Even Judaism with its noble ethics and its lofty religious conceptions proved insufficient. But the Truth, incarnated in Jesus Christ, ushered in a better day. And if the world is sick and sad once more, has the ancient Truth lost its potency? Is Jesus Christ a spent force? Lo, the nations are sitting like the blind beggar at the roadside, waiting, waiting! Shall they not hear the cry: "Jesus of Nazareth is passing by?"

M. I. REICH.

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind."—PHILLIPS BROOKS.

## A Sermon.

*"For He is our peace who hath made both one and hath broken down the middle wall of partition."*

[On Ninth Month 24th last, T. Edmund Harvey, then in this country, having but recently returned to Philadelphia from attendance at the Five Years' Meeting at Richmond, Indiana, and the Ohio Yearly Meeting, held near Barnesville, was visiting in Moorestown, N. J. On First-day morning he expressed the hope that the two meetings that assembled in the same enclosure and at the same hour should gather that day in the one house. His wish was acceded to and at 10.30 the two congregations met in the larger of the two houses. T. E. H. spoke. One who was present, a proficient stenographer, has furnished us with a draft of his sermon. Feeling that it contains food for helpful reflection for the many who were not present, we reproduce it here, virtually word for word as delivered, and in justice to T. E. H., would add that he had no knowledge whatever that such a report was being made.—Eds.]

The house in which we stand, the shutters that sometimes separate one part from another, may be in a way a visible symbol of the growth of the realization of the ideal of Christian discipleship; as the spirit of the Master whom we are trying to serve comes more and more to control our lives, the middle wall of partition that separates fellow-disciples from each other will be taken away, will be broken down; and it will be done because of His presence in our lives, because of our being willing to obey his uniting spirit of love and sacrifice and service.

The bitterness that separated the Jew and the Greek when Paul wrote that letter is difficult for us now to picture; and great though it was, it was so taken away by that loving spirit of the Master that Paul was able to feel that there was no more division between Jew and Greek, between barbarian, Scythian, male and female, but all were united into one family; and as we look over the pages, the blotted, blurred pages of human history, we feel how sadly we who have called ourselves by that wonderful name of Christians, we who have called ourselves by the wonderful name of Friend, have failed to realize the all-embracing love that must come with true Christianity—the all-embracing spirit of fellowship and service that must come if we try to realize all that there is in the word Friend, especially when we think of those words of Christ Himself to His dearest followers on the night before He left them: "I have called you friends." In so far as the Christian church has failed, it has been surely because people who called themselves Christians have failed to be the friends of Christ and the friends of their fellow-men; the two go together. The middle wall of partition that rises up, not only between fellow-Christians, but right through life, making barriers between one class and another, dividing worker and employer, dividing labor and capital, dividing nation from nation, race from race,—this can only be taken away, surely, by a positive spirit, that is stronger than the spirit that separates: a spirit of love and of service, that is the outcome, the realization—of what is meant to be a member of the Divine family, made a member by the power, by the life, by the grace of the Master.

Long ago, even in the time of the apostles, men tried to make use of the name of the Lord Jesus as a magical device to conquer evil—to drive out wrong—to gain power; and they failed, as the church has failed ever since, when it took the name, and left the power and life. We remember how the Jewish exorcists in Ephesus tried to drive out an evil spirit—tried to heal the man possessed or mad, by the use of the name of the Lord, and how they said: "I adjure thee in the name of Jesus, whom Paul preacheth;" and the mere use of that name was of no avail whatever. The mere use of that holy and lovely name—the name that we feel to be above every name—

the mere use of that when the spirit is far away, has failed, again and again. Some of the saddest pages of human history are surely the pages which tell how those that took that name on their lips betrayed it in their lives.

And yet, by a wonderful, Divine miracle, sometimes those who were not able, through the faithlessness of Christians, to take that holy name on their lips, have been touched in their lives by the power of the life of Christ so that, by the revelation of the spirit of God working quietly and silently, unperceived, in the heart of man, they have had a true vision of at least some portion of the infinite truth, and have been able to attain something of the life and the love of Christ, even though they did not know whose power it was that was helping them.

A hundred years ago this year they burnt on the seashore in Italy the mortal remains of the poet Shelley; and the Christian people of his day thought that they had said farewell to an atheist—a man utterly cast out from Christian and godly society. Even the kind-hearted Charles Lamb could make fun of that tragedy, the drowning of Shelley in the Mediterranean storm, and rejoice over the death of the "atheist poet," as he was called. He had been sent away from the university when only a boy of sixteen for writing a pamphlet on what he thought was the necessity of atheism; he had been driven away from Christianity, he had been driven away from accepting and realizing all that Christ was by the faithlessness of people who called themselves by the name of Christ—by the unreality of the religion of those who professed themselves to be Christians; and in his hate he said: "If this is religion—this clearly hypocritical thing which does not keep man from selfishness and vice and separates men from one another—I can have nothing of this." He turned away from this caricature of Christianity that men had made; he tried to seek some better way; he appealed to men to look forward to a better state of society, in which force should no longer rule—in which light and reason and love should reign; he appealed to them to come to it not by the way of force, but by the way of truth and faithfulness and suffering; and he wrote a wonderful poem to embody some of his thoughts: "Prometheus Unbound"—in which he took the ancient Greek legend of the great Titan, Prometheus, who had surrendered his position of honor and privilege in order to come and bring the fire from heaven to help poor, struggling humanity; although the supreme god, Zeus, had forbidden that this should be done. Prometheus, touched with pity and love to poor struggling humanity in the darkness, had come, in spite of this power that forbade, at the risk of everything, to bring the Divine fire that cheered human life; and then he had been bound by the angry Zeus to the rock in the Caucasus forever to submit his heart and vitals to be gnawed by the avenging vultures of Zeus. In his poem Shelley finely commemorates the final triumph of this sufferer, who had courage to suffer for right over the power and force of an unjust law; and he sums up the teaching in some wonderful words in which he speaks of the way in which these spiritual forces must prevail, the suffering and love in themselves prevail, over all the powers that are set against them.

He pictures this figure suffering, going on suffering woes and ills that seem immeasurable—prepared to go on suffering forever for the sake of humanity and just enduring by the power of love. And in the end this spiritual power prevailed. He did not realize it; and yet, surely, in that poem, with the vision that came to him which he handed on to others, Shelley was handing on something of the very life and the message of Jesus, our Master, our Lord. He saw the vision of one suffer-



ing for others to an infinite extent and conquering through suffering over force—over what seemed like the law of the world—enduring to the end in spite of all. It was the very life of Christ, surely, the very spirit of the sacrifice of Christ revealing itself in the heart of this poet whom men thought of as an atheist, giving him a hope, and giving him power to hand on a message of hope to others. And yet one feels how tragical and sad it was that the noble, beautiful spirit of Shelley could only have this darkened vision, this broken vision of the wonderful hope that he might have received, if only the Christian folk of his day had been worthy of the name of Christians; if only he could have seen that it was not just the spirit of man rising up there against the unjust, the cruel and the harsh law of the world; but that it was God Himself, the very life beyond our lives, reaching after man, seeking, redeeming and revealing Himself, in some measure, in every human life—supremely and uniquely in that life and in that sacrifice: if he could only have felt that, what joy there would have run through his poetry, what hope and what faith would have inspired him there!

Then we think not merely of the wonderful broken vision that came to Shelley, in spite of the church's unfaithfulness, but of the marvelous vision that streams out for us still, through the lives however humble, however ill-equipped of all the disciples of the Lord who have followed in life and in truth His will. The life of Christ, the light of Christ, the power of His love, the power of His sacrifice, streams out still from the life of every true disciple; because all that is good in man comes from the one Divine source. Here in New Jersey we think—we cannot but think—of that wonderful life lived a century and a half ago in such simplicity and obscurity—in seeming failure so often—the life of John Woolman. We realize how what seemed like failure to his contemporaries, has been turning ever since to the most wonderful and most fruitful success. He did not live to see the triumph over slavery, even in his own Society, although he was able to see the great part of Friends converted to the belief that they must no longer hold slaves, if they would be faithful to the spirit of the Master.

But we see now how his life of service and unselfishness and love was a constant inspiration, not only to a number of his contemporaries, but to numberless other followers—the people who came after—to Garrison and Whittier and many another; and we see how he touched and affected in a thousand ways many different lives; and more and more, not only in this continent, but all over the old world, people are reading the writings of the simple New Jersey tailor and finding there illumination for the present duties of life—the best thought which we know of, for our poor, shattered world—from that life of vision lived in the power of the spirit of the Lord Jesus Christ.

Yet if we would follow Christ, we are to follow Him as the Way. It is a conception so big that we want to dwell on it continually—that Christ is the Way and that the society of followers is itself a way to Him. In the New Testament, before the word church was used by the disciples for their fellowship, there was an earlier word, and perhaps a more beautiful one, the word that we read of repeatedly in the Book of the Acts: "this way." The Christian disciples fol-

lowed the way. It is a conception of Christian discipleship as one of constant growth, moving forward, never satisfied. It is also a conception implying that we are together going along the same way, the way of Christ, following the Master and guided by His spirit. And kept in the way by His power.

We are not all of us at the same point in the road. The way may seem different and even at the moment it may be different for different disciples at different stages of the way; and yet, if we are going along in the same way, our faces will all be turned in the same direction and we shall still be able to recognize our fellow-travelers; and if we belong to the one Christ, we shall want to help them, we must help them; for no man goes that way alone. Even in the Middle Ages, when men held exaggerated and distorted views of the meaning of Christian discipleship and sought to save their souls by separating themselves from the life of men, burying themselves in monasteries and convents and inflicting tortures on their bodies in the hope of purifying the soul—in spite of all the mistakes that those monastic Christians made there remained for them the thought that even in their cells the monks and the nuns must in their solitude pray for the world outside, for others as well as for themselves. And again and again those who were faithful to their Master did leave their life of solitary prayer to come out, to come back into the world in one way, or another to bring some message of help and of healing for struggling and suffering humanity in the name of Christ, and in His power. And if we are following the Master along His way, we cannot think of personal salvation only; we must think of the whole family, we must think of the world for whom He suffered, the world for which He died. We shall want to strive with His power and with His spirit to rebuild industrial relations, business life, the relations of workman and employer, until they are transformed by the touch of His spirit. We may only be able to do a little here and there in our lives; but we can let a little bit of His spirit in, surely, in spite of our failure, if we keep near Him. It will be a little bit of the way; it will be a little bit of advance towards the kingdom. We have to think of His spirit as calling upon us and urging us to leave no part of human life outside the sphere of redemption. He wants to see politics purified and ennobled, local administration purified and redeemed; He wants us, surely, to do our utmost as His disciples to bring national and international relationships more and more into harmony with the way that He has shown. It can only be as we live nearer to Him, as we try to think in His way, to have His thoughts—to read again and again the story of the life of lives and feel closer to us than our own thought that guiding presence—putting up the hands of our faith when the night is about us thick and dark and we can no longer see—putting up the hands of our faith there in the dark, with the simplest of prayers for His help, for His presence and His love. It can only be thus that we can have strength to go along His way—the way of the Master, the way of fellowship, the way of service, the way of sacrifice; and, as we go, surely, the further we go the more we shall feel the barriers falling that separate our lives from each other, the more we shall feel the strength of the background of His peace. "For He is our peace who hath made both one and hath broken down the middle wall of partition."

## The Esther Fowler Orphanage.

CAIRO, Third Month 13, 1923.

DEAR FRIEND:—

I went this morning to visit the Fowler Orphanage. It is in the outskirts of Cairo in a good, substantial building originally built, I believe, for a hospital. Before they had rented buildings that were very poor. The lady who started the work is now too old to go on with it and it is in charge of Ella Barnes, who is a member of the United Presbyterian Mission here in Egypt. She seems to be carrying the work on in the same spirit

of devotion as her predecessor did. She was very much pleased to see some one who had known Esther Fowler. I saw a copy of THE FRIEND on her table and when I asked her for some account of her work she gave me the enclosed, parts of which may be worth printing.

We are having most interesting experiences all along the way.

Very sincerely thy friend,

ELIZABETH B. JONES.

In our report last year, we mentioned the fact that we had started a little banking system of our own. It has proved to be a great help to the relatives as well as the girls. Their gifts, together with little sums which the older girls have earned in various ways, amount to about six pounds.

We have introduced the "Story Hour" into our work this year with very satisfactory results. We began during the summer by taking the girls up to the roof after sunset and having one of the teachers tell the story of "Pilgrim's Progress" in short sections. When that was finished, they begged for more stories. We are now taking the Life of Christ in the same way, and having each girl learn to tell each story as we go. This method worked so well with the girls that I decided to try it with the women who come in one morning each week. The majority of these women can not read. We have all been surprised and pleased at the way they have learned to tell the Bible stories. One of the most stupid women I have ever known has brightened up and not only takes part in the meetings, but is telling the stories to her children and neighbors. In addition to the thirteen Moslem girls in the Orphanage, we have estimated that about seventy-five Moslems have heard one or more of the Gospel stories this year through our teachers and women.

While Dr. Giffens was living in the flat at one end of the Orphanage building, they found that things were being stolen from their house. They decided to report the matter to the police. I felt troubled, lest the thief and his accomplices would lay the blame on our girls. Three of us prayed very earnestly that God would cause the thief to be caught in such a way as to prove his guilt beyond a doubt. The answer came in a strange way. A watch and chain disappeared from the Orphanage guest-room the very day that the police officer came to make inquiries, and the dishonest servant was caught with the stolen articles in his shoe.

Some months ago, we were needing some every-day dresses for the girls. Money was scarce and I never like to go into debt. We all prayed that God would send us the money to buy the material for the dresses. Days passed and no extra money came. Finally I took what little we could spare and went to the city. After inquiring in all the best shops, I came home with a heavy heart and only a few meters of goods. I couldn't find any material really worth making up, for less than seven or eight piasters a meter and we were needing at least two hundred meters. I said to the teachers and girls that we must pray and wait for God to provide.

That very afternoon, one of the teachers came in and told me that there was a man downstairs selling some goods to the servant's wife for two-and-a-half piasters a meter. I said I was sure it would be a waste of our time and thread to make up such cheap material. The girls would have it torn to shreds in no time. She insisted upon bringing up a sample for me to see.

Imagine my surprise when she brought a tobe of good, strong material, as good, if not better than I had found for eight piasters a meter at the shops. "How does it happen that this man has such material to sell at so low a price?" I inquired. The explanation was that a man had started a small shop and failed to make it pay and was having to sell out at a sacrifice. He was anxious to let us have his stock at two piasters a meter.

We said: "See how God has answered our prayers! If he had sent us the money we would have spent forty pounds for what He has sent to our door for ten pounds!"

The servant who has been faithful in his work at the Orphanage for many years, has given us a great deal of worry because of his evil ways and ill-treatment of his wife. We had been praying definitely for his conversion for the past two years, but his heart seemed as hard as stone and he was going from bad to worse. He not only beat his wife, but was reported to have a long knife hidden with which to kill her brother.

During the week of special meetings, the Lord touched his heart and he became a new man in Christ Jesus. He went to his brother-in-law and asked his forgiveness. We have had many things to rejoice our hearts this year, but nothing has

made us happier than to see the change God has wrought in this servant.

Our hearts have been saddened this year because God has taken from us one who has been a loving father to us all. Dr. Giffen was Chairman of the Orphanage Committee for many years. He always took an interest in all that concerned the girls and teachers. He was never too busy to help us when we went to him, and we knew that he was praying for us every day. The loss of an earnest, praying friend is the greatest bereavement that can come to any one.

Word has come to us of the death of Esther Fowler. As many of you already know, it was she and her worthy husband who collected the first money for the Orphanage. John Fowler died about ten years ago. They were not wealthy people. When they came to Egypt about twenty-five years ago, their expenses were paid by the Society of Friends. While here, they were so profoundly moved by the suffering and degradation of the children, that they resolved to do all in their power to establish an Orphanage for girls. They returned to America and quietly, but steadfastly, solicited funds until they had about five thousand dollars. The interest of this fund was used for several years to pay house rent and the work began, the Orphanage depending entirely upon God to send all that was needed to support it from day to day.

All mission work is a work of faith and prayer. It is only fitting, however, that we should recognize the fact that God has honored the faith and prayers of John and Esther Fowler and our teachers in that He has not only sustained the work all these years, but has also provided a beautiful home for the Orphanage.

There are, at present, forty-seven girls in the Orphanage. Two are attending school in Luxor and one is helping in a missionary home, making a total of fifty on our roll. Two of our girls began teaching this year and one has become a Bible woman.

We had a beautiful wedding in our school chapel last summer (1922), when Gamela was married to a prosperous young man. These two converts need our earnest prayers that they will continue to grow in faith, and be a blessing to others. Four of our girls united with the church this year. A Moslem girl, who came to us about a year ago, has read the Bible through and seems to be a true believer. She has been wanting to be baptized, but the way has not opened up for that yet. Another Moslem girl, who was with us for three weeks, urged me to let her be baptized, but her relatives made so much trouble that we had to let her go away.

We have been requested to tell what the daughters of the Orphanage are doing. A great many of them have married.

Noor is helping in the Orphanage as a matron in the girls' kitchen. She has a sweet voice and leads the singing in our church and prayer-meetings. She has also helped teach songs in some of the other schools. She teaches a Sabbath school class and leads the large girls in their Sabbath afternoon prayer-meeting. She takes charge of two group meetings in the homes. At one of these meetings she usually has four or five women and eleven or thirteen children and teaches Bible stories. She was so nearly blind when she first came to the Orphanage, that she was taught to read the blind type and several books were bought for her.

Miriam had a few months training in kindergarten and is now teacher in the Orphanage school. She also superintends the bread making.

Bahia is one of our teachers and looks after our sick girls.

Hanis taught for several years at Abu Ila and is now teaching at Mahmashy.

Adelle is the kindergarten teacher at Mansourah. She taught two years at Benha.

Agnes also taught at Benha, and is now the primary teacher at Zagazig and so the list continues, comprising a dozen or more names.

We ask your sympathy and prayers for the teachers and girls in this home and for your fellow missionaries upon whom you have placed the burdens of responsibility.

## CHILDREN'S CORNER.

## THIRTEEN MOTHERS.

MARGARET T. APPELGARTH.

*Adapted from Eeverlyland.*

(Continued from page 522.)

*Who were they*—these noisny persons who loved her nearly to death when they arrived and neglected her nearly to death when they were gone? It was entirely too much to have thirteen mothers! If it had not been for Ignacy . . . oh, but there *was* Ignacy.

It was Ignacy who made lists of the things Finis must be and do and possess. Among the latest of these: "Girls ain't boys," he announced. "Girls is different."

"Ain't you ever took notice of the other girls on this street?"

They had not. But all twelve of them dashed instantly to the front window to see the sights that might be seen; and there was the detestable Sophy Lepczynska parading by in unbelievable splendor—

"Mit curls!"

"Mit hair ribbons on her hairs!"

"Mit sashes around her middle!"

"Mit a ring-from-gold on her fingers!"

Ignacy nodded viciously: "She ain't so schwel, that Sophy. Our girl should be to more schwel than her; yah?"

The next Sabbath the thirteen mothers were discussing the finery of the street and had followed Sophy in all her splendor as far as the Sabbath School building when suddenly singing—oh, they loved singing! With words only half said, they stood with parted lips listening to the music from within.

And then the impossible happened. *She* appeared. "Come on in!" *She* said. "It's for everybody, you know."

"Yah!" grunted Ursin gloomily. "I got a grand sash tied round my middle! That ain't no place for *me*."

"Nor *me*!" said Sigismund. "Nor *me*!" "Nor *me*!"

"Nor *me*!" the others echoed, mentioning curls and ribbons and rings-from-gold.

They hung back, but *She* would have none of it. "Nonsense! *I dare you to come in*!"

Well! ! !

They trooped in very sheepishly and bashfully and noisily. It was all very mystifying, but then came more singing, with Ignacy out-doing everybody else; he did not know the words, but that made no difference—he let his voice out, as if he were calling clear down the street; he gathered his voice in, until it was the gentlest coo, the kind he used to put Finis to sleep. He adored singing. But the other twelve Marchlewiczses sat tongue-tied and uneasy until *She* came to sit beside them.

"I hope you will join our Sabbath School," she said.

"Sabbath School?" they echoed. "What for should it be?"

"Did you never hear of a Sabbath School before?" *She* asked, scandalized.

Thirteen heads nodded "no."

"Oh!" sighed the Wonderful Lady. "Did you ever see a Bible?"

"No!" the heads wagged. (And the lady remembered reading that six million Americans had no Bibles yet. *Here* were thirteen of those six millions.)

"Did you ever hear of Jesus?"

Nobody was quite sure.

The lady sighed. "Let me tell you about Him."

They listened. . . .

They had never heard one word of it before. They were very much annoyed by a bell that tinkled long before she was through, so Henryk said: "You shouldn't to mind bells, Leddy, just spiel ahead!"

But the lady had to mind the bell; and in no time at all Sabbath School was over.

"Did you like it?" she asked eagerly.

"I got a awful glad over it!" said Ignacy, with his quaint wide smile.

Even Henryk was interested: "Why for shoudn't we got news of this Jesus before, Leddy? Ain't He new in town?"

"I am afraid He is!" she sighed. "You see, the people in my city suddenly began thinking about the boys and girls in this Coal Town of yours. So here I am! And this is my little house. 'Coal Town Christian Centre' is its name, and you can come to see me any time at all. Come, if you smash your finger! Come, if you want to play! Come, if you're lonely all up-and-down inside you, although you don't look as if you could ever be lonely—are you all brothers?"

(To be concluded.)

Furnished by Jane Mauls.

At the present moment mankind may profitably consider the words with which Pasteur closed his oration on the opening of the Pasteur Institute in 1888:

"Two opposing laws," he said, "now seem to me to be contesting with one another. The one a law of blood and death, opening at each day new methods of destroying life, compels nations always to be prepared for battle. The other is a law of peace, of labor, of health, its only aim is to deliver mankind from the enemies that assail him. The one is always seeking conquest by violence, the other the relief of mankind. One regards a single life as more important than all victories, the other slaughters hundreds of thousands of lives to the glorification of one man. Only God can tell which of these two laws will gain the upper hand. But we may be sure of one thing, that science, always heedful of laws of humanity, will always work to enlarge the frontiers of life."

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

"It is not our intention to have criminals control Pennsylvania. And, as I said in my inaugural address, we must either control them or they will control us. Our work is not yet done, but we have made a reasonably good start."—GOVERNOR PINCHOT.

SLOWLY but surely Prohibition in the United States is becoming an established fact and its enforcement a reasonable success. The best information indicates a pronounced decrease in the amount of drinking. The liquor business is on the way out. —*Toledo Blade*.

THE passage by the Pennsylvania Legislature of the Enforcement Law pledged by Governor Pinchot is rightly regarded as a Prohibition victory for the entire country.

THE killing of 135 or more officers of the law while endeavoring to enforce the statute, or the death of many hundreds from the use of wood alcohol as a beverage, are not arguments against Prohibition. They are in fact so many evidences of the importance of the enforcement of the law.

MAY WORK IN TWENTY YEARS.—The headline writers for wet newspapers are clever in presenting the discouraging aspects of Prohibition. Probably the Cincinnati *Enquirer* and others of its kind will never become reconciled to the elimination of the saloon and of the traffic in intoxicating beverages, but one might expect them to be at least courteous enough not to give a false impression of any statement of the President of the United States. When Warren G. Harding said that he expected, "Constant, progressive improvement in the enforcement of prohibition laws with a resulting decrease of the importance of that issue in the popular mind," it was no sign of wavering that he suggested that it might take twenty years to get adjusted fully to the new order of things. What are twenty years to the consummation of a revolution in government policy so important as this? We have had seventy-five years of attempted "regulation" before we discovered

that relegation, not regulation, is the only adequate policy in dealing with any iniquitous traffic,—relegation to its fitting place with other wrongs that cursed the human race,—  
 "The hateful memories of the elder time."

MALICIOUS MISREPRESENTATION of Prohibition in the United States, while common in our own country, is even more sedulously cultivated in other lands where the information to disprove is not readily obtainable. This has been conspicuously true in connection with campaigns for Prohibition in Australia and New Zealand.

In the long run the liquor business is digging its own grave by such methods, for the truth will be found out eventually. Recently an inquiry by cable from the South African Temperance Alliance came to Secretary of the Treasury, Andrew W. Mellon through the American Consul at Johannesburg. An official reply was sent by Secretary Mellon, reading in part as follows, "Prohibition and the enforcement thereof is not a failure. The President of the United States made no such statement." Unfortunately, not many Temperance Societies have the funds to "spike the lies" so effectively as in this instance.

"IN WETTEST NEW YORK," is the caption given to a delightful bit of irony copied from *The Outlook*, N. Y. It reads as follows:—

Wettest of all wet towns is New York City, the wet press tells us—wetter by far than in pre-Volstead days—and its wet drink is whisky. The whisky trade, a mere infant industry before the Amendment, has attained colossal proportions, we learn. It behooves the American business man to look into this as it furnishes many a helpful suggestion! He will discover—

(1) *The Folly of Advertising.* Until Prohibition came, not only the newspapers, magazines, and billboards of America, but its night-time sky, loudly advertised strong drink; yet how little was sold!

(2) *The Folly of Window Dressing.* Those pyramids of innumerable well-filled bottles were supposed to attract purchasers. Today our dealers in strong drink provide the true enticement: Out of sight out of mind!

(3) *The Folly of Indiscriminate Sales.* When anyone could buy, trade languished, quite naturally. Now that only a chosen few can buy, trade thrives!

(4) *The Folly of Price-cutting.* How difficult it was in those dull, pre-Volstead days to dispose of two cocktails for a quarter! Charge a dollar and a half each, and behold, the problem is solved!

(5) *The Folly of Pampering One's Customers.* By making their places of business conveniently accessible (a hundred to the mile), and embellishing them with works of art, and providing extravagant free lunches, the purveyors of strong drink

drove customers away. Under the present system, which makes the tippler travel long distances and furnishes disgusting places of business, as a rule, with melancholy and dire loneliness giving them an air of depression thrice depressed, it is a struggle to serve drinks fast enough!

Were it not for our devout confidence in the asseverations of the wet, wet press, we might almost mistake this whisky-ridden metropolis for the astonishingly dry town that it actually is. Inasmuch as polls are at present so popular, we visited a neighboring establishment the other day and polled the representative New Yorkers who make up its staff. Of each representative New Yorker we inquired, "At how many places can you—you yourself, not you generally—obtain drinks!" The answers ranged from "None" to Eight—a single Eight. "Eight" is most in the wettest of wet towns, where until the Amendment any representative New Yorker had his choice of thousands!

GARY, INDIANA.—Seventy-five citizens of this city and Lake County were indicted by the Federal grand jury last Twelfth Month on the charge of conspiracy to violate the Volstead act. Of those indicted, seven were cleared of the charge, one *nolle prossed*, five pleaded guilty and *fifty-five were convicted*. Among the latter were the Mayor of the city, the municipal judge, the prosecuting attorney and former prosecuting attorney, the sheriff and former sheriff of Lake County, a prominent local attorney, the treasurer of the Republican committee of Gary, and two women. Fifteen nationalities were represented in these convictions—American, Greek, Czecho-Slovakian, Austrian, Roumanian, Irish, Negro, Spanish, Polish, Russian, Croatian, Serbian, Italian, Swedish and German.

The uncovering of this condition at Gary must result in a clean-up. The courts and the officers of the law throughout the country have been given unmistakable warning. This exposure will certainly aid dry law enforcement.—*American Issue.*

OUT OF 86 recent liquor prosecutions in New Hampshire, 85 were guilty. Seventeen of the 85 were given jail sentences and 68 paid fines amounting to \$7,600, according to a report by Prohibition Director Lewis.

PROHIBITION enforcement is not an expense to tax-payers. The liquor law violators pay the cost and something besides.

This has been demonstrated many times, not only in certain districts, but in the general report of Roy A. Haynes, Federal Prohibition Commissioner of the United States. In some States the revenue from enforcement amounts to a large sum of money. In Wisconsin, for instance, the "Enforcement Commission" costs the State \$60,000, but the return in fines for the same period of time has been as much as \$500,000.

## "Home" in North China.

Edith Stratton Platt.

Fun Ling entered the dirty little kitchen loaded with shu kai (corn stalks), poked long stalks of it into the open hearth, and waited for the smouldering mass to blaze. Great curls of blinding smoke began to pour out into Fun Ling's eyes and throat. Whether it was the incessant smoke of this hateful stove or the great desolation in little Fun Ling's heart, her eyes were red and swollen, and she shivered as one who feels the world a very, very chilly place to live in. She stooped mechanically to her allotted task of preparing the family meal twice daily. It was no small chore for there was her mother-in-law, ruling head of the compound and no lover of Fun Ling, to satisfy; there were three aunts and an old uncle; four sisters-in-law and one of their husbands; and there were ten

little hungry children clamoring for rice. Life was very straight and grinding for the girl.

One joy she had—her little son Chun Min, who balanced himself on his slipper tips and sang a we weird song with rollicking eyes. But what he wanted was a kite with big red wings, and what he needed was a little cotton-padded jacket to keep away the shivers and Fun Ling had no money. To be sure the family was not poor, but this girl was poor. Her dowry was almost used up and all the help she got was food and lodging from her mother-in-law. Sometimes, though, when her husband came home he smuggled a few dollars to her past the vigilant eyes of his mother, but he came only twice a year or so and she could never count on that. Yet how

proud she was of this father of her child—the man who had worked his way, they said, up to the position of Principal of a large school in Moukden, forty miles away. Sometimes she dreamed of a day when she and Chun Min could live with him and yet why should she hope? He had never mentioned it and well she knew as long as his mother lived she must serve her and his people.

That man on the front row of my English class, looking so confident and self-satisfied, is little Fung Ling's husband. Little he guesses that my thoughts shoot back to the lonely girl-wife in the distant village while we are discussing the style of Oliver Twist together!

And yet there is nothing exceptional about his case. This is accepted as the normal arrangement in the non-Christian Manchurian home. A girl, at an early age often, is sent away to a strange family where she sleeps and eats and drudges in her husband's home. Up to the age of twelve or over her children are her financial responsibility to clothe and educate, and she gets no larger share of her husband's income than do his sisters-in-law or his nieces or nephews. After this her children pass into the family budget and become virtually the property of the family. This incomplete communism results in bitter inequalities between the wives who have and the wives who have not. It is indeed a lucky arrangement for the man without a job or for the shiftless fellow who shirks his share of the support, but throttles the man with ambition who has the weight of all his relatives on his back. It has, be it said, its strong side and the quick acceptance of the burdens of the weak and inefficient by the generous Chinese lad is impressive to us of the strongly individualistic West. But the hardships and tragedy of young womanhood are only made bearable by the masterful position to which the mother of sons attains in later years. The present she must accept as the inevitable price she pays for the compensating future and count herself happy if baby boys are born to her in rapid succession.

This is one of the staggering problems that these young men of our Association have to face, those who mean to Christianize their personal lives. They are practically all married; they are, if they have ideals, unhappy. Home to them is too often an uncomfortable, unlovely place of quarrels and jealousies, loud-voiced petulant women and undisciplined children. No wonder when summer vacation comes along young Ting chooses not to go home to wife and family—to go anywhere but home; or that the banker lad spends his holidays in the bank because he will find comradeship there. It is only just dawning upon them now that following Christ involves a fundamental revolution down there in the personal life where it hurts most.

Friendship is an art much cultivated in China, and a strong and beautiful experience is the relation of father and son, of brother to brother; these are deep and binding ties; that of husband and wife quite casual and superficial often. There is a Chinese proverb which says: "A brother is like my hands or feet; a wife like my robe." Until one suddenly realizes what a difference Christianity has made to womanhood, the ordinary Chinese man seems, although the soul of courtesy to a foreign woman, inexcusably unchivalrous and devoid of affection to his own wife. We had the experience the other day of entering the room where one of our finest young Christian doctors and four Chinese girls were seated. The doctor stepped up and introduced three sisters and as we lingered on the brink of the fourth introduction to the sweetest girl of them all, he retired awkwardly and mumbled something about a wife. It is no wonder that she often is an embarrassment, though in this instance she was a refined, educated girl. Ordinarily here in the conservative North of China she is uneducated, unrefined, absolutely ignorant of life beyond her compound. She is confronted with the deepest responsibilities of life with no preparation or recognition. She is submerged in her husband's family. What should the boy, her husband, do about it? It was not his will to marry this strange girl. Why should he be responsible? Many of them, unless they are stabbed broad awake, evade the problem, go off to Peking, or somewhere for

several years of study or manage in other ways to be as little handicapped by home ties as possible.

But Christians cannot side-step. The Chinese Church is faced with this imperative. It has seen at least one issue in this field clearly—monogamy and the purity of the home. It has made a magnificent onslaught on the institution of concubinage which riddles non-Christian Chinese life. This is an achievement that can scarcely be over-estimated in our consideration of the church. It has also introduced a larger element of love that is softening the sharp jealousies and injustices that are all but inevitable in this type of family system. But the "Christian Revolution" of the Chinese home has only begun. It must be led to face the difficulties of the patriarchal system, the true basis for marriage, and to work out methods that will give expression to this new idealism.

In the meantime, there is the delicate problem of the transition period and the shocking inconsistencies of a new faith. The case of the old Chinese pastor illustrates this. He arranges for his daughter a marriage that he deems very advantageous. To be sure the young man is not a Christian, but, on the other hand, the family has money. She goes out of the home of the pastor, her father, to the non-Christian home. There are many sisters-in-law—some accredited wives and some concubines. She is despised and harried for being a Christian. She is commanded not to leave the Compound or to visit her own family. She and her child are virtual prisoners in the strange unhappy household. Her husband lives and works in another city and seldom returns. Little comfort he would be in any case. Frequenter of brothels and gambling dens, diseased in body and warped in soul, he whom she never has loved, how could she love him now? But her old father still pronounces the benediction in the church, though it cannot reach through to her. He is the head of a family of children and grandchildren and great-grandchildren of whom he may well be proud. Just the other day one of his sons, an Elder in the Church, and a fine Christian doctor, betrothed in turn his daughter against her consent. Perhaps the fate of his own sister urged him to take this step and insure for this child marriage into a Christian home. But what of the girl whose destiny is thus arbitrarily fixed? What of the development of personality, unique and precious, in such marriage arrangements as this? What separate identity or opportunity to work out their own ideals does the new couple have in this old-type family system?

There are those who see that here is a problem fundamental to all others of the social order. One of our Association secretaries sees it. On his heart it weighed night and day—that home of his. His wife not able to get along with his sister-in-law; his children growing up in an atmosphere of suspicions and hates. And when he saw it clearly, he acted. Amid great opposition he set up a little one-room home of his own which he and his wife jointly support. And still it weighs upon his heart—the illiteracy of his wife, whom he married strongly against his wish at the age of fifteen; the gulf between their interests and capacities, and the influence of these things upon those boys and girl of his. But he goes beyond his personal problem. The homes of China are on his heart. "It is a sad thing," he said one day, "to be born a girl in China. My little daughter said to me the other day, 'Father, why did God make me a girl? I want to be a boy, Father!'"

China cannot be Christianized until womanhood is self-respecting and respected until education is given equally to girlhood; until marriage is lifted to the plane of intellectual and spiritual comradeship. These men cannot be won to the Christian life apart from their homes. A message of personal salvation for them as for us only opens the door through to a vast undiscovered country. To become a Christian must mean for them as for us to tackle the problem of relationships. To ignore the implications is hypocrisy or blindness or cowardice. These men must face this fact. The Chinese Church must face it. We ourselves must preach it in word and life.

This is our hope for our home—that it may be, if not in achievement, at least in purpose, a beacon to the undiscovered

country of perfect love; that it may awaken desire and quicken hope and drive to action those who would be co-workers with Christ in creating Heaven on earth, the Kingdom of God with men.

### THE CEDARS OF LEBANON.

A letter from Gertrude Harrison, in Brumanna, tells of a visit to the largest group of cedars on Mt. Lebanon.

After an all-day motor drive along the northern coast of Syria, they started up the mountain, climbing 6000 feet. Then they had to leave the car, and climb 1000 more on foot, arriving at the cedars at sundown. The trees have been walled in to protect them, and a keeper is there constantly. Some are thousands of years old, and seven people, stretching fingertip to fingertip, could not encircle them.

G. H. says: "I am glad Hiram left some for me to see!" After sleeping in tents, the party rose at 4 A. M., and spent two hours strolling through the wood, enjoying the beauty of the trees. After half-past six breakfast, they started on the return journey, arriving back at Beirut, after a twelve hours' motor run, inexpressibly tired, but, "oh, it was well worth it."

### "RECENT TRENDS IN PROTESTANTISM."

A thoughtful paper by Charles Foster Kent appeared in a recent number of *Scribner's Magazine*, some paragraphs from which are of especial interest to Friends.

Starting with the thought that "In its origin and genius Protestantism represents the prophetic tendencies in Christianity," he goes on to show how "the recognition of the right of independent thought, and the authority of the living prophet go far to explain the rise of the sects, and the many divisions which today separate and weaken it." One of the "recent trends" is toward co-operation, and he cites forty towns "in the staid New England State of Vermont," where three congregations have united in one and "The entire religious and moral atmosphere of the community is being changed. It is not strange that this movement is spreading like the leaven of early Christianity." Touching on the "Fundamentalist" movement, he expresses his belief that each party needs to know and understand the position of the other, and that both must face squarely three facts. First, that the Author of their faith placed the entire stress not on declarations but on demonstrations, on life and deeds, not on creeds. Second, that the youth of today must live in the twentieth century and that their faith and their development should be the first concern of the church. Scolding and prodding will not compel the twentieth century to go back into the shell of the eighteenth, even could that shell be restored. Third, Protestantism, as the great prophetic movement of Christianity, is today confronted by stupendous tasks and responsibilities which can only be met with united front and in the spirit of Him who found His life by losing it. His many-sided teachings contain the fundamentals on which all his followers can safely and securely take their stand, content to differ regarding the debatable questions of intellectual belief.

Another recent trend of thought he believes to be toward what he calls a "differentiated ministry." It "is well to remember," he says, "that Paul, in his burning letter to the Corinthian Christians, urges each to serve the beloved community according to his special ability." "It may be the devoted mother, or the enthusiastic settlement worker, or the invalid saint, or the faithful physician, or youth with glowing vision, or old men, dreaming dreams, who have a message that will set cold hearts aflame and send young and old alike out into paths of joyous service." This is not new doctrine to Friends, but how interesting to find it so recognized!

Illustrating this further he tells of a gifted and popular clergyman who died suddenly, and his assistant—a young man—was asked to take his place until a successor was found. He did so on condition that all the members of the congrega-

tion share the responsibilities with him, and today this body of "active, working Christians" is fast becoming the most potent religious force in one of the larger of our American cities.

"The explanation of this re-birth of a church is simple. Psychologists tell us that we are interested in that to which we are able personally to contribute and in nothing else. The Master Teacher knew well this simple but vastly important principle. He saved the men and women who pressed about Him, first by believing in them and then by giving them a task which each could perform. The very essence of the Christianity of Jesus is individual loyalty to the fraternal community expressed in service. Protestantism is gradually grasping this ideal of universal enlistment, and as a result new life is coming back to many dying churches."

"There are unmistakable indications," concludes the writer, "that they (the sects) are passing through a great transitional period out of which will emerge a more unified, a more spiritual, and a more truly prophetic Protestantism."

F. T. R.

### American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### MOTION PICTURES OF FRIENDS' WORK IN EUROPE.

The American Friends' Service Committee announces that it has just received from Europe, motion pictures showing the present relief and reconstruction work of Friends. These pictures, which bear the general title "New Worlds for Old," are divided into three reels: (1) The Memorial Hospital at Châlons-sur-Marne, France, and the work in Austria; (2) Poland; (3) Russia.

These pictures are now available for exhibition before Friends' groups. The Service Committee will furnish a motion picture machine and an operator when necessary. As the machine is run by electricity, the meeting-house or other room in which the pictures are to be shown must be provided with electrical connections.

It is the hope of the Service Committee that special meetings will be arranged by Friends at which these pictures may be shown. Quarterly Meetings are suggested as opportunities in connection with which such exhibitions may be arranged, or they may be arranged in any community where Friends will undertake the local work of organizing the meeting.

The schedule for the pictures is now being made up. All interested meetings or communities are requested to write to the American Friends' Service Committee, 20 S. Twelfth Street, Philadelphia, Pa., stating first, second and third choice for dates on which film is desired, and indicating nature of audience to which it will be shown. Please mark letters: "Attention Motion Picture Department."

### CAN THEE HELP SEND THIS SHIPMENT OF CLOTHES TO AUSTRIA?

In a letter written from Vienna, Wilbur K. Thomas, who is now inspecting the fields of Service work in Europe, requests that Friends make a special effort at this time to collect clothing for Austria.

During his stay in Vienna, Wilbur Thomas met with the Clothing Committee of the Mission there, and learned that the Mission has profitable use for all clothing contributions sent from America. He writes: "The workers are anxious for any kind of serviceable clothing which we can send, and I hope that we may make a satisfactory collection for this purpose."

At the meeting of the Vienna Clothing Committee, which

Wilbur Thomas attended. Minutes were drawn up giving advice as to the kind of clothing and other supplies needed. Under the heading "Second-hand Clothing," these Minutes state:

"The greatest need is for outer garments for men and boys,—suits, overcoats, trousers, etc. For boys, clothing between the sizes of twelve and eighteen is particularly welcome, although smaller garments for both boys and girls can also be used. Second-hand muslin underwear in good condition can always be used in large quantities, and likewise low-heeled, broad-toed shoes for men and women and boys and girls. Women's garments in good condition are welcome."

The Minutes state that any number of layettes can be used, while there is also need of new clothing and shoes, sheeting and muslin, woolen goods in the bolt, and blankets. The American Friends' Service Committee can purchase quantities of one or more of these commodities at very low rates. Contributions are needed for this purpose.

Most of the clothing sent to Vienna is used in helping the distressed middle classes—students, professional men and their families, members of the former aristocracy—large numbers of whom, even though formerly wealthy, are now destitute. What the help of the Mission means to these people may be judged by the following letter, which was signed by twenty-one students in one of Austria's technical schools, and which forms one of many expressions of thanks constantly being received by the Mission:—

"Dear Friends:—

"The undersigned wish to express their thanks to the originators of so much joy and helpful assistance.

"It is not an alms we students receive through your kindness; we are invited to meals—just as if a kind relative had asked us on a holiday. There is such a joy in our households each time we bring news promising a new act of kindness—and such pleasure when we bring some new present of the Society of Friends to our struggling parents.

"Should we not be thankful in our inmost heart for so many benefits!

"Will you, dear friends, accept our heartfelt thanks and the prayer that God may reward you a thousand times for all the good done through your work.

"We hope to be able sometime to act as you do—and to pass on all the benefits by which we have profited to our needy neighbor."

#### NOTES ON THE MESSAGE WORK.

SCHOLARSHIPS FOR WOODBROOKE.—A letter has been received from the Council for International Service—the English equivalent of the Message Committee—telling of many requests for scholarships to Woodbrooke being received from Central Europe. The present impoverished condition of the Central European nations makes it almost impossible for students from these countries to attend Woodbrooke without financial help. Owing to the limited number of scholarships available many of these applications have to be refused. The Message Committee feels that attendance at Woodbrooke by these young people is one of the best means of broadening the international outlook of the coming generation in Europe; and the Committee will make an effort to secure funds in America in order to provide one or more scholarships for this purpose. The total scholarships amount to \$230 each, as it is necessary to cover tuition and all expenses. Contributions toward the provision of such scholarships may be sent to the Message Committee, in care of the American Friends' Service Committee.

FORTHCOMING VISIT OF DR. HERTHA KRAUS.—An international visit which the Message Committee is helping to support is that of Dr. Hertha Kraus, who was one of the leading German workers associated with the Quaker child-feeding work in Germany, and who will arrive in New York about Sixth Month 1st for a fourteen weeks' visit to America. Dr.

Kraus has recently been appointed Director of Welfare Work for the city of Cologne, one of the leading positions for municipal welfare work in Germany. One purpose of her visit to America is to study American methods of administering work of this kind. She will also come with a message of good-will from Germany to America, and will be available for Question Box Talks on such subjects as the following:—Welfare Work in Germany; The Place of German Women in Public Life; The Youth Movement; Changes Wrought by the Revolution; The Position of Labor Politically and Economically; University Activities; Student Co-operative Activities; Young Peoples' Handicraft Work.

The Message Committee would be glad to receive contributions toward the support of Dr. Kraus' visit, and also to learn of opportunities for her to give public addresses.

On the recommendation of Alfred C. Garrett, who together with Agnes Tierney was recently in Germany in connection with the Message work, the Message Committee recently appropriated \$1,000 for the translation, publication in German and distribution of certain free copies of Rufus M. Jones' "Spiritual Reformers." The Committee, also on Alfred Garrett's recommendation, appropriated \$500 per year for three years toward the support of the work being done by Walter Koch, a young German Friend, in connection with a working-men's educational centre at Cassel.

It is understood that Alfred Garrett and Agnes Tierney will give a further report of their recent activities in Europe upon their arrival at home.

SHIPMENTS received for week ending Fourth Month 28, 1923—51 boxes and packages.

Cash contributions for the same period—\$13,676.77.

#### FRIENDLY NEWS NOTES.

No English Friend within the memory of most of our subscribers has made so long a sojourn among us as has A. Neave Brayshaw. We believe his visit has been well ordered and that it has been helpful. He left Philadelphia a fortnight ago, planning to visit Friends at Westerly, R. I., and at other points in New England, ending his American experiences for the present with a dear friend at Saranac, N. Y., and sailing by the White Star S. S. *Pittsburgh*, scheduled to leave on the 15th inst.

An interesting account of Samuel H. Ranck, Quaker librarian of the Grand Rapids (Michigan) Public Library, was published in a recent issue of *Collier's Weekly*. "I don't get a boy or a workman to read," he says, "by merely choosing his book; but let me get him out in a canoe or for a walk in the forest and unconsciously kindle in him the desire to know more about some subject, and when we get back I have another reader." "There isn't a man or woman in our country whose daily work cannot be enhanced by reading and to whom that reading cannot be made interesting." "This makes better citizens. Better citizens make better homes. Better homes make better government and better conditions, all of which contributes to happiness." "Samuel Ranck's idea of a public library is that it should help every man to want every other man in the city to be his next-door neighbor. To reach that ideal each must be worthy of the other in intelligence, in idealfulness, in cleanliness and in character."

The Committee appointed in 1921, by the Meeting of Sufferings of London Yearly Meeting, to consider the whole question of official correspondence with Yearly Meetings in America, reported to that body at its last session that it proposed that the practice of appointing official correspondents be dropped. The Meeting welcomed the proposal cordially and will forward it to the Yearly Meeting.

THE Yorkshire 1905 Committee has just issued two new pamphlets—"The Heart of Quakerism," by T. Edmund

Harvey, and "Fundamentals of Quakerism," by Carl Heath. The first contains the substance of an address given at Guilford College, North Carolina, last fall. It was put into shape by T. E. H. while on shipboard on his return trip and made its first appearance in print in this paper. The second is the address which our Friend gave at the Young Friends' Conference in Manchester a year ago.

A LITERARY announcement of special interest to Friends is that of the "Life of George Cadbury," by A. G. Gardiner, which figures in the spring list of Cassell & Company.

THE third and fourth numbers of the *Journal of the Friends' Historical Society* for 1922 are published together and are just out in a volume of about 80 pages, including four pages of index for the year. We have read this rare number through from cover to cover and find much which we know will interest the readers of THE FRIEND. No. 3 is largely occupied with historical gleanings from America, illustrating a variety of quaint practices, expressions and experiences, among others the serious bar to "the ministry" which the wearing of a beard was at one time among American Friends. The principal article consists of portions of the presidential address of Ernest E. Taylor in 1921 on "The First Publishers of Truth." This is an abridgment of E. E. T.'s address at the annual meeting of the Historical Society of Friends in 1921. It contains a full list of "The Seventy" (actually 65)—"those itinerating Friends with the gift of ministry living in the North-West of England whose gospel service had begun by the spring of 1654." Of these the occupations are as far as possible recorded, and an analysis at the end shows that thirty of them were yeomen (or statesmen) and husbands; after that the largest group is five gentlemen, and there were four craftsmen and four schoolmasters. The schoolmasters were Ambrose Rigge, of Grayrigg, Christopher and Thomas Taylor, of Carlton, and George Whitehead, of Orton.

This information appeared in *The Friend* (London) some time since, but some of our readers have not seen it—

Invited by the National Student Forum Association, six

young Europeans are at present in the United States, namely, two Germans, a Dutchman, a Dane, a Czech and an Englishman, "not to import the Jugendbewegung, not to bring a pattern for imitation, but rather to bring a challenge." They hope to spend five months traveling in pairs to American colleges and universities and telling of their experience and hopes, and suggesting that there are problems in Europe which the youth of America can help to solve. English Friends will know of some of these visitors.—Hans Tiesler spent a year at Peter Manniche's International People's College at Elsinore, and Jorgen Holck, of Copenhagen, was in England in 1921 and, "through an intimate connection with the Quakers was led to take part in the Conference towards a Christian International."

## NOTICES.

CONCORD QUARTERLY MEETING will convene on Daylight Saving time the 15th; the Meeting of Ministers and Elders the day previous on like time.

Calm and Western Quarterly Meetings will meet on Standard time.

The central office at Arch Street is securing information from the different meetings as to the summer schedule regarding the holding of meetings throughout our borders; last season a large majority of them were held on Daylight Saving Time. We shall hope to publish the list on receipt of same from the Secretary's office, 304 Arch Street.

MARRIED.—Fourth Month 19, 1923, at Friends' Meeting House, Media, Pa., ARTHUR R. PENNELL, of Wawa, Pa., and ALICE TRIMBLE, of Moylan, Pa.

—, Fourth Month 28, 1923, at Friends' Meeting House, West Chester, Pa., JOSEPH C. FERGUSON, 3RD, of Chestnut Hill, Philadelphia, and MARGUERITE L. BRINTON, of West Chester, Pa.

DIED.—Fourth Month 26, 1923, at Haddonfield, N. J., MARY WASHINGTON STOKES, widow of Joseph Stokes, in the eighty-fifth year of her age; a member of Chester Monthly Meeting of Friends, N. J.

DIED.—Fourth Month 15, 1923, at the Citizens' Hospital, Barberton, Ohio, JAMES ARTHUR HOLLOWAY, son of S. Clementine and the late Ephraim W. Holloway, in his forty-ninth year; a member of Flushing Monthly Meeting of Friends, Ohio.

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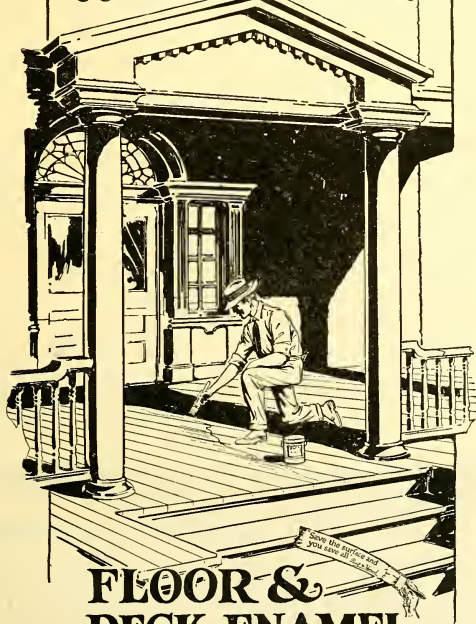
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# THE FRIEND.

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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

HOWARD W. ELKINTON

*Editor*

and

ELIZABETH T. RHOADS

MARRIOTT C. MORRIS, JR.

RUTH KIRKBRIDE

MIRIAM G. BROWN

MARGARET W. RHOADS

*Associates*

### THE WORK OF OUR HANDS.

"Establish Thou the work of our hands upon us; yea the work of our hands establish Thou it."

This verse has always attracted my attention. It seems to me that only a very ignorant or a very wise and good man would dare to make such a request. "Establish Thou the work of our hands upon us." How many of us would really dare to take the consequence of our work—to have it established upon us? Or indeed, is it such that we would wish it to remain even if our connection with it were unknown? "Yea, the work of our hands, establish Thou it." A very far-reaching request, that. Yet it has been the cry of man from the beginning, for he has ever been a builder, a craftsman, a creator; driven by an inward urge to evolve tools, houses, cities, governments, civilizations. It is this builder, mankind, of whom I would speak in the parable which follows.

In a far-off land of marsh and mountain and shadowy forest, a man sat upon a fallen tree and listened. Unkempt, scant of brow, gnarled of muscle, he did not know for what he waited, yet he sat there, pondering, expectant. Then, out of the rugged mountains, out of the whispering leaves above him and the stealthy sedges at his feet, came a voice saying, "Build."

With the coming of the voice, a great flame of desire leaped up in him. He gathered the tall bamboo and built with it a hut, such as no man had seen, fashioning it after the picture of his own desire. He had created a new thing and his mind had grown with the deed. To this house he brought a woman and they settled down at their ease.

But in that far-off land there were strange spirits, more guessed at than known. One there was who came with the sunshine and soft breezes. This one the Builder loved. There were others who dwelt in winds and darkness, fearsome things, and unfriendly. Now when the man beheld how beautiful was the work of his hands, he wished it to stand forever as his memorial, and he cried out to the spirit of the sunlight, "Let the work of my hands remain."

A night came after this when the wind spirits rode down the darkness. The morning sunlight fell upon a lone man sitting beside a heap of bamboo poles. Yet even as he sat there, a voice came out of the distance, crying "Build," and he arose and began to cut down the mighty trees about him. It was a long, hard task, but when he had finished, behold! a house of strong oak beams stood upon the ruins of the old. The Builder wondered that he had ever been willing that so mean a structure as the bamboo hut should stand as his accomplishment. Now he should indeed be remembered—and he rested from his toil.

A tongue of scarlet flame swept through the forest. When it had passed by, the Builder gazed upon a heap of grey ashes; and a wind arose and tossed them upon his head until he, too, was grey with ruin. But the ashes could not shut out the voice which still cried, "Build." He turned to the mountains at his back and wrenched from their sides huge blocks with which to build a mightier abode. When he compared it with those which had gone before, he blessed the wind and fire as wise teachers. Once more he cried out, "Establish the work of my hands," and even as he spoke, the marsh sucked down his house.

But this time, he did not so much as stop to gaze. The gnarled muscles had won skill and the scant brow grown higher in the struggle. He was no longer the uncouth creature who sat listening upon a fallen tree in that long ago. Now, he drained the marshes and built a palace, even mightier than the last, all carved about with splendid figures and glittering with gilded dome.

And now, he did not say, "Establish the work of my hands," nor did he cease to build. That which was done he cast aside, leaving time to save or destroy his work according to its worth. Only the knowledge gained in the building he clung to. He understood that the abodes of the past were but the foundations of the future.

EARLHAM, Ind.

BERNICE L. MEYERS.

## DISCIPLINE.

The Committee appointed by the Yearly Meeting to make recommendations for the revision or correction of the present Discipline have a very prickly burr to open. Views reflecting the best thought of the Yearly Meeting range from the addition of a few dates or the elimination of a few obsolete paragraphs, on the one hand, to a thorough review and rearrangement, if not rewriting of the present book, on the other. As the solemn work is a task that concerns the whole Philadelphia group the Committee hopes that all who have views on the subject will feel entirely free to pass them to the Committee. The final findings of the Committee are quite unknown, although a total of forty-eight separate expressions have been registered in two meetings of the general committee each lasting more than two hours.

Two general attitudes have been clearly reflected in the discussion to date: a book of much the present form that will serve as a guide of evolutionary rules and inspiration for chief use amongst our members; or a book that will be particularly applicable to one inquiring about Friends. There is also the obvious function of educating our own members. Of necessity such a volume must be handy, brief, inspirational, yet definite in regard to Friends' principles. The Committee is agreed that neither hasty, haphazard or unwise changes should be tolerated. There is a strong sentiment, however, in preparing an expression that will adequately present the Society of Friends to the world of today, that will inform our present generation of a rich heritage and will, above all, reflect fine Christian thought coupled with much common sense.

Strange as it may sound, there are many phases of our Church life on which the present Discipline is silent. The testimony of Peace is barely mentioned and not in a positively convincing way befitting Quakers. The equality of men and women in ministry and business is inferred, but not adequately outlined. Many other illustrations could be cited, such as social order, missions, etc. One is reminded on reading the Discipline of the many paragraphs that have crept in, either through some misadventure of an individual, or to avoid a possible misunderstanding of the Society. There is a good bit of defensive "positional" writing. It is due the Society that it arrange its printed views not so much to avoid a misunderstanding as to create a definite understanding of the life and character of Philadelphia Friends.

H. W. E.

## WHAT I HAVE THOUGHT LATELY.

(a)—*The Happy Man.*

In spring, he sang for the goddess of spring, but in autumn, he danced for that of autumn. When he was rich, he was thankful to be rich, but when he became poor he was happy to be loved by his poor neighbors. He loved children: with them he read strange stories from a book. He loved old people: eagerly he listened to their endless talks. Why, he would have found the reason to be thankful even if he was given a stone instead of a piece of meat.

(b)—*If Stars Are With Me.*

(Free translation of a poem by T. Kagawa, a social worker, a poet and a Christian.)

An iron gate, in front of me,  
Heavy chains around my wrists.  
But no locks have they to lock my eyes.  
With eyes wide open  
I steal the light.

What is the light which I steal?  
The light of the North Star which twinkles high.  
If stars are with me,  
I do not lack for friends.

Dragging chains behind me  
I climb to the window.  
From this window my body cannot escape.

But my soul,  
My soul swims upward to the sky.

To the world of light,  
My soul flies,  
To the north, farther to the north, higher and higher.  
Good-bye, world, good-bye.  
Earthly freedom need I no longer,  
For I fly to the sky of stars!

If stars are with me,  
I do not lack for friends  
To-night  
I will sleep with the stars.

(c)—"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."  
(John xv: 16.)

Who can be indifferent to this message? Is it not God's will that I, too, should take part in the establishment of His kingdom? No longer, my voyage, however long, is dark; no longer I shall be alone in my path. God, my father, will lead me to my goal.

BRYN MAWR.

TAKI FUJITA.

## SPRING.

Great Sol hath slowly crept on high again  
In his blue arch of sky, and when he beams  
On earth, she smiles at him; then, to regain  
Her former grandeur, wakes from happy dreams  
Her children; coaxes flowers, laughs at streams  
That ripple, tumble, dance, in happy glee,  
And wash and wear the pebbles till their gleams  
Seem those of pearls or gold, as o'er the lea  
Their foamy waters rush,—from Winter's clutches free.

O Spring is full of joy. The fragrant air  
Carries its message. Soaring through the sky,  
The birds return, and in the sun's bright glare,  
Their colors glisten and change, while swift they fly  
From tree to tree, from bough to bough—on high  
Again,—then lightly rest, pour forth a song  
In merry mood, or answer, in reply  
To the mate's call. Come, join the happy throng  
O mortal man! These boundless joys to Spring belong.

—R. K.

## INTER-RACIAL FRIENDSHIP.

It is interesting to note that a position similar to that held by Friends in regard to inter-racial friendships is maintained in *The New Student*, a magazine published by the National Student Forum. Eugene Corbie, a Negro student and a member of the Forum Executive Board, writes in the paper: "There is no doubt that segregation (of Negro and white students in our universities) is fundamentally wrong from all points of view. First, because it presupposes race superiority, which is false; secondly, because it perpetuates the spirit of hatred which is both undesirable and inimicable to the best interests of the social groups; thirdly, because the times call for a different conception of human relationship." He goes on to say that from the time when the first laws regulating the slave trade were enacted in the Barbadoes and the West Indies, men considered that special laws must be made for the Negro.

"These statements about the blacks are so implanted in the minds of the masses that not until recently has scientific light been thrown on the question. Let us stop to consider whether our prejudices have not mastered our senses. Can one wonder that the average black man has not yet demonstrated his capacity as fully as the white man has? Think of the conditions of slavery; of the myriad efforts made to keep him down; think of the fact that he is called upon to do

the things that are considered too menial for the rest of the world. And all this because he happens to be what he has not made himself—"a black man." Think that despite his social, political and economic disadvantages he still strives to overcome his ignorance that he may become a competitor in the open field. Think of the cry of social equality that is raised when he strives to become something more than a mere servant and the walls that are set between him and success.

"It was finally concluded that the ignorance of slaves made them inefficient. If the latter statement is true then no matter what the field of activity, the worker should be trained, otherwise he becomes economically less valuable. But to accuse the black man of lack of appreciation of the higher things of life, without giving him the right to participate in those things, is intellectual lynching, since we are condemning a man without a trial. If then we deny the blacks the admission

into the things that make for culture, and then expect that they will get it by inspiration, we are sadly mistaken. Unless we are willing to grant that admission, we should desist from our condemnation."

Eugene Corbie then speaks of the spirit of hatred exhibited in the last war. We are using that spirit toward the black man, instead of a policy consistent with advancing thought. The best policy would be one of tolerance, which attempts to arrive at a better understanding of the Negro. We cannot ignore him. Education is the only real approach to a solution.

"We should, when he presents himself for admission to our schools and colleges, rather than segregate him, rather than sow the seed of arrogance and oppression, let him come in and partake freely of the things that will go to make him a more law-abiding and more useful man."

*Contributed.*

## The German Youth Movement.

In a recent letter from Philip C. Garrett, was enclosed an address on "The German Youth Movement," delivered by a young German, Walter Ehrenstein, before a group of Woodbrooke students last year. The address is interesting as tracing the growth and purposes of this movement from the point of view of German youth itself. The writer speaks of the movement as a "life impulse," appearing in an epochal way through a "spiritual rebellion."

"The German youth-movement," he goes on to say, "means a progress in the consciousness of freedom. If we regard the life of a child, we see that he forms his own course of development up to his fourth year of age. He gets his information by questioning his father and mother about everything that arouses his curiosity, it may be the moon or the angels. The more he advances in age, the more his liberty becomes restrained. In school, discipline is dominant; in school, he is punished if he does not take pains in branches which are a terror to his nature. Daily his mind is nourished by parents and other adults with their precocious ideas and conceptions. You must not do this or that, but you must act so or so. Early enough his spirit is pressed into Spanish boots. Apparently, youthful age was not equal in value to adult life. It was looked at as an intermediate, not yet, stage. The difference between youth and adult life was believed quantitative, instead of, what it really is, qualitative. (Recent and most important discoveries in experimental psychology have exhibited that the power of visualizing, which is found among a very high percentage of children, is lost in adult age. And not only this faculty is lost as a tribute to age, but many other faculties well.) The youth was the material of which the state could mould its future citizens, and above all, it took care to infuse these future citizens with the greatest respect for the existing order. The root of the evil is expressed by saying that young people were a means to a purpose. Preparation for the struggle for existence of the individual and for the struggle for the nation's existence was the aim of education. The German schoolboy had six hours of strenuous instruction in the morning, and two to three hours of schoolwork in the afternoon. For many, in fact too many, his twelve years of school life mean years without happiness. Morally, they had not brought away much worth mentioning, which they really owed to the influence of the school alone. It is in moral education that schools miss the mark more than one is aware of. In all questions of education all possible authorities are consulted, all but the young educated himself. There is no doubt that the misery of schools forms a fraction of the total sum of human misery, which ought not to be neglected. Full of longing for fellowship, for nature, for love, the young heart of the town child was stretching out, year after year, towards redemption from the tyranny of people with old souls (though well meant). At school, his value was measured by the efficiency of his memory. But he knew well, though he was

regarded by the teachers as if such things did not exist, that he had beyond all a hungry and thirsty heart. And not he alone, but many a comrade of his in the same way. The common despair joined them. The new experience of fellowship was their fundamental experience. Their strength for rebellion arose from it. They all felt equally in bondage. The magnificent German landscape; the great number of castles and ruins on the mountains; the silent dense forests, were the scene on which the drama of rebellion was performed. They felt it keenly that they had nothing to gain any more from the precepts of the adult world.

He goes on to say that as the basis of their morality changed from fear and unexplained custom to rationality and freedom, they began to see some of the old values in a new light and were thus strengthened, instead of being left helpless.

It was quite a natural outcome that the youth-movement, which primarily represents a moral renaissance, could not pass by indifferently the person of Christ. Many of them realized that His commands were in accordance with the desires of their own hearts. Their faith underwent the experience of death and revival. What had been antiquated and tedious before, when it was forced on them externally, was born again inwardly out of their own seeking, and was now their own possession. In detail the different divisions of the movement show great variety in their aims, but they all agree with the following: they disapprove of the overwhelming force of the state; they protest against murder in war; against misuse of capital for the exploitation of others. They object to the poisonous influence materially of alcohol and smoking, and cinemas and backstairs literature on the people. The writer himself witnessed a long procession of protest of young people, marching through the streets of Frankfurt a. M., everyone of the three thousand partakers carrying a torch as a symbol. With regard to their criticism of education, they did not stop with the negative side, but realized their conception of freedom in their newly-founded schools.

The teacher now becomes personal friend and companion to the students, with a personal interest in each one. In concluding, the writer points out how the movement, once started, spread rapidly through the higher institutions of learning.

The youth-movement started among pupils of public schools. When they became students, they transplanted the movement into the universities. When they left the university and entered practical life, they remained faithful to their vocation. It spread very quickly among teachers, especially young teachers. At last it took root in the proletariat, so that now you can see many young workmen and women on First-days leaving the towns for fields and woods, instead of going into cinemas and music halls. All this happened with the very minimum of organization, which was regarded as the murderer of a spiritual organism. Those who are spiritually prominent, are leaders without election. They are leaders, because what

they do and propose is the concealed wish of their fellows. Several of our best poets, *e. g.*, Hermann Hesse, Waldemar Bonsels, the late Hermann Lons and Stephen George are sharing in the leadership with remarkable philosophers, like Natorp and Messer, Bluner and Eberhard Arnold. There is no limit of age for those who in understanding sympathy can feel with the young, although they may be eighty years of age, they can be youthful in spirit and belong to the youth-movement. Wherever a Wandervogel or a Freideutscher or a Grossdeutscher or a Quickborner or a Jungdeutscher will meet, they recognize one another, not only externally by the Schiller collars of the boys and the picturesque old German clothes of the girls, but also by a new manner of behavior and a certain gleam in their eyes, and with their cheerful greeting "Heil!" they express: We are comrades in a new life, new love, and new hope. . . . (All very good, were it not for the peace treaty.)

### THE SEEING EYE.

A new and rather original exhibition of friendship has been called to our attention. It is a tribute paid by the Class of 1910 at Westtown School to one of their former classmates, William C. Engle.

Engle, after leaving school, determined to follow painting and in order to perfect his native talent he not only studied at the Academy of Fine Arts in Philadelphia, but also spent two odd years as a private student under N. C. Wyeth, recently of Chadds Ford.

The Class of 1910 has arranged with Wyeth to paint a

picture that will be presented to the School on Alumni Day, Sixth Month 2nd, as a memorial gift to William C. Engle. Happily, Wyeth chose an inspiring and appropriate subject. Before his death, Engle spent much time at the shore. Upon one occasion he described the picture that he should like some day to paint—a picture of the sea with children on the shore gazing across the water toward massed clouds, where a giant strides. It was his thought to catch and hold by such a group that peculiar faculty of children—the seeing eye. The imagination of childhood is a precious thing. Wyeth has succeeded admirably in doing what his pupil and friend did not live to do.

The picture, in addition to its expression of the friendship of a class for a former classmate is an even finer witness of a master's affection for a pupil. It is a definite tribute to friendship.

H. W. E.

PAUSE.

Mid afternoon glides by,

The tranquil sun sinks lower in

The west and blue shadows lengthen.

The snipe fly fast along the white foam's edge and whistle as

They swing onward toward the marshes.

The waves break slow and clear like music,

This is the hour when the

Children cease their play, to gaze upon

The azure ether of the sky and ocean; where the great ships

Hang or move grandly to their distant havens.

Written by WM. C. ENGLE.

END OF THE YOUNG FRIENDS' NUMBER.

## A Remarkable Chapter in Quaker History.

Johan Marcussen, of Denmark.

About sixty years ago there lived a man in the valley, Roldal, in Norway, by the name of Knud. His father's name was also Knud; hence his official name was Knud Knudsen. The name of the little village in which his home was, was Botnen. So the name by which he was known between man and man was Knud Botnen.

Knud was at that time quite a young man. He was married and had three children, two sons and one daughter. The parish in which he lived was beautifully situated near a lake, with high picturesque mountains in the background. The soil was poor and gave but scanty crops for hard and diligent toil. The inhabitants were poor. That is, they had to live in a very economical way. Their little crop of barley and oats was ground together, the flour was baked into big but very thin cakes. After harvest the women would be at that work for about a fortnight, and then they would have a sufficient supply for the whole year. Part of the flour was used almost daily for porridge. They would raise a scanty crop of potatoes; the cows and sheep would give milk, butter and meat; from the lake they would now and then get a few fish, and by this supply they would live just as happily as people in any part of the world.

Here was Knud Botnen's home. He was neither better nor worse off than the rest. If there was any difference, Knud was amongst the most contented. He had always enough, and a little to spare for those who needed it—just a happy man in his possession.

But then something strange began to work in his inner life. He did not know what it was. It seemed to him as if something was wanting. The people in Roldal were religious people and very strict in their doctrines, and Knud had always been amongst the most pious. He had never said much, but his few words always had weight. Now he had said almost nothing. It seemed as if he lived a life by himself, of which nobody else knew anything. He was diligent in reading the Bible, but in

that there was nothing strange; that was almost a universal habit in Roldal. Still, Knud's reading was different. It seemed as if something or somebody was teaching him during his quiet walking about, and this teaching was often different from the ordinary conception of truth, and when Knud was reading his Bible he found that the teaching, which was dimly breaking through within him, was also in the Bible. Sometimes Knud took that book and went out to his neighbors. He was that quiet that he would sit in a house for a length of time with his Bible under his arm, perfectly silent. In rising, he would simply point to the book, and, without saying a word, he would leave the house. Sometimes he would read a small portion and then leave.

The people did not know what to think of Knud. Most of them thought he was getting crazy; but then he was always kind and willing to help, and in his home he was the kindest husband and father. Whatever could be the matter with him? It was clear that it had something to do with religion and perhaps the priest would be able to find it out. So one or two went to the priest and told him that their good neighbor, Knud Botnen, had become a little singular; that, although he was as good and kind as ever, or even better, there was something curious about him. It was of a religious character, for he sometimes would say what never before had been heard in Roldal. It was strange, for although he did not say a single word against anybody, it seemed as if he had a source of teaching altogether independent of the church and the priest, and, of course, that could not be right. The priest was very thankful to these men for telling him of such unheard-of, erroneous conduct. He would surely take it in hand before long.

Knud's father was not fully satisfied with the conduct of his son, and his wife's father saw in his son-in-law a developing lunatic, a stain of shame amongst the peaceful inhabitants of Roldal—and in that his daughter and grandchildren should be

entangled—that was awful. These two old men talked the matter over and came to the conclusion that it would be best if they could get Knud's wife and children to leave him. So, one day they both appeared at the house of Knud Botnen and laid the matter before him. Well, Knud was silent, as always. After a while he said they had better lay their concern before his wife. If she felt it better to leave him and follow them, he would not hinder her in doing so. But then his wife did not feel that way at all. She had the very best of husbands, and, although his way of thinking was a little different from what was usual, she felt that wherever he was she ought to be, and if his divergency from the usual mode of religion should bring him into trouble of any kind, it would be her duty to help him with anything she was able. Well, the two old men left Knud, his wife and children to struggle along as best they could.

Then came the priest. Of course, he was the shepherd of his flock, the father of his children. "And what is the matter with thee, my son, Knud? Is not the old Lutheran religion good and reliable any more? Hast thou found anything better?"

Knud was silent for a while. Then he tried to explain that he felt something working within himself. He did not know what it was or who it was, but sometimes he felt very much broken. Perhaps it was that he felt he was a sinner. Certainly he was not as good and kind and loving as he ought to be. But then again he felt that immeasurable love and goodness surrounded him everywhere, and he felt himself at times so filled that he found no words fit to explain it, and so he kept silent. When he read his Bible he found it in the most perfect harmony with what he felt in his own inner life. It had become quite a new book to him. The priest listened to him in amazement. Then he murmured: "A teaching within—a teaching direct to the soul—hm. But man, thou art a Quaker; how in the world have these notions been brought into thy head?"

Knud could not tell. He had not been outside of Roldal, and the Bible was the only book he had read. As to the word, "Quaker," he had never heard it before. Perhaps it was the first time it ever sounded in Roldal.

It was very strange. The priest did not know how to handle this matter; but surely, it was necessary it should be stopped as soon as possible. It might spread and bring the good, old church into danger. He explained the matter to the bishop, and he came. Knud Botnen was brought before the bishop, and after some time in silence, he gave about the same explanation to the bishop which he formerly had given to the priest. After having listened to all which Knud had to say, the bishop patted him on his shoulder and said: "Stick firmly to what thou hast got, my son."

This spiritual influence which Knud had felt seemed now to begin its work in others, also. The first man who openly acknowledged the teaching within was Jon Rinden. He and Knud had for several years quiet meetings together, in order to listen to the voice teaching them within. Afterwards came Lars Botnen and a young woman, Knud's sister. Then a blind woman, Eli. And as truth worked its way others joined the little flock, amongst them two brothers, Jon and Ole Oime, and Eli's brother, Mons.

As to the mystic word, "Quaker," which the priest had thrown out, it did not trouble them at all. Most likely it never afterwards entered their thoughts and was forgotten. In Stavanger and neighborhood there had been a small meeting of Friends ever since the beginning of the nineteenth century, but they knew nothing of the spiritual movement in Roldal, and the people of Roldal knew nothing of the Friends in Stavanger.

While this was going on in Norway, there was a man in America, Lindley Murray Hoag, who felt a strange drawing toward Norway. Several times he saw in dreams a lake and houses near it; the lake, houses and meadows being surrounded by high mountains, forming altogether most splendid scenery; and it seemed to him that he was eating fishes caught in that

lake. In him was worked out a concern for a visit in the love of the Gospel to Norway.

In the year 1853, Lindley Murray Hoag came by way of London to Stavanger, Norway, and laid his concern before the Friends. Norwegian Friends received him most kindly and several of them, among whom was the able interpreter, Endre Dahl, went with him to all places where Friends were found, and much blessing followed their labors. As they traveled along, Lindley Murray Hoag was looking for that valley and lake, which he so plainly had seen in his dreams when in America, but, although he saw many mountains and many lakes, he did not see anything like that which he saw in his dreams.

One day Endre Dahl told him that they had now been to all the Friends that he knew of. Lindley Murray Hoag became uneasy, and, after a time of quietness, said that he had not yet been to the place which formed the real concern for his journey. A map of Norway was placed before him, but that did not give him any help. He became more uneasy and walked from one end of the room to the other for some time. All of a sudden he stopped and turned toward the mountains in the east. Pointing in that direction, he said: "There, over there, is the place where I must go." They had already been to all places in that direction where Friends were located; but Endre Dahl and some other Friends readily consented to go with him once more.

A place called Sovde was chosen as the first stopping-place. There was a meeting-house, and a meeting was appointed. A man by the name of Bajarne Aaby heard of it. He knew the people in Roldal and felt that he ought to go and tell them of the meeting. It was haying time. When Bajarne Aaby came to Roldal he found the people out haying. He told them his errand, and said, "There is a man from America and some people from Stavanger going to have a meeting at Sovde tonight. They are all Quakers."

Quakers! This was, most likely, only the second time this strange word was heard in Roldal. The people made haste and went to Sovde. When they came to the meeting, Lindley Murray Hoag was preaching, Endre Dahl interpreting. The Roldal people listened with amazement. Was this a new revelation? Did the message come from another world? What had dimly worked for years in the depths of their souls was here put before them in plain language.

The meeting ended. Lindley Murray Hoag wanted to go with the Roldal people, but the road was too difficult for him, over the high mountains. Another road was recommended, longer, but easier. By this Lindley Murray Hoag and the Stavanger people went the next day. As they passed a low chain of mountains, the Roldal valley, with the Roldal river the small villages and the high mountains in the background, lay spread before them in the most brilliant illumination. Lindley Murray Hoag stood for a while like a marble statue. Then he exclaimed: "Oh! this is what I saw in my dreams in America."

Some time before this the people in Roldal had had some difficulty about a marriage. They did not feel it right to enter into marriage before the priest. They thought that their own agreement before the Lord was just as valid as if they had gone through a ceremony of the church, and two young people had acted accordingly. But after a while they became uneasy about it. Knud took the matter in hand. He sat for a long time alone, and in perfect silence. When he spoke about it he explained that he saw dark clouds before him. After a while he saw rays of light coming right from heaven, breaking through the dark clouds and shining on the spot where he sat. When he again spoke to others he said that about the marriage they ought to be perfectly easy. It would come right in due course of time. When Lindley Murray Hoag came they were married after the manner of Friends.

The tithes to the priest caused these people much trouble. They found that the established church, in its teachings and arrangements, was so different from what they read in the Bible about the early church that they found it incorrect to

sustain that church and its servants; thence, they could not conscientiously pay the tithes. According to the law, the priest had a right to his tithes, and when the people did not pay it he had a right to distraint, and he used his right. This was felt very much by the people in a place where the soil gave but scanty return for hard labor.

Knud had one year bought and brought home timber and lumber for a new house. The time came when his tithes had to be paid. The priest took all his timber and lumber, and Knud lost what he, with much labor and through self-denial, had gathered.

After the visit of Lindley Murray Hoag, the people in Roldal became connected with the Society of Friends in Stavanger; a meeting-house was built, which was also used as a school-house, and one of the Friends, Mons Winje, acted as teacher.

Through much tribulation, Friends plodded along for several years, and quite a number were added to the church. But it was so hard. Hard work to get the necessities of life, and this made still harder because of the strict laws about the tithes.

News came to Roldal about a country where people were free to act in accordance with true righteousness and to serve God in true love; but that country was far away. However, they talked the matter over, and undoubtedly tried it in prayer before the Lord. Friends were truly united together, and in 1869 nearly fifty persons left Stavanger in a sailing vessel bound for Quebec, Canada, and one day all these people came to Legrand, Marshall County, Iowa. Never before had so many strangers been seen at this small station.

Land was cheap, and every one of these Norwegians was successful in temporal matters. An old school-house was used as a meeting-house for several years. Later on a meeting-house and a school-house were built between Legrand and Dunbar, and were called "Stavanger."

Of their further life and spiritual welfare, I had better not give any account. It would only be my personal impressions. They might be partly correct, but would be in danger of one-sidedness. One thing I feel I must add—I have been told that when Knud was an old man he would sometimes rise in the gallery of the meeting-house and say with much emphasis: "We will have to get back to our old landmarks." Did that old man feel that, as they prospered temporally, they were in danger of growing cold and indifferent to the teaching of the Spirit, the light within?

It has been a great joy to me to gather these facts. I think I will remember as long as I live the emotion and the tears in the eyes of those old men as they told me of their experience many years ago, when they first were gathered into the church of Christ. May the blessing of the Lord go with them and their children after them.

(From *The American Friend* for Fourth Month 18, 1907.)

### CHILDREN'S CORNER.

#### THIRTEEN MOTHERS.

MARGARET T. APPLEGARTH.

Adapted from *Everyland*.

(Concluded from page 533.)

"Sure! And you should see our girl!" boasted Ignacy. "I should love to see your girl!" the lady smiled. "Why can't I come home with you now?"

So like knights of old escorting Ye Princess Faire, they led her through those ugly streets. "You should to step careful here, Leddy, there's puddles!"

Such a puddle! Like ink. The lady picked her way daintily around it. She looked at the small shanty-houses dingy from showers of soot forever belching out of the factory chimneys; she looked at peoples' front yards littered with tin cans and garbage and cinders; she looked at the trees which the soot and the cinders had robbed of their leaves; she looked at the hills and hummocks of coal piled up, waiting to be shipped to your furnace and mine.

"What a hideous place Coal Town is!" she said to herself; then to the boys: "Is your father a miner?"

"Sure! And you should to see the bucket they lets him down in, Leddy. A awful big bucket, mit lots of other mens. But Popper ain't so scart; he goes down most to the middle of America. We walks around on top of him all day!"

"It's awful dark down there, Leddy."

"It's like *cities* down there, Leddy, mit streets-from-coal, mit avenues-from-coal, mit little rooms-from-coal."

"Popper whacks at them coal walls all day."

"When Popper comes up on top of America once more, he just drinks und drinks und drinks."

The lady sighed: "Tell me about your mother."

"Mudder, she got dead, Leddy. Sooner Fine-ice was born, see?"

"Fine-ice? Is that your little sister? Who takes care of her, then?"

"You shouldn't to waste pities on Fine-ice, ma'am!" said Ignacy, earnestly. "He takes awful good care of her; we shouldn't to let no neighbor-womens get inside the house!"

"Let's hurry!" cried the lady.

When they came indoors, the Wonderful Lady gathered Finis up into her arms. She gave one look at that cloudy little face; then she buried her own face in the soft little neck. "Oh, dear Friend of Little Children," she prayed, "help me! Help me! And bless this poor starved little baby."

Finis loved it.

It was *not* like her thirteen mothers. It was not boisterous. It did not volley and thunder. It knew exactly how to hold babies! Finis smiled.

The thirteen mothers smiled vainly.

Then said the lady: "I have the grandest news for you, for in my little house I have some cribs. The cribs are called a 'Day Nursery.' Babies will lie in them all day long while families are away working. For babies get lonely when nobody is home to nurse them. Babies get hungry. Babies get thin. The rosebuds fade from their faces."

The thirteen mothers peered anxiously at Finis: "Should she have got *rosebuds*?" asked Ignacy.

"She should!" sighed the Wonderful Lady. "I will put them there. You watch!"

So they watched. And it happened. For only twelve months later when they had a "Better Babies" Contest in that town, it was Finis Marchlewicz who won the blue ribbon! Finis, fairer and fatter than you would have believed possible.

"Just see that baby's face!" chuckled the jolly judges, feeling jollier than ever when Finis smiled at them. "Whatever makes any baby in this gloomy Coal Town beam like that?"

Ignacy climbed up on their little platform, tip-toed behind the table with their weighing baskets on it, and whispered into their ears: "Sooner the Leddy brag Jesus on this town, it made a special glad for kids, see?"

Forwarded by Wm. I. Hull.

### A SUGGESTED RETURN TO CHRISTIANITY.

(An editorial note in *The Manchester Guardian Weekly* for Third Month 2, 1923.)

The Oxford Union Society has approved by 177 votes against 74, a motion contending that the time is now ripe for war enmities to be discarded, and for a friendly attitude to be taken up towards all the peoples who fought against us in the late war. In so doing the undergraduates of the University certainly showed themselves to be nearer to Christianity than the rector of an Oxford parish who recently denounced from his pulpit the generous offer made by certain members of the University to a few German students who are to be received as guests at Oxford for a few weeks in the spring.

Anyone who has visited Germany of late years can testify to the depressing and demoralizing effect upon educated Germans of the moral isolation into which they have drifted since 1914. Terrible as is the financial barrier built up around Germany by the collapse of her currency, rendering as it does



any contact with foreign countries almost impossible except for the extremely wealthy, it is nothing to the moral blockade that has been raised against her by those who maintain that the injunction to forgive our enemies is inapplicable when those enemies happen to be Germans.

The Germans, and especially their past rulers, have had their faults, and we have spoken plainly of them here. But to count those faults an excuse for permanently excluding the countrymen of Goethe and Beethoven from all international intercourse is to treat the Gospel as a "scrap of paper." Such is the policy apparently advocated by part of the French and

even of the English press. It is not ashamed to fan the half-dead embers of war-time hatreds for the sake of a "stunt," nor to incite its readers to delirium in the miseries of fellow-men simply because they are Germans. The action of the Oxford Union is a timely sign of the nobler temper of a new generation of Englishmen. Unless the example of Oxford is soon followed by Europe at large and worn-out recriminations abandoned in favor of some return to the practice of Christian morality, Germany will become the Ghetto of Europe, with consequences to her neighbors scarcely less lamentable than to herself.

## A Day With a By-gone Industry.

Frances Tatum Rhoads.

Violet Oakley, in one of the series of pictures which portrays "the founding of the State," in the capitol building at Harrisburg—that one where William Penn, standing in the vessel's prow, looks across the sea to the fulfillment of his "holy experiment"—has used, on the scroll which decorates the top of the picture, this text from Deuteronomy: "Thy God bringeth thee into a good land of fountains and depths that spring out of the valleys, a land whose stones are iron."

And this, like all the quotations which the artist used to emphasize the meaning of her wonderful paintings, is most appropriate. For it was not long before the early settlers discovered the hidden treasure of the Pennsylvania hills, and began to profit by it.

The Indian tribes along the Manatawny ("the place where we drink") "viewed with dismay the large amount of wood cut for charcoal," says an historian, and though a few Indians were employed about the forges and furnaces, "to their far-sighted chiefs this wholesale destruction of the woodland presented a melancholy picture, and possibly contributed not a little to their disaffection." The time came which they foresaw, when suitable timber for charcoal was almost gone, and by that time the competition of more modern methods and machinery was also to be reckoned with, and the charcoal forges and furnaces were abandoned. But before this time fortunes had been made (and lost) in the iron business, and much of early history and romance clusters about it.

From the beginning Friends had been prominent among the "iron-masters," and, as Pottstown was founded by one of them, it seems quite in keeping that the group of Friends, now resident there, should, several of them, be actively interested in the past as well as the present features of the business.

Some of these Friends had planned an all-day trip, for the benefit of a family of campers among their hills, to visit various old forges and furnaces. When the appointed morning arrived it proved all that could be desired in the way of weather, and we drove merrily out of Pottstown, by the historic "ridge road," to Coventry, our first stopping-place. Having done some previous reading in Swank's "History of Iron," and the beautiful volume, "Forges and Furnaces in the Province of Pennsylvania," issued in 1914 by the Society of the Colonial Dames, we were prepared to see at Coventry not only the site of the forge (now entirely gone), but the mansion where the widow of Robert Grace entertained Benjamin Franklin. This fine old house stands on a hill above the road, near a beautiful cluster of oak trees, and we had expected only to view it from the outside, but one of our hosts was a personal friend of the two ladies who have inherited it, and we were kindly invited to enter and see the paneled room where family tradition says Franklin was entertained, and other interesting and beautiful things associated with the past. It is a fine specimen of an old Colonial home, lovingly preserved.

When our call was ended we sought the walled enclosure of a small burial-ground, across a field from the mansion.

Here lie the bodies of Samuel Nutt, and Thomas Potts, and relatives and descendants—many of the names of which we had been reading were graven on the simple stones beneath the fine old trees.

Our next point was Warwick, where we stopped about noon. This furnace, built in 1737, was the third erected in Chester County, and here the first Franklin stoves were made. Perhaps we, with our modern heating systems, can hardly realize all that this meant. Franklin says, in his Autobiography:—"Having, in 1742, invented an open fire-place for the better warming of rooms, and at the same time saving fuel, as the fresh air admitted was warmed in entering, I made a present of the model to Robert Grace, one of my early friends, who, having an iron furnace, found the casting of the plates for these stoves a profitable thing, as they were growing in demand." They had the words, "Warwick Furnace" in large letters, cast on the front plate. Here also were made pots, kettles, smoothing irons, and other articles of household use.

We were interested to learn that at one time Warwick Furnace was owned and operated by a woman—Anna Nutt, widow of Samuel, who provided in his will that she should have "one hundred and twenty acres of land on the south branch of French Creek, on which to erect a furnace, and also leave to cut as much timber on lands adjacent as shall suffice to erect the same." The firm of "Anna Nutt & Co." seems to have flourished; indeed feminine interest counted for much in the early days of the iron industry. Forges and furnaces were named for wives and daughters—"Elizabeth"—"Isabella"—"Joanna"—and the lady of the manor had a care over all the people employed, prescribing for them in sickness, and looking well to all their wants.

The frame buildings at Warwick are fallen into decay, but the fine stone work in the walls of the great charcoal house is still staunch and strong, though great trees have grown up inside and overtop them. We scrambled down the hill to peer into the top of the furnace, and search among the slag heaps for curious specimens, veined like agate.

Some board seats and a speaker's stand remained from a meeting of the Chester County Historical Society some months before, and as we sat about on them enjoying our generous picnic lunch, we tried to reconstruct the busy scenes of long ago when "twenty-five tons of iron a week" was the usual output. Great business for those times, but how small it sounded when our host compared it with the daily product of a modern furnace!

Old account books show that a few Indians and Negroes were employed as well as Irish and Scotchmen, but the skilled workmen of the old furnaces were usually Germans, and they are especially remembered for their skill in decorating stove plates and "fire-backs." "Many of their designs," says one authority, "are imaginative and fine, if primitive;" and they are a study in themselves, ranging from quaint Bible scenes, to floral and fruit designs, or patriotic figures, of Liberty or Freedom. These early artists traveled from one furnace to another, carrying their moulds with them.

At Hopewell furnace, which was our next stop, the young people of our party, exploring the ancient buildings, came upon an old-time coach, which one of them said, wonderingly, was "fixed up inside just as nice as an automobile, with padded straps to rest your arms, and a cloth lining."

What would the stately dame who journeyed to Philadelphia in that coach when it was new have thought of her companion?

Hopewell is off the main road, among rough wooded hills; and the mansion and workmen's homes—quaint little stone cottages, form a village of themselves, now largely deserted. Here also stoves were made (the writer could remember well one in the nursery, from which in childhood she had spelled the name), and the "furnace lands," at one time, comprised over five thousand acres. "Fifteen thousand cords of wood were consumed annually in making charcoal," we are told.

Joanna furnace was next visited, and then Windsor forge, near Churchtown, and the Welsh mountains. The name of the township, Carnarvon, indicates early Welsh settlers, and one of these, John Jenkins, is said to have lived in a cave or dugout until his house was built, "remains of which are still to be seen," say the historians. We did not find these, but we did see another relic: "a substantial little stone house which was used for the storing of ammunition and food in case of an attack by the Indians." There were Indians all about, but they seem to have been friendly, and one member of the Jenkins family went hunting and fishing with them in his boyhood.

The forges are now gone, but the old mansion with its terraced lawn sloping to the banks of the Conestoga Creek is in excellent preservation, and again we were favored with an inside view. The lady of the house, sitting in her high-backed chair at the front door, smiled on us when she found we were a party of Friends, and that some of us had known her nephew, John Nevin Sayre, through the Fellowship of Reconciliation. She has been an artist and sculptor, and evidently loves her beautiful old home. We might explore the rooms downstairs, if we would "not ask questions," she said. We readily promised; but once within had to make our question marks into exclamation points, for the rooms and hallway were crowded with the most remarkable and question-provoking things. During a little talk which preceded our leave-taking we learned some answers to the questions we could not ask. The Nevins are directly descended from the Jenkins, and there have been some strong characters in the family.

The story has been preserved of one mistress of Windsor in early days who was much distressed by the drunkenness among the men employed at farm and forge. They would frequently come to the table at their boarding-house in a state of intoxication, and her earnest exhortations seemed to have no effect. So, with the help of the women servants, she confiscated the bottles in which they kept their rum, and set them in a row upon the table. Then, appearing while they were at their meal, she told them she had some of their property, and asked each man to claim his own bottle. This they were ashamed to do, so she pleasantly said, "Then they are at my disposal," carried them to an open window, and broke them on the wall outside, assuring them "in a mild but decided voice," says the chronicler, "that if they replaced them by others they would share the same fate."

The old account books of Windsor Forge give a long list of slaves, some with classic names of Greece or Rome, and others, as "Philadelphia Him" and "Lumon Boat," named from the places where they were purchased. The Jenkins were kind masters, and the wedding feast given a favorite slave "Quash," was long remembered in Churchtown.

The sunshine of our long, bright day was fading as we reached "Isabella" furnace, our last stopping-place. It had been evidently more recently abandoned than the others, and was of a more modern type. Here we ate our picnic supper while the last bird-songs sounded from the tree-tops and shadows gathered in the little valley.

Then our three car-loads "re-packed"—we sped along the

homeward track to Pottstown and Wernersville. We had gathered much more information and pleasure than these fragments convey.

We had paused to look back at times and people long passed away. And from our day of happy fellowship "among the hills," we brought back a wholesome sense of the fleeting nature of all man's inventions and contrivances, however strong and stable they may appear, however well they perform the tasks of his own day and generation.

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WILBUR K. THOMAS CABLES FACTS OF RUSSIAN FAMINE SITUATION.

The Philadelphia *Public Ledger* carried on the front page of its issue for Fifth Month 3rd a cablegram from Wilbur K. Thomas, Executive Secretary of the American Friends' Service Committee, who is now in Russia making a survey of Friends' work there. This cable, which contains the latest facts received by the Service Committee about the Russian famine situation, reads as follows:

"Moscow, May 2.—Quaker relief units in Russia report that deaths from starvation still are occurring in sections of Pugachev and the Bashkir Republic and that until about August 1st certain sections cannot be supplied with food.

"The reports state that it is too late to ship food from America, but that money can be cabled up until June and further purchases of flour made in other areas.

"All money received by the Quakers and not spent in that way will be used later in reconstruction work, such as for medicines and supplies for hospitals and children's homes, agricultural work and such things as will tend to make the peasants in the famine area self-supporting in another year.

"The effects of the famine, however, will be felt for many years.

"The Quakers appeal to all who believe in the brotherhood of man to help these people in their time of need."

This cable confirms the many previous reports that deaths from famine are continuing in Russia this spring, and that the number of lives saved will depend to an important degree upon the extent to which American relief work is continued.

Many Americans ask: "Admitting that millions are starving in Russia, is America not relieved from responsibility to help by the actions of the Soviet Government?" The reports which usually give rise to this question, are those of the export of grain from Russia, and of the execution of members of the clergy.

A fair answer to this question calls for consideration of a number of points. It should first be realized that a large majority of the millions affected by the famine are peasants who are in no sense responsible for the acts of the government. Condemning innocent men, women and children to death because of the acts of a government over which they have no control is a policy which no American ought to sanction, regardless of his political opinions. In the second place, those who have been in Russia believe that many press reports have given an unfair impression of the facts.

Murray S. Kenworthy, who was formerly Chief of the Quaker Mission in Russia, has made recent statements which throw light on a number of phases of the situation. Relative to the execution of the clergy, he says that while most of the Communists are not affiliated with the Church, the Soviet Constitution guarantees liberty of religious beliefs and exercises.

The government has never attempted to suppress the Church. The greater number of the people of Russia have continued to attend their churches and have not been interfered with by the government.

What the government did was to confiscate certain of the Church treasures on the grounds that the latter were needed to buy grain for the famine sufferers. It did this after having offered the Church an opportunity to dedicate a portion of its treasures voluntarily to this cause, which offer the Church refused to accept. Certain members of the clergy resisted the confiscation, most of them being members of the old Zarist party. They were accordingly tried on the charge of resisting the government. Americans are similarly tried when they resist the edicts of our national government.

In the matter of grain exports, Murray S. Kenworthy says that all indications point to the fact that any exports of grain which have been made were not for purposes of radical propaganda as indicated in the press, but in return for locomotives and agricultural machinery. Russia has never manufactured these things herself, and her stock of them has been greatly depleted since the war. Without proper locomotives she cannot transfer grain to the famine zone, and without agricultural machinery she is hampered in reconstructing her agricultural life and bringing the famine to an end. The grain which she exports to secure these things, therefore, will probably result in saving more lives than it would if held for food. Owing to the depreciation of her currency, Russia has no means of paying for foreign purchases at present except in grain.

The Quaker workers report that the government is shipping seed grain into the famine zone, advancing loans for the purchase of horses to re-stock the peasants, and otherwise helping to meet the famine situation. The help which it is rendering, however, is inadequate to meet the situation, and the bare fact remains that unless America continues to send a large amount of relief, large numbers of innocent people will die of hunger.

#### THE PURPOSE AND GENERAL PLAN OF THE MESSAGE WORK OF THE AMERICAN FRIENDS' SERVICE COMMITTEE.

On account of the great war many people have had their faith in God rudely shaken. This is particularly true of the war-stricken countries, where thousands of people have been led to question the tenets of the Christian faith. Because Friends generally refused to participate in the war and recognized no enemies, many of these people have come to think they see in us a spirit different from that which actuates the politicians and leaders in world affairs.

As a result of this the Message Committee of the American Friends' Service Committee has been under deep concern to know what course to follow. It has ever been the purpose of the Service Committee to spread the message of love and goodwill and to do its part in establishing the Kingdom of Heaven upon earth. The Service Committee has supported constructive work in France and other countries when the forces of destruction were everywhere at work, and has fed the hungry regardless of nationality and creed, not only because people were in need, but also to express in an active way the Christian message of goodwill. It has been difficult, however, to carry this message without laying ourselves open to the criticism of seeking to build up our own denomination. We feel it desirable, therefore, to make a statement of the different kinds of activities that we believe we should engage in and in which we are all united.

At present the following lines of activity seem open to us:

(a) Personal visits from those who feel the concern of such a message, to those people in Europe who are also seeking a better way of life and whose contact with Friends has already opened a door for friendly visits of this sort.

(b) The printing of literature explaining the principles which have actuated our service and its distribution to such groups of individuals as ask for it. Such literature would be partly translations of books and papers already in existence and partly written to fill special needs. We feel it advisable

to have a permanent representative in the countries where the opportunity is greatest, who could keep us informed as to needs of this sort, and could perhaps place articles in periodicals there, and in turn send us articles of interest which we could use in helping to create a better understanding of these countries here. Another line of work would be the placing of historical material dealing with the Society of Friends, its origin and work, in university and public libraries so that they might be available for investigators and students.

(c) In order to further these activities, the establishment of Quaker centres in various countries, and especially in the larger cities, where travelers and foreigners can be helped to get in touch with the people who are most vitally interested in working for better international relationships.

(d) The encouraging of an interchange of lectures by men and women who are vitally interested in cultivating a better international spirit, and assisting in the exchange of students and teachers.

#### NOTES ON THE MESSAGE WORK.

A LETTER recently received by the Friends' Centre in Berlin from a resident of Breslau, illustrates the help given by the Message work in assisting those who are seeking light on the problems of personal religion.

The writer having become disillusioned of his previous religious faith, "began to wait until the Lord should show him his way."

"The Society of Friends became known to me," he writes, "when the Quakers' charitable work in behalf of German children was started. I was interested from the beginning, as I had never yet met with such love and devotion toward the children of so-called enemies. My five children were then below the age of fourteen, and they imbibed the warm sunshine of the Quakers' real Christian love together with the food; this woke in me the Divine spark that had been nearly extinguished under the ashes of my crumbled faith."

Later, the writer attended a public meeting, addressed by an American Friend, in which the people of Breslau gathered to hear about the spirit which had inspired the Quakers to undertake their child-feeding work. "This address," continues the letter, "replete with the Christian spirit as it was, awoke new hope in my breast. I then obtained some literature about the origin and work of the Quakers."

The writer later corresponded with the Friends' Centre in Berlin. His letter continues:—

"To my letter of the 23rd instant you reply on the 25th that there exists no group of Friends in Breslau. I was very much astonished at this news and suddenly felt deserted by the whole world. But no! Not deserted. I have now friends in Berlin, in England, in America and even nearer—in Breslau itself. God will give me the strength to bring them together—and God did give me strength.

"On the first of Second Month at seven o'clock we had the first Meeting at our house,—just a few dear friends who joined me in waiting on the Lord. Others have promised to come to our next meeting. I was extremely pleased to have at least made a foundation for a local Breslau Centre, and rendered thanks to God, praying for His blessing.

"Evidently God's blessing was on our first meeting, which we conducted as well as possible on Quaker principles. The whole gathering felt the presence of the Lord and all looked forward eagerly to assembling together soon again. I read aloud and discussed the pamphlet 'On Waiting on the Lord,' which you, dear friends, had sent me among other things. It became clear to us that we must wait for the spirit of the Lord in our meetings, and that the spirit of the Lord is revealed to us not only in one member of the gathering at a time, but in each one partially, so that the meeting is more profitable than if the opinion prevailed that only one was called upon to proclaim or explain the word of God."

The letter closes with a request that the Berlin Centre send them instructions regarding their future meetings, so that these

may be conducted "in the true spirit of Christian love as it is recognized by the Society of Friends."

SHIPMENTS received for week ending Fifth Month 5, 1923—76 Boxes and packages.

Cash contributions for the same period—\$10,661.05.

### FRIENDLY NEWS NOTES.

THE HONFLEUR CONFERENCE (Seventh Month 22nd to Eighth Month 12th)—At the picturesque fishing-town of Honfleur on the Norman coast, a conference for the study and discussion of international questions is being arranged for the summer of 1923, under the auspices of members of the Society of Friends. It is planned to hold short courses of study on such subjects as modern history, sociology and economics, and to have as well, numerous lectures by men and women specially qualified to speak on international questions. It is intended also to hold lectures and discussions on new social ideas and problems, and upon matters of historic and artistic interest.

Among the lecturers will be Jeanne Melin, Lucie Dejarin and Jean Longuet; the lectures will be given in both French and English.

Honfleur is easily reached in forty minutes by daily boat from Havre. The town is of unusual interest and beauty, and the surrounding country affords delightful opportunities for excursions on foot or by bicycle. Among those responsible for the Conference we recognize the familiar names of Sophia M. Fry, T. Edmund Harvey, William I. Hull, Rufus M. Jones, J. Henry Scattergood, Wilbur K. Thomas, Carolena M. Wood, Mary Kelsey and others.

DR. INGE, Dean of St. Paul's, London, in the *Church Family Newspaper*, of Fourth Month 6th says:—

"One of the most prevalent of modern errors is what a German might call *Demokratismus*, the notion that unless the Church can somehow, by hook or by crook, collect the largest crowd before the narrow gate, the Church has failed. Instead of the Church judging the world, the world, the *vox populi*, is to judge the Church. We have surely forgotten the warning, 'Woe unto you when all men shall speak well of you, for so did their fathers unto the false prophets.' As Benjamin Whichcote says: 'The longest sword, the strongest lungs, the most voices, are false measures of truth.' The Quakers, who in many ways are the best Christians we have, set a good example in being quite indifferent to numerical success. They have only 150,000 members, but their spiritual influence is as great as that of the most imposing among the Churches."

LARGEST BIBLE ORDER.—The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. One million, five hundred thousand volumes of Scripture portions, consisting of the Gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, sixty-four pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

APPRECIATION from abroad of the work that the Friends' Literature Committee is doing has taken the form of a contribution towards its funds from the members of the Friends' Meeting at Madras.

THE Boston University School of Religious Education has recently issued the result of a wide survey, among other items

is the statement that of the fifty-six students of Indiana who have as one of their major studies, a course in the Bible, Earlharn leads the list with thirty. It also gives Earlharn the position as leader in the plan and scope of Bible Study.

THE practice of "recording ministers" in the Society of Friends had an interesting origin and in many places it still maintains with strong support on the part of the "weight of the meeting." *The Friend* (London) states that one Quarterly Meeting recently, after widespread discussion, was almost unanimously in favor of continuing the practice, and a minute is being sent to Yearly Meeting accordingly.

Another Quarterly Meeting, held near the same time, decided that it was prepared to discontinue the practice of recording Ministers.

A LEADING Northern Church of England clergyman, Dr. Claye, Rector of St. Thomas's, Stockport, addressing his congregation gathered at a solemn service of recollection on the anniversary of the Crucifixion of Christ, said that the portions of the service devoted to silent prayer were, in his view, the most important parts of the service.

### NOTICES.

A CONFERENCE will be held at Coatesville Meeting House, Fifth Month 19, 1923. Two sessions, afternoon session to begin at 3.30 p. m., Standard Time. Box supper with coffee and cocoa furnished. All interested Friends are most cordially invited to attend.

A MEETING for Divine worship will be held at the home of Albert M. Way, Drexel and Somers Avenues, Drexel Hill, Penna., at 3.00 p. m., First-day, Sixth Month 3rd. Members of both branches of Friends and others are invited.

MEETINGS for worship will be held regularly on First-day mornings at Birmingham during the summer, beginning Fifth Month 20th, at ten o'clock, Standard Time. Any Friends wishing to attend the meeting and having no means of conveyance may address Dr. Wm. T. Sharpless, West Chester, Pa.

An appointed Meeting for Worship will also be held on the afternoon of Fifth Month 20th, at two o'clock, Standard Time.

THE Young Friends' Eastern Conference will have its complete program ready to publish in the next issue of Friends' papers. It has been carefully planned with an eye to rest as well as to instruction. Classes are arranged for the morning only, as are the devotional groups and the Open Lecture, the latter to be given by Rufus M. Jones, of Haverford. The afternoon will be given over to recreation and organized sports under trained leaders. The beautiful Westtown lake provides for swimming and canoeing, both of which will be allowed only when the lake is officially "opened" and guarded. Tennis and baseball will take care of those who prefer land sports. Camp suppers and "roasts" by the lake are on the schedule, too.

Five of the English young Friends who will be traveling in America this summer will attend the Conference to strengthen the bonds of fellowship between the Youth of the Society in these two countries. Hertha Kraus, a leader of the Youth Movement in Germany and closely associated with the Relief work there, will give one of the evening lectures.

Anyone desiring information in regard to any of the Conference plans, may write to Mary J. Moon, at 20 S. Twelfth Street, or Elizabeth Ann Walter, 154 N. Fifteenth Street, Philadelphia.

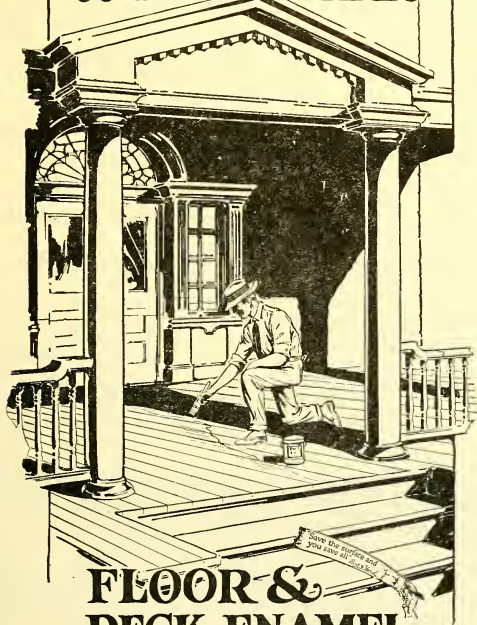
MARRIED.—Fifth Month 1st, at Jordans, WILLIAM LITTLEBOY, of Selly Oak, Birmingham, England, to EDITH M. WINDER, until recently Hostess of Woolman School, Swarthmore, Penna.

BORN.—To Harold M. and Pauline R. S. Lane, Sapporo, Japan, Third Month 2, 1923, a daughter, who has been named Marjorie.

DIED.—At his home in Woodland, N. C., Fourth Month 16, 1923, JOSIAH COPELAND, in his seventy-ninth year, a life-long member of Rich Square Monthly Meeting of Friends.

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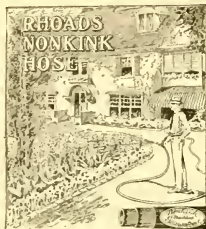
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## THE LAW OF EXPEDIENCY.

"Because right is right, to follow right  
Were wisdom in the scorn of consequence."

Some of us, who in our early years conned the sober pages of Dymond's "Essays on Morality," have arrived at a deepened conviction that mankind owes a great debt to the author; that until the Christian world accepts without omission or evasion, Dymond's philosophy regarding God's will as the primary rule of morality, it will flounder about in hopeless weakness and indecision; and that Dymond's attack upon Archbishop Paley's captivating Law of Expediency still continues to be a needed contribution to clear thinking and forward marching.

The Christian world is indeed far from having arrived at Dymond's point of view. The trouble and danger of living up to the Divine commands "in scorn of consequence," to borrow Tennyson's phrase, or the apparent hopelessness of reaching thereby a desirable end has made it easy for us to say in conduct at least, "Let us do evil that good may come." For instance, a certain much-used member of a popular church asserts that she does not hesitate to tell a falsehood if it makes for gain in a good work. Those of us who do hesitate to speak thus know how easy it is, if caught unawares, to use little untruthful admissions because we seek to avoid the unpleasant results of plainness of speech, or because we enjoy the pleasant results of a smooth tongue.

But it would be wearisome to try to show the full extent to which the expedient usurps the place of the right and the true. We shall but consider one patent example—the arguments of Christian professors in defence of particular wars, "Three-fourths of the thinking people today believe in peace," said a speaker at the Bluffton Conference. And yet scarcely one-fourth or even one-tenth will be true peace men in time of war. Something happens which makes them assert that the peace theory must be set aside. "Men hate war, men use it—the end justifies the means." Christianity must go. "Yes, war is un-Christian," says the clergyman, "but for the

present I shall have to uphold it." "I will hang up my Christianity on a peg until the war is over and then hope to be forgiven." This defection is really dreadful—we use the term advisedly—but it is characteristic of the course of multitudes. It is a flat rejection of Christianity, and an assumption that Christ had not enough wisdom to frame a code of morals by which men can live. It is largely responsible for the long delay in the coming of the promised era when "nation shall not lift up sword against nation."

To point a moral we would introduce an impressive scene witnessed within the past year. It was a hot First-day afternoon and there were gathered in a place of worship at the little Mennonite settlement of Bluffton, Ohio, the delegates of the sects in this country who opposed war on religious grounds—Dunkers or Brethren, Schwenkfelders, Mennonites and Friends—a mere handful among the millions of church-goers in the United States. Visitors, however, were there from the surrounding district, so that the house was well filled. The audience had come to listen to young men give their experiences as conscientious objectors during the war, and to affirm their intention of living for peace.

All seemed auspicious. At the conclusion of the pre-arranged speeches the presiding officer called on the audience for further expression on the subject. In response a young man from the back of the room came forward with an air which betokened serious purpose. Taking his place at the pulpit, he told us he had convictions which he thought it his duty to put before us. He hated to take life, even down to the destruction of animals. "But," he said with emphasis, "war cannot be avoided." We were not unfamiliar with this assertion, but somehow the Conference itself had been so one-sided, so unanimous in its peace pronouncements, that the young man's bold declaration stirred us wide awake. He referred to the wars of history, to the invasion of Europe by the Saracens, and their repulse by the army under Charles Martel in 732. What would have happened had the invaders not been stopped by force of arms? Civilization would have been destroyed, Mohammedanism established over Europe. What would have happened at the time of the American Revolution if all the Colonists had been pacifists? Civil liberty would have had its death-blow. What would have happened in '61 if the Federal government had allowed the South to secede without armed resistance? The Union would have been destroyed, slavery would have had a new lease of life. What would happen now if, when attacked as individuals, we raise no gun to defend ourselves or those of our own household? Who could bear the deserved stigma of such cowardice?

He ceased, marched back to his seat. The tension was great. We were not converted by his earnest assertions, but we were in doubt how they would be met. The presiding officer called upon the head of the Philadelphia delegation to make reply. This Friend arose from the floor of the house and slowly his commanding figure ascended the platform.

THE FRIENDS COOPER  
R. F. D. NO. 2

Briefly, quietly, impressively, he stated the attitude of the Christian pacifist. His defence was on this line:—"We are not here to consider 'safety first.' Our contention is that we must strive to obey the commands of Christ, under all circumstances, at all hazards. We believe that the law of love is never to be violated even under provocation by our enemies. War is undeniably an exhibit of the passions that Jesus condemns, therefore we repudiate it and all its evil train. Hence, in loyalty to Him, a loyalty greater than that which we owe to the powers of this world, we must bear what they are allowed to inflict and trust God for our protection and justification. Those dependent upon us must also learn this same truth, and not expect us for their sakes, dear though they are to us, to cast aside our allegiance to our Heavenly Leader."

This imperfect paraphrase will fail to produce the effect then and there produced on the minds of the audience, when

we felt, to use the ancient expression that "Truth reigned." Whether the young man, who was said to be a member of the American Legion, and a school teacher, was similarly reached, is not for us to say.

We would refer readers of THE FRIEND to a forcible article in the current number of the *Atlantic Monthly*—"The Test of Faith," by Edward Richards, which bears especially on the point brought out by the foregoing episode. It shows how a pacifist risks all for his cause, and how protection is given where force would most likely have failed. In fact, Christians now, being "the heir of all the ages," can look back and see how again and again the expedient has proved to be the inexpedient, how the idealist has proved to be the most practical of men, and how "wisdom is justified of her children." It is a profitable study.

A. S.

## Joel and Anna K. Cadbury.

"Lovely and pleasant were they in their lives and in their death they were not divided." So strikingly fitting were these words that they were repeated many times in connection with the passing of our two loved friends from life here to the fuller life beyond. As the ranks of our older friends have grown thin these past months by the loss to us of a number who have done valiant service, we find ourselves clinging to their memories with a yearning tenderness and a desire to know more of their virtues, to understand better the sources of their power, that we on whom their service falls may better fit ourselves for the duties which their going lays upon our shoulders.

One trait of both Joel and Anna K. Cadbury was a very deep and abiding love for the Society of Friends and a keen interest in all its affairs. One of the children has spoken of the impression that came to them when, as little children, they heard the matters of the meeting discussed in the family group. The love and interest of the parents was so spontaneous and so evident that the earliest recollection of the children was associated with the Society and its work. Both of our friends served long and ably as Clerks of their Monthly Meetings and then as Clerks of their Quarterly Meetings. They were both Overseers of long standing and even after illness made it impossible for Anna Cadbury to leave her home, she did faithful and acceptable work as Overseer, by correspondence. Many a grateful heart among our absent women members will remember her letters of sympathy and cheer. Joel Cadbury was for over twenty years an Elder and his wise and helpful counsel will be keenly missed. He had a rare gift of gentle tact and rare sympathy and humor which made themselves felt as much by the grace of his presence as by his spoken word. This grace of Christian courtesy and sympathy he carried everywhere, on trains and trolleys and street, in the round of business and most beautifully in his own home. He lived among us in the commonplace of everyday and "wist not that his face was radiant."

Education was another constant interest of our friends, and their love of young people was always evident. Their home was cordially open to them and both were deeply interested in finding opportunities for boys and girls to get to college who otherwise could not have gone, especially in encouraging girls when going to college was not so popular for women as it is today. All of their six children went to college. Anna Cadbury was a teacher before her marriage. She was for one year Assistant Teacher at Westtown School and then held a position at Germantown Friends' School. She was a wide awake and progressive teacher and had prepared herself by a special course of training, unusual, at that time, for the work she had chosen. After her marriage she

continued her interest in education. Besides the careful and intelligent oversight of her own children's training, she was on the Committee in charge of Western District Colored School and both she and her husband served for a number of years on the Westtown Committee. Both gave largely and widely of their money to schools and colleges and other educational interests and were alert and open-minded to the new movements and developments in education.

After the Civil War Joel Cadbury and several of his brothers and sisters were actively engaged in Friends' work for the Freedmen of the South and he retained his interest in the education and uplift of colored people throughout his life. The personal association which both of them held with colored people was beautifully free from race prejudice and some of their colored friends have spoken gratefully of the real democracy of their feeling.

For thirty years Joel Cadbury served efficiently on the Board of Directors of the Friends' Hospital, at Frankford, and gave liberally of time and strength to its interests till the time of his death.

No tribute, however brief and inadequate, should omit a reference to the home life of Joel and Anna Cadbury. In these days when so many influences militate against the harmony and unity of the home, one wishes that such a one as theirs might stand out as a shining example of what a Christian home may be. The source of its beauty and strength was a religious faith so sincere and natural that it unconsciously permeated every phase of life and a mutual love so deep and strong that it met every experience of life without variable-ness or shadow of turning. Unselfish service was its keynote. Small wonder one entered such a home with a sense of rest and remained to share its peace. There was always a fine simplicity in their hospitality, a freedom from any display, which did not change with changing fortune or fashion. With this was combined a beautiful sincerity and cordiality which went straight to the heart of the guest. Because of the family connections in England, friends and relations from there found the hospitable door open and visiting Friends from many quarters shared the welcome of the home. For some twenty years the home life centered around Anna Cadbury because of a long and distressing disability which kept her from going outside it. These years of suffering, often intense, she met with a high courage and an indomitable fortitude which only those who knew her best really realized. Always alert and eager of mind, she kept in touch with the outside world surprisingly. Many of her friends recall the bright smile and outstretched hand of welcome which made one forget the pain-racked body, so did the brave spirit dominate the frail flesh. Her cheer and courage radiated



being her little circle and gave inspiration to many a life she could not directly touch. And through these years of testing and suffering the love between husband and wife only deepened and ripened into finer, sweeter comradeship. Nothing could exceed his tender devotion and thoughtfulness for her slightest comfort; always she responded with grateful appreciation and loving fellowship. It seemed strangely sweet that two lives so beautifully united here, of those who had plighted faith fifty years and more ago to be loving and faithful till death should separate them, should find even death could not stand between and should go with only a few short hours interval into the presence of Him whom they loved.

The joint funeral at Twelfth Street Meeting House was a very solemn and impressive one. Many besides Friends were present. Members of the meeting, business associates, employees, neighbors and loving personal friends came to pay the tribute of friendship and grateful affection. Many vocal expressions witnessed to the strength and beauty and helpfulness of their lives. One of the daughters fitly expressed their legacy to us of the younger generation, when she said her parents had taught them to keep their minds open to the truth wherever they might find it and not to fear to follow where it led.

With all their devotion to the Society, it was no blind traditionalism which they held. They were open-minded and wise with a sweet reasonableness, always ready to follow in the path of right and true progress. With clear judgment and steady devotion they followed where they felt the Divine Guide led. These words from Browning seem very fitting for them both:—

"One who never turned his back, but marched breast-forward,  
Never doubted clouds would break,  
Never dreamed though right were worsted, wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

#### LORD PARMOOR ON THE RUHR SITUATION.

Lord and Lady Parmoor invited a number of influential people to their London house some weeks ago to hear accounts of the latest conditions both in occupied and unoccupied Germany.

The pronouncements made by Lord Parmoor on the situation are noteworthy because of his standing both as a lawyer and as a Churchman. He said:—

"Why is it that more than four years after the Armistice, Europe is still so far removed from a general peace settlement? The answer is to be found in the continuing prevalence of a war spirit, running along the same channels as in the period before and during the war. Bad acts are the outcome of a false psychology. In some ways the war enmity has been intensified by the horrors of the war time. This is the real explanation of the Ruhr invasion so manifestly inconsistent with a near settlement of the reparation problems. On the alleged plea of security this invasion is inevitably founding an era of insecurity, not only for this generation, but for future ages. The moral evil is a hundredfold worse than the material one. You can murder peace as certainly as Macbeth could murder sleep.

"We who were parties to the Treaty of Versailles and who refused then to assent to the project of the occupation of the Ruhr district, cannot escape the burden of responsibility to which our national honor is pledged. The way of peace may be difficult but it must be pursued persistently. Two points are to be emphasized. No one can tell into what fatal conditions we may drift. No further facilities of any kind should be given in or over the territory occupied by British troops. We must also unhesitatingly and in language not capable of a double meaning, utter our protest against any form of open or veiled interference with transport or train service which might bring famine and famine diseases into the occupied area."

#### THE DAY LABORER.

DEAR FRIEND:—

Thou may remember T. J. Battev quoting a verse or verses in the "Select Meeting," Yearly Meeting week.

They impressed me as quite beautiful, and when the opportunity offered, I asked him of their author.

He could not remember, but said he would like to send them to me. I have wondered whether they would interest the readers of THE FRIEND.

M. E. S.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. xi: 6.)

The following poem, bearing the above title, is copied from No. 11 of a series of printed "Leaflets for Letters," issued in Philadelphia more than fifty years ago by the Protestant Episcopal Book Society, No. 1224 Chestnut Street. Neither name of author nor date is given.

Sow ye beside all waters,  
Where the dew of heaven may fall;  
Ye shall reap if ye be not weary,  
For the Spirit breathes o'er all.  
Sow, though the thorns may wound thee—  
One wore the thorns for thee;  
And though the cold world scorn thee,  
Patient and hopeful be.

Sow ye beside all waters,  
With a blessing and a prayer:  
Name Him whose hand upholds us,  
And sow thou everywhere.  
Sow, though the rock repel thee,  
In its cold and sterile pride;  
Some cleft there may be riven,  
Where the little seed may hide.

Fear not, some will flourish;  
And though the tares abound,  
Like the willows by the waters  
Will the scattered grain be found.  
Work while the daylight lasteth,  
Ere the shades of night come on;  
Ere the Lord of the vineyard cometh,  
And the laborer's work is done.

Work! in the wild waste places,  
Though none thy love may own,  
God guides the down of the thistle  
The wand'ring wind hath sown.  
Will Jesus chide thy weakness,  
Or call thy labor vain?  
The word that for Him thou hearest,  
Will return to Him again.

Oh! with thine heart in heaven,  
Thy strength—in thy Master's might,  
Till the wild waste places blossom  
In the warmth of a Saviour's light.  
Watch not the clouds above thee;  
Let the whirlwind round thee sweep;  
God may the seed-time give thee,  
But another's hand may reap.

Have faith, though ne'er beholding,  
The seed burst from its tomb,  
Thou know'st not which may perish,  
Or what be spared to bloom.  
Room on the narrowest ridges  
The ripened grain will find,  
That the Lord of the harvest coming  
In the harvest sheaves may bind.

## Impressions of the Far East.

William C. Allen.

Eight years have elapsed since my last visit to the Far East. Many changes have taken place in that time. The material development has been great. The traveler entering the harbor of Yokohama is immediately impressed with the modern conditions in front of the Japanese background. He proceeds to Tokyo on one of the little trains that connect Yokohama with Tokyo and discovers in many respects the same situation. Tokyo, Yokohama and Kobe have become cities of tremendous vitality and influence. Whilst many streets in Tokyo are as full as ever of the charm and picturesque-ness of Japanese life, and old-time scenes delight the man from the west as he wanders through the midst of one or two-storied houses and shops, the newer parts of the city, for instance near the Imperial Palace, the new, big railway station and the Ginze—the principal shopping street—are being made over. Large office buildings, big shops, handsome bank buildings and fine club houses appear in every direction as far as the eye can reach. An immense hotel will succeed the small hostleries of the past when it shall have been completed. In Yokohama and Kobe have sprung into being great docks capable of accommodating the largest vessels, whilst warehouses spread along the waterfronts for miles. The great factories of Kobe and Osaka pour forth volumes of smoke which can be observed miles away. The harbors of Yokohama and Kobe are not only thronged with innumerable sailing craft of every size and description, including the humble sampan and gallant ships from foreign ports, but also with continually arriving and departing steamships from all around the globe. San Francisco harbor with her masts and smokestacks looks like an annex only to the infinitely greater activities of these seaports of Japan. The traffic among Oriental countries surpasses the belief of the Western man until he has seen it for himself. As to Japan he sees that a mighty nation has come into being over night.

Whilst the business men of the largest cities of Japan have adopted western clothing—and certainly not improved their personal appearance thereby—the women of Japan still wear the fascinating garments used by them for countless generations. Whilst business is in the very air, whilst the streets resound with strange cries, and whilst all is bustle and activity, our Japanese friends of the higher classes have not forgotten the old-time courtesy and dignity which characterized them years ago; that some of these attributes may have been lost to some extent among the masses probably as a result of imitation of western ways, but not all. The rickshaw men are as courteous as ever. I have never been overcharged by them. I recall how one morning in Tokyo, during my visit in 1922 to that city, I dropped work and took a rickshaw ride accompanied by my faithful camera. My kourma stopped whenever I bade him, whilst I would dismount and snap some suggestive scene. He became highly interested and took particular pains to lead me to beautiful spots of which I had been quite ignorant. In Hibiya Park he led me to a quiet spot where were glorious masses of azalias in full bloom—red, red, everywhere in the glowing sunlight. The perfect riot of reds, scarlets and magentas was beyond description—acres of blinding color surrounded by trimmed greenery and flowers! I have seen manifold dazzling effects in gardening in many lands, but never such a magnificent display as this massive solidity of reds. Japan, in the rush of commercial expansion, is not forgetting the beauty and the art that adorned her in the past.

There are immense business operations in Japan. Her captains of industry, her wizards of finance do not always deal with small figures. Thus the Mutsumi Bussan Kaisha, Limited, has a paid-up capital of one hundred million yen. The Oriental Steel Company, Limited (I waive its Japanese

name) has a capital of forty million yen; Suzuki & Company, a full-paid capital of fifty million yen; the Mitsui Kosan Kaisha (mining) has capital of one hundred million yen, and so forth. The great department store of Tokyo, Mitsukoshi, in some respects excels the leading shops of the great cities of China with its display of goods, its grand marble staircase, its escalator, its rest rooms for women and children. Some Japanese banks have paid-up capital as follows: The Bank of Chosen, fifty million yen; the Bank of Taiwan, forty-five million yen; the Yokohama Specie Bank, Limited, one hundred million yen; the Mitsui Bank, Limited, sixty million yen. A yen equals half a dollar of American money. Some good-sized banking concerns of America or Europe look small in comparison with a few of the banks of the Far East. China also has some great banking companies.

When we go to China we there discover wonderful progress within the past few years despite the military and political upheavals that have distracted that country of recent time. Glance, for instance, at Southern China. It is true that the British Colony of Hong Kong with its tide of business and scenic beauty, its population and vast shipping and commercial interests, is only about one hundred miles from Canton, China. It is true that these great cities do not seem to have been able to construct even a motor road between them. At the same time Canton, under purely Chinese management and disturbed by occasional revolutions, is making rapid strides towards modern conditions. The Bund, the broad strait by the river front, has become one of the great city thoroughfares of the world. Within a few years it has been lengthened and the land side of it has been improved with substantial shops and commercial houses. The river teems with countless vessels of every description and is alive with hundreds of thousands of sweltering, toiling coolies. The old city wall is being taken down and a wide street is taking its place. Broad boulevards are being relentlessly cut through the old-fashioned, dirty, hideously narrow streets in different directions.

While in Canton I stopped at the Christian College, which is the most important educational centre for all South China. The student body numbers over 800 and there are over 100 instructors, native and foreign. In the higher courses a large portion of the students are Christians, most of them having become publicly affiliated with the Christian faith since living there. They constitute a fine group of young people. Not only does the Christian influence run deeply and broadly from the faculty to the students, but much attention is paid to instruction calculated to develop the material interest of that part of the country. Thus a department for the extension of the silk industry on scientific lines is winning much approval and support from leading Chinese and recently from the farmers who, at first, were opposed to innovations on such lines. Professor Howard, in charge of this work, conducted me over the buildings devoted to his fascinating enterprise and revealed its practical operation—a wonderful story alone.

I addressed the student body on several occasions, once upon the subject of Internationalism, and received a warm response and sympathy to my appeals. At the same time it was recognizable that past insults and commercial exploitation poured upon China for decades by so-called Christian powers, have created the feeling that militarism—as much as they dislike it—may yet force them to resent the treatment they have received and become their hope of securing redress in future years. One horribly humid and blistering hot evening I addressed some 200 earnest men in the Y. M. C. A. in Canton.

Illicit opium traffic continues and is increasing. It is stated that those who are appointed to uphold the law are often engaged in the business. Piracy still exists on the rivers

and about the shores of China. The steamship on which we traveled between Canton and Hong Kong had armed guards aboard who paced the deck with guns across their shoulders. It is said that the attitude of the people towards political questions is generally unsatisfactory. Idol worship has been increasing during the past few years. A writer on this subject says, "One reason for this may be found, perhaps, in the activities of the military party and in some of the large temples in the interior one may see votive offerings inscribed with the name of one or another military unit." This is very similar to what one sees in Christian places of worship where memorials are erected to the memory of military men, and, I presume, where none are ever seen to those who have suffered because of their adherence to the pacific teachings of the Sermon on the Mount. Christians and non-Christians are in some fundamental aspects very much alike.

The position of women in China steadily improves despite the conservatism of the people. Women constitute but thirty-eight per cent. of the Christian Church membership, whilst girls number but seventeen per cent. of the enrolment in the mission high schools. Some of the most delightful women I have ever met with in my life have been those connected with educational institutions in China. In attractive personality, dignity, mental equipment and intellectual power these ladies compare with any in the world.

Of course during my somewhat limited experiences on this last trip to the Far East I met with foreigners who are opposed to the missionary movement in the Far East. These people do not know what they are judging. I met also with men and women who consider it absolutely necessary that the people of the Far East be held by the strong arm of a military policy. These advocates of force fail to recognize the change that is coming—they do not understand that reason and justice are to be the substitutes if future peace is to be maintained. During this visit to the Orient I met with a well-known general with whom I had numerous conversations regarding these matters. He is a fine man. He claimed to be a pacifist and, without doubt, sincerely so. We could not tally ideas on all points, although we did fully agree as to the general policies that should be pursued to avert war. Probably our respective positions were found in his remark as we parted, "Speak softly but carry the big stick—it is the only thing they respect;" whilst I replied, "But the trouble is that one big stick always creates opposing big sticks, and that the whole system is contrary to Jesus Christ." I hope to enjoy future friendship with him.

China continues to suffer economically from the Great War. There are two types of business men and statesmen. Business men and rulers in Christian lands who inaugurate foreign commercial policies and push propaganda in order to establish those policies are often—not always—indirectly responsible for the unnumbered afflictions of countless millions of non-Christians, who learn to hate us because of our wars. These so-called "heathens" recognize that the situation is largely rooted in greed and in competitive efforts to exploit them and remote portions of the earth. I have within the past twelve months met with stories everywhere which have revealed the deep-seated resentment of the dark and yellow races towards the white and dominant races, because the latter, whilst in some respects developing their resources and contributing to their comfort, have attained these ends at the expense of national pride and racial aspirations with machine guns and gunboats. Of latter time "Christian" dominance has in some instances been attained by bombing from the air innocent women and children. I have heard it declared by foreigners resident in the Far East that the inhabitants of those countries have lost respect for, and confidence in, the western nations since the failure of the latter to observe the terms of the Treaty of Versailles and their squabbles for the spoils of war. Unquestionably, missionary enterprise is tremendously handicapped by the present non-Christian situation. What are our churches going to do about it?

With exceptions, some of the old religious faiths of the Far

East are dying—they do not yield the solace or the Saviour that the Gospel of Jesus would afford them. Why do they not turn to Jesus? The preaching of the Gospel is handicapped by the inconsistencies of Christendom—its often failure individually and internationally to practice the Gospel teachings.

Whilst the Chinese are torn with political strife, whilst their dialects are various and their monetary system a reproach, whilst other countries have too frequently taken advantage of them and fomented no end of trouble, the old country is far from dead. Her resources are boundless. She learns good and evil from the West. We have instructed her in militarism. Her strong men openly avow that their future safety will consist in arming her, so as to put 30,000,000 of her men, available for the army, in battle array against the "Christian peoples" who have taught them the use of explosives and machine guns. Do we wonder at the position they are commencing to assume?

Everywhere the Chinese are reaching out and absorbing the wealth of the countries adjacent to their own. They have a thirst for toil, they are not afraid of undertaking any commercial expansion beyond their own borders. Their banking and business houses extend throughout the Dutch East Indies, they are generally honest, their business men are the merchant princes of that part of the world. They overcome unjust opposition and laws, their numbers multiply throughout the Orient in countries far distant from their own. Who will be able to contend with this peace-loving people whom Westerners criticize and ridicule because they have not engaged in foreign wars for thousands of years? They have not for many generations taken the sword internationally and have not perished by the sword. Are they going to endure insults, abuse and exploitation forever? Is it not time for Christendom to commence to treat them decently? Is it not about time that we commenced to treat ourselves decently? Are they not keenly watching the Christian peoples kill and starve each other by the many millions, and abiding the time when we, decimated and enfeebled in virility and resources, shall be dictated to by them? I uphold no bogey.

It is not too late for us to mend our ways—they do not want trouble—and if we practice the Golden Rule they will gladly respond to its faintest touch. Our armaments intensify their fears and every new battleship weakens us because it makes us enemies. If we continue to fail in the practical application of the teachings of Jesus we must expect, according to the revelations of history and science, to be supplanted by others; and God may yet make trial of the yellow races and through them seek the consummation of his ultimate purposes as he would apply His beneficent intent to the children of men. It unquestionably is up to the churches and Christians of America and Europe to bring pressure on their governments and insist on better ethics in international relations if the white man's boasted civilization is to endure.

AFRICA, 1923.

### CHILDREN'S CORNER.

THE STORY OF THE SOWER.—The stories Jesus told were generally about things people often saw, and one day he told about a farmer going out to sow seeds. Perhaps the people who heard the story were watching a farmer at work. The little children who heard him, perhaps, would not understand the meaning of the story, but older boys and girls found out, after a time, that He was really teaching them as well, teaching how God loves us and wants us to love Him. So some people wondered what He meant, when He began to tell a story about a farmer going out to sow seeds. Can you guess what Jesus was thinking, when He talked about the "sower"? He was thinking partly about Himself and His work, and perhaps when you have heard the story, you can guess what the seeds were, too.

The farmer had a whole field to sow his seed in, so it would take a long time. He carried a bag full of seeds and walked down a little hard, stony path, across the field. As he walked

he scattered seeds with his free hand. A few seeds dropped between his fingers on to the stony path, and there was no soil to cover them, so they could not grow. And the birds, who always fly round when seeds are being planted, saw them and came and pecked at them and ate them up. And some seeds dropped among tall weeds that grew close to the path. They had no room to grow, because the great weeds choked them. And other little seeds fell on to places where the soil was so thin you could see the hard rock underneath, so these seeds could not send roots deep into the ground. And because there were no roots to hold them, and to send up food to them, though they grew up tall, these plants were poor and thin and very soon withered away. But the rest of the seeds fell on to good, brown earth and were able to send roots deep down into ground that was ready for them. Then the farmer left his field, but when he came again in the autumn, it was a golden field. All the little seeds that had fallen into the soft, rich earth, had grown into tall, golden stalks, bending over because the grains of corn were so heavy. How pleased the farmer was!

Have you guessed what Jesus was thinking about when He talked about these seeds? They were the words which He spoke. And the different places where they fell, were different people who listened to Him. Some people heard Jesus talk about God, and how we could show we love Him by being unselfish and thoughtful for everyone we meet, and they determined never to forget and tried every day to help to make other people happy. These people were like the good ground. Other people listened to Jesus but did not care about what He said, or were too busy with other things, or tried for a short time and then gave up because it was too difficult. These were like the stony or weedy or rocky ground. That is the end of the story and we can think about it, too, like those people who heard Jesus long ago and we can make ready good ground for Jesus to plant His seeds.

If we draw two straight lines across our drawing paper we can make four squares in which to show the four kinds of ground in the story.—HILDA M. COVENTRY, in *The Friend* (London).

### “THE SPIRIT DRIVETH HIM.”

(Mark i: 12.)

[The paper which follows was prepared, in connection with their regular Scripture work, by a member of the class of 1924, at the Moorestown Friends' School. The topic assigned was to show Jesus' interpretation of His mission, as revealed in the account of the temptations.—Eds.]

Christ came fully to the realization that He had a tremendous power for good over the world, not with any sudden burst of knowledge, but by a slowly broadening vision of the spirit of God manifesting itself in Him. Nevertheless, the force of this realization was no less overpowering. How could He use this Divine power to the greatest possible advantage?

He was outwardly but an ordinary man of Judea, working earnestly at His trade, to provide the necessities of life for His family. We, ourselves, are ordinary workers at the present time. What if we should realize that we had in us the power to become the most noted or the greatest person in the world, if we so desired; although at the same time, we might realize that becoming famous was not precisely the channel into which our power should be directed? We might know that such Divine power should be used to glorify God, instead of furthering our own selfish ambitions; but the choice would be left to us. Which choice would we make? That is where the temptations came in Christ's life.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, He said, If Thou be the Son of God, command that these stones be made bread."

In each of us, and predominant in many of us, is the desire for the actual things of this world; things which we must apparently possess to be happy. Many clothes, fine homes,

automobiles, theatre tickets, radio; are these essential for our happiness and the carrying out of the purpose for which we came into the world? In less modern terms, but in a no less real way, the desire for these "treasures on earth," must have been present in Christ's world and in His life, as well as ours. He must have been rather poor and doubtless His life was not all plain sailing. If it was possible to acquire these "things," which seem so to add to one's pleasure, why should He not acquire them? His answer to the temptation, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God," shows that in His spiritual struggles, He realized that there was something far higher and better than these "things;" something that fills a far more essential need in our lives, and He determined to live by the "word of God." He would fulfil His mission on earth; He would do the will of God as it was shown to Him, and put aside the desire for personal ease and comfort.

"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

Christ must have fully realized the unlimited power with which He was endowed, and the desire to test this power in some dramatic way was a natural one. He must also have realized that He could easily acquire fame with miraculous actions, and astound the world into taking notice. Might it not be possible that this was what He was supposed to do with this great power; to draw the attention of wondering crowds to Himself, and thus impress His hearers with whatever He might say to them? But would they have been impressed? A wandering magician, perhaps Divinely inspired, causing a temporary sensation, interesting for a time, but soon forgotten: this might have been the result of such methods. He had to make the choice, and the result of His decision is a "living Christ," who has guided the lives of men of every rank, nationality and profession for almost two thousand years. "Jesus said unto him, It is written again: Thou shalt not tempt the Lord thy God."

The last temptation seems almost to include the first two, and it follows directly from them. "Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me."

How easy it would have been to have set up an earthly kingdom, with such a tremendous force and personality, simply by accepting the general idea of the expected Messiah. What great achievements and exploits could be undertaken, since He was sure to have the power to carry them out. "Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Christ realized that to set up an earthly kingdom would be practically worshipping Satan, for it would be directly opposed to what He knew to be God's plan for His life. War, prosperity, self-indulgence; and the Divine side of life would have been forgotten entirely. The Kingdom of God would have become a myth. That was obviously not the result for which Christ was to devote His life. He chose the higher ambition; working for the Kingdom of God on earth. His task was not to bring about an earthly kingdom, not to use His Divine power for His own selfish ends, not to test His true Messiahship by marvelous and useless miracles; but by bringing the message of love into human hearts struggling for light, and to give help and guidance to those who are hungering and thirsting after righteousness.

MARY HOOTON ROBERTS.

WERE the superfluities of a nation valued and made a perpetual tax or benevolence there would be more almshouses than poor, schools than scholars, and enough to spare for government besides.—WM. PENN.

BOOK REVIEWS.

A BOOK ON HERETICS.

"In praise of heretics," even if it is not to be the title, will be the theme of the next book by Rufus M. Jones, Professor of Philosophy at Haverford College, Pennsylvania, and the acknowledged successor of the late Professor William James as a writer on Psychology and Religion, who has just arrived in England, so that he can undertake research in the subject at the Bodleian at Oxford.

This book, he tells me, will not be quite so large as his "Studies in Mystical Religion," the first volume in the Standard Quaker History series, the sixteen years' work on which was completed last year by the issue of his "Later Periods of Quakerism." He hopes that his new book will not only show what valuable contributions heretics have made to the life of the Church, but also will show what are the fundamental characteristics of a true Church, and what its nature should be today.

"We have not got any historic heretics in America," he told me, "and so I have had to come to Oxford! But I am not looking for heretics of today—mainly just those of the first three centuries."

Dr. Rufus Jones does not attach today much importance to the heresy charges being made in America by the religious party known as the "Fundamentalists." "It is true," he said; "that a large number in every body take up the fundamentalist position, but I have little doubt that thoughtful people, especially the young, will follow a Christianity adapted to this age which is preached by many leaders." The real trend of religious thought in America, he said, both on this subject and on that of world peace, regarding which the feeling is perhaps deeper and more profound among the people than their leaders, is best represented by the progressive papers, the *Christian Century*, the *Christian Work* and the *Churchman*.

The effects of a recent motor accident have prevented Dr. Rufus Jones visiting the Quaker Relief work in Russia, as he did two years ago on behalf of the American Friends' Service Committee, but he has been able to carry out his programme of visits to the Near East, where he has especially inspected the work among refugees in Constantinople, Greece, Palestine, Syria and Egypt. "If true, it almost tempts me to believe in original sin," was Dr. Jones' comment on the report that the Turkish authorities contemplate imposing a one hundred per cent. import duty on relief goods. "I have been in close touch with Col. Haskell, who is in charge of the magnificent American Red Cross Relief work. Such a step would make it impossible to carry on in the areas where the duty would apply."

"The most effective thing in the Near East," was Dr. Jones' description of mission work. In Damascus, the excellent Red Cross work is being wonderfully supplemented by the English and Scotch Missions which are undertaking the education of the Armenian children. In Cairo a particularly fine piece of work is the American University at which half the total of students are Mohammedans and half Christians of every denomination. I had a most excellent reception when I addressed them on religion and ethics.

The estimate in an American "White Paper" that there are over a million drug addicts in the States, Dr. Rufus Jones thought was too high. "The problem, however, is very acute," he said, "and can only be tackled at the source by restricting drug production. We were very concerned to notice in Egypt a great deal of poppy being grown, and we were informed this was for commercial purposes—and presumably for drugs."

H. M. PEET.

MANY favorable testimonials and reviews have been published of the London Book of Discipline, Part I. The one given below must be added to the list, as possibly the most flattering of them all:—

In the *Theologische Literaturzeitung* (1922, Eleventh Month 26th), Dr. E. Hirsch of Göttingen has written a most appreciative review of the three parts of the Book of Christian

Discipline of the Society of Friends in Great Britain. After describing its general character and the contents of Parts II and III, he says: "The union of practical sobriety and earnest, devout love, such as is characteristic of Quakerism, give a definite character to both volumes, in spite of the (instructive) combination of pronouncements from the earliest and most recent times, and despite the manifold variety of the subjects."

In respect of the second volume in particular, the query occurs to one whether our church ought not to put together for her members a similar practical hand-book in harmony with her own spirit. The first of the three volumes, is, however, decidedly the most valuable. . . . I am not aware of a similar collection illustrating the history of any other religious communion. From the book there speaks a proud, thankful love to their own communion, and its history, and at the same time an extraordinarily wide-hearted and sure consciousness of their own way. One would fain envy the Quakers that they have known how to put in the hands of their members a book that is so educative to loyalty and to faithfulness to their own church. And here the wish rises again more pressingly: would that we might create for ourselves a corresponding liking for our own church! The difficulty with which our greater inward wealth (of spiritual material) confronts us can surely not be insurmountable.

Our scientific libraries ought to seek to procure this first volume, in spite of the difficulty of the exchange. It supplies the place to the scholar of many books that are scarcely accessible to him on the history of Quakerism, and with its biographical and literary articles is also in other ways of priceless assistance. To name only one example of the scientific gains that it brings: the figure of John Woolman (1720-1772), who scarce finds a scanty mention amongst us in Germany, becomes recognizable in its true greatness, even from the few extracts given by the first volume. We learn that this precursor of the struggle for the emancipation of the slaves tackled the whole social problem with deep earnestness.

For the period of the origin of Quakerism, too, there is to be found exceptionally rich material of study, for instance, the original report of the famous ocean voyage of the *Woodhouse*, in 1657.

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GERMAN PROPOSALS FOR LASTING PEACE.

(The following article, based upon an interview with Chancellor Cuno of Germany, was written by Wilbur K. Thomas in Berlin, where he stopped recently in the course of his inspection tour of the fields of Friends' Service in Europe.)

Chancellor Cuno, on Twelfth Month 31, 1922, made public a most startling proposal. Except for the propaganda of hate, which is still being directed toward everything that originates in Germany, this would have been received by the world as one of the great steps toward peace in Europe. This proposal was brought to the knowledge of the French Government through the good services of a third power (the United States) and circulated in the German press. The people in America have not been allowed to grasp its significance.

In the face of military defeat and the bitter lessons of the war, the Chancellor, speaking for the German Government, declared, immediately preceding the Paris conference and ten days before the occupation of the Ruhr, that Germany stood ready to enter into a mutual agreement with France and the other powers interested in the Rhine not to declare war without a special plebiscite. This treaty, he said, should be binding for a whole generation. An obligation of this kind, he

declared, would lead all peoples concerned to seek peace instead of war, and would give a sure guarantee of peace.

As a guarantee for adequate reparations and payments he further proposed that Germany would assume the obligation to pay a fixed sum out of loans which would have to be raised under the direction of an international financial body. In this way Germany's economic power would be allowed to gradually recover and Germany could consequently pledge herself to make further payments through the mediation of the same body for a longer period of years. The national Government with all her resources, particularly of the industrial and banking interests, was ready to go to the limit of its capacity in meeting these payments. Chancellor Cuno, however, declared he would never sign an agreement, the fulfillment of which would be impossible and which would lead to the destruction of both debtor and creditor.

Was it not possible for the United States to insist that these proposals be seriously considered at the Paris conference? When one sees the terrible conditions that exist in the Rhineland today and the hatred that is being engendered by the occupation, one can but wonder what better proposals could have been made to ensure the peace of the world.

Furthermore, in an interview given to J. Henry Scattergood of Philadelphia, Homer L. Morris of Richmond, Ind., Gilbert McMaster of Youngstown, Ohio, Clement M. Biddle of New York and myself, he further declared that Germany stood ready to back up these proposals today so far as the economic ability to do this has not been weakened by the Ruhr occupation, with all the power of the German people. He declared that the German Government and the German industrial and banking interests were ready to pledge their property and income to the utmost capacity.

He repeated his former statements that Germany wanted no war, and was ready to ensure peace with all the power at her disposal. Is it not possible to make the world listen to these proposals?

The spirit of a new Germany is being born through the sufferings of her people since the war and on account of the Ruhr occupation. It is manifesting itself in a wonderful way. This great challenge, which Germany has given to the world, points the way to peace, founded upon a sound moral and economic basis.

WILBUR K. THOMAS,  
*Executive Secretary,  
American Friends' Service Committee.*

#### THE AMERICAN FRIENDS' SERVICE COMMITTEE APPEALS TO PRESIDENT HARDING.

Realizing that the relief and reconstruction work which it is conducting can only be a step toward spiritual and economic world reconstruction, the American Friends' Service Committee recently addressed the following letter to President Harding:—

DEAR MR. PRESIDENT:—

We write to you out of our experience in relief and reconstruction work in France, Serbia, Germany, Austria, Poland and Russia which has continued since 1917 and which has opened, quite beyond our expectation or desert, opportunities for understanding of the hearts of the common people.

Sad as was the condition of the peoples of Europe when we started our relief work, it is appalling to realize that their condition in many instances is worse today. We feel that in great sections of Europe hope has been lost and despair has seized great parts of the population like a disease.

The occupation of the Ruhr has solidified the spirit of Nationalism in Germany and given tremendous impulse to the forces of reaction. The boundary between Poland and Russia has been closed and no one can foretell what another day's news will bring forth. Turkey and the problems of the Near East threaten, India is in a state of unrest and unemployment is sapping the energies of Great Britain.

In view of the situation as we see it, we write to ask that

your administration call, before it is too late, a new and real Peace Conference of the nations of the world which will definitely consider not only the political but the economic problems of the world, and in which some opportunity for the best intellectual and spiritual leadership of the people at this time may have a chance to express itself.

We are convinced that only upon the recognition of some such fundamental basis as the complete brotherhood of mankind can solutions which will be of permanent benefit to all mankind be achieved.

To you the executive head of this great nation we turn, confident that you and your administration are in sympathy with the purposes of our appeal, and we ask that you exercise the great powers which have been entrusted to you by your fellow-citizens for the salvation of the nations.

For the American Friends' Service Committee,

CHARLES J. RHOADS,  
*Chairman.*

MURRAY S. KENWORTHY,  
*Secretary.*

#### SOVIET GOVERNMENT CARRYING ON LARGE-SCALE FAMINE RELIEF.

The American press has carried so much propaganda against Russian relief this winter that it is important that Friends possess the facts of the situation.

Significant indications of the present attitude of the Soviet Government toward famine are contained in a statement written by Robert W. Dunn, who has just returned to America from his service with the Friends' Mission in Russia. Robert Dunn is known to many Friends as the author of the stories contained in "Pen Pictures of Russian Village Life During the Famine" and other material which he wrote while in the famine zone. He writes:

"There can be no doubt that the Soviet Government is now facing up to the actualities of the famine situation in certain sections of her territory.

"The official organ *Isvestia* in a recent leading editorial states that the time for the intensification of famine relief has arrived, for 'it is no longer a question of fighting the after-effects of the famine but of famine itself.' This is the view now held by the directors of the Government Commission for Dealing with the After-Effects of the Famine. This organization has already shipped a million-and-a-half pounds of food grain to the famine district. It will help an equal amount during Fourth, Fifth and Sixth Months, the three most critical months in the cycle from harvest to harvest, and the months in which the largest number of peasants will reach the end of their resources.

"Official figures now show the total famine population of the Volga Valley and the Crimea, not including the Ukraine, to be 5,600,000. The most seriously affected regions are in the Tatar, Bashkir and Kirghese Republics, in Samara Gubernia and in the Chuvash territory.

"Including all the relief being given by foreign relief organizations and by the 'Posledgolod,' more than 2,000,000 people who are listed as starving or suffering from undernourishment will not be cared for. In some of the regions named above not more than 30 per cent, to 50 per cent, of the population will be receiving any help.

"To meet this situation the Soviet Commission has only the food mentioned above and some \$40,000 in roubles which are being used to buy grain immediately. The Commission is also approaching the American Relief Administration with a request that the latter organization extend its feeding program to include some adults. A uniting of prosperous provinces with needy ones is also being effected, each good harvest province being responsible for feeding in the other province to which it is assigned."

SHIPMENTS prepared for week ending Fifth Month 12, 1923—  
56 boxes and packages.

Cash contributions received for the same period—\$8,406.05.

## PHILADELPHIA QUARTERLY MEETING.

At the very opening of Philadelphia Quarterly Meeting, which was held Fifth Month 8th, the gathering was deeply solemnized by a weighty petition to the Throne of Grace that whilst we were all broken and empty vessels, that condition might be one of preparation, so that under the Divine Hand we should be filled with the Spirit and fitted for the service of the Master. There were present several visiting ministers. Max I. Reich dwelt on the necessity of our being transformed from the image of God in which we have been created, into his likeness, by the operation of the Holy Spirit. Benjamin F. Whitson's theme was a similar one.

In the business meeting proceedings were largely the transaction of formal matters. The appointment of a Nominating Committee to propose, if way opens, the names of Friends to visit our smaller Meetings was productive of some discussion, there being a feeling that perhaps this was an unnecessary duplication of the activities of the Visitation Committee and of the Extension Committee of the Yearly Meeting. This Nominating Committee met the same afternoon with members of the present Committee to Visit Small Meetings and of the Visitation Committee.

The reading of extracts from the Minutes of the Yearly Meeting revived many of the interests of its sessions. Attention was directed to some of the important actions taken, especially the appointment of the Committees to revise the Discipline and to consider in a broader way than at present the work for the Indians. Friends were urged to read Part I of the London Discipline entitled "Christian Life, Faith and Thought," and also the book by Professor Rayner W. Kelsey, giving a history of the endeavors Friends have made on behalf of the Indians. The seriousness of the work allotted to the Revision Committee was particularly dwelt upon and in a most feeling way Friends were exhorted to be guided by Best Wisdom in this weighty undertaking.

G. V., JR.

## ABINGTON QUARTERLY MEETING.

The religious meeting which preceded the business meeting of Abington Quarterly Meeting, Fifth Month 10th, was well attended. Four Friends gave helpful sermons.—Benjamin S. DeCou, Mary Emlen Stokes, Joseph Cosand, Dr. Wm. H. Tomlinson and Caroline C. Warren appeared in supplication. The sermons embodied the "spirit of gladness when coming into the presence of the Lord; the importance of cultivating our talents to be ever ready when called upon for service. There are so many opportunities for service available, but infinitely more opportunities for communication with the Heavenly Father. Our minds and hearts will not need prepared sermons when the Lord has taken possession of our lives; we can then live in unity with God and one another; and be filled with thanksgiving, especially for the fellowship of the Lord."

The business was then taken up. Well-selected extracts were read from the Minutes of the late Yearly Meeting.

Joseph H. Haines was appointed to fill the place of George S. Morris, deceased, on the Committee of Arch Street Centre.

John T. Emlen reported that the conference held jointly with the Philadelphia Quarter in Germantown on the subject of the ministry was attended by about three hundred. It was addressed chiefly by A. Neave Brayshaw and Rayner W. Kelsey. The keynote of the conference was individual service and consecration.

The concern of Hannah P. Morris to visit New England Yearly Meeting held at Westerly, Rhode Island, was endorsed by the meeting which expressed a warm and favorable approval.

It was suggested that we ought to be considering the extension of our organized boundaries. It was mentioned that Stroudsburg was at one time a member of this quarter.

The meeting then closed; after which supper was served, followed by an open meeting with an attendance of over three

hundred. It was addressed by J. Henry Scattergood on "The Present Ruhr Situation."

BEATRICE HENSZLY.

## WESTTOWN SCHOOL NOTES.

Over the recent week-end recess, some of the members of the faculty, past and present, and other officers of the School, made a two-day auto-trip to the Poconos. They were housed in cottages belonging to the Bailsys' and Smedleys', and the management of the Manor were very kind in courtesies shown, the group being guests at dinner in the Winter Inn on First-day. Master Thomas and others spent considerable time trout-fishing in the Swiftwater, while those who had not been to the Poconos before were glad of the opportunity of exploring the many features of interest.

Taki Fugita, a government scholarship student at Bryn Mawr from Japan, recently spoke in the girls' evening collection, and then addressed a meeting of the Westtown Missionary Society.

Plans are now under way for converting the upper portion of the old mill into an assembly-room for the use of the Westtown Community Club. It is expected that the work will be done this summer, so that the house will be ready for use this fall. The necessary funds for the remodelling of the building are being raised among the friends of the School; the expense of furnishing the assembly-room will be borne by the club, and at a recent meeting initial plans were made for raising the needed money.

Carroll T. and Anna Hartshorne Brown recently took a four-day week-end trip through New England, visiting the various women's colleges which our Westtown girls are attending. Short but profitable visits were made at Connecticut College, Wheaton College, Wellesley, Smith and Mt. Holyoke. They also attended a meeting at Cambridge, which had been arranged for Neave Brayshaw, at which several former Westtown students were present.

The School has recently become the recipient of a considerable number of bird specimens from the collection of the late George Spencer Morris. These should be a useful addition to the present valuable collection in the school museum.

The annual track and field meet was held on the 11th, and was unusually interesting. Excellent scores were made in all the events; three records were broken, in the 440-yard dash by Stanley Moore, '25, in the pole vault by John E. Parker, '23, and in the 880-yard run by William B. Test, '23. Later in the season there are to be track meets with Haverford College Freshmen and with Williamson School.

A very beautiful and valuable oil painting is being presented to the School by the class of 1910. It is a picture by the artist N. C. Wyeth. It is given in memory of William C. Engle, a member of the class, who passed away in 1916; as a student under Wyeth, he had shown rare skill and promise, and between pupil and master an intimate friendship had developed. The picture represents the imagination of childhood,—a group of children playing on the seashore, who, as they look out over the waves and up at the rolling clouds, seem to see the form of a great giant stalking across the sky. The conception of the picture was William Engle's, and Wyeth has been glad to use the theme in this painting in his pupil's memory.

G. L. JONES.

## CORRESPONDENCE.

HEATH'S HOTEL, Johannesburg, South Africa,

Fourth Month 10, 1923.

DEAR FRIEND:—

We expect to leave South Africa on the fourteenth of Seventh Month for England; please therefore continue to send THE FRIEND to Cape Town until Sixth Month 7th, inclusive. After that date send Care of Brown, Shipley & Co., 123 Pall Mall, London, England.

We are due in England about Eighth Month 6th.

We thank thee very much for letter recently received. I

have not sent accounts of our work to THE FRIEND for two reasons, one is, I confess to somewhat of a dislike of telling about my religious work—I may be wrong in this. Second, the days are short, I am very busy, get very tired, and so have left my reports to the Quarterly Meetings as some index to activities.

I note thy copying reference to our services from the *Australasian Friend*. I saw a copy of that paper recently, wherein was mentioned a very small part of the work in the city of Adelaide. Evidently the reporter only told about what she happened to know of. I also noted that I was spoken of as "conducting" the service on a certain occasion. The dear Friend who reported that meeting made a mistake—I never conduct a service—although I often speak at services, always stipulating that I do nothing else. As a Conservative Friends' minister I desire to be consistent in such matters.

I have no objection to publishing this letter, if desiring to do so.

With remembrance, as ever,  
Thy friend,  
WM. C. ALLEN.

#### FRIENDLY NEWS NOTES.

OUR Friend, Robert Bird, of Glasgow, has carefully revised the re-issue of his well-known life of Christ, "Jesus, the Carpenter of Nazareth," and his publishers, Thomas Nelson & Sons, of London and Edinburgh, have included it in their Edinburgh Library Edition of Standard Books. It appeared last month, along with a Biography of John Bunyan and with Samuel Pepy's Diary, well printed and strongly bound, a marvel of cheap production. The publishers are to be congratulated on their desire to popularize this religious classic.

A RECENT number of the *International Agricultural Review*, published in Rome, contains an article entitled: "The Assistance Given to Austrian Agriculture by the Anglo-American Relief Mission of the Society of Friends." This article was written by Dr. Ing. Kallbrunner, and was entirely unsolicited by the Friends' Mission.

A WRITER in *The Friends' Intelligencer* says that she recently found in a journal a sketch on Lincoln in which the author, accepting Mendel's law of heredity, attributed Lincoln's dominant traits of kindness, gentleness, honesty, fairness and justice, together with his unusual mentality, to Mendel's theory that strong family traits and features are oftentimes carried along through generations to appear again in one individual. This law Mendel proved by actual laborious research to be true in both animal and vegetable life. The author questions: "Where did Abraham Lincoln get his strong and unusual mentality and his high sense of right? Does it date back to his Quaker grandfather in Virginia, or yet further back to his Quaker great-grandparents in Pennsylvania?"

PENN COLLEGE has announced that Kelly Johnson, having the highest honors of the Class of '23, will be awarded the Haverford scholarship, and Margaret Ware, holding second place in point of scholarship in the class, will be awarded the Bryn Mawr scholarship.

The following, clipped from an *Exchange*, gives some interesting items of the Quarterly Meeting in North Ireland:

Ulster Quarterly Meeting was held at Lisburn, Third Month 17th to 19th, in beautiful spring weather, but with a smaller attendance than usual at this time. George G. Williams, with minute from California Yearly Meeting, and Alfred Davidson, from China, received a cordial welcome. Both Friends had acceptable service in various ways. The report from the Quarterly Meeting on Ministry and Oversight stated that 122 Friends had taken some vocal part in the meetings for worship during the year; their ministry was regarded as helpful

and practical. It was further noted that 102 visits had been paid by members of the Ministry and Oversight Meeting to the different meetings in Ulster; in addition to 33 visits by other Friends. The service had been greatly valued, especially in the smaller meetings. The statistical returns showed a membership of 1,176, an increase of 14 over 1921. Alfred Davidson briefly, but impressively, addressed the meeting on the claims of China.

THE *Union Signal* quoted *Capper's Weekly* some time ago to the following effect: "1500 girls have been lost in one year from the through trains between New York and Chicago. The newspapers tell of them. We have an idea of what has become of them." The editor then added: "The truth is we are rearing too many butterflies, both boys and girls, and are giving too many automobiles to play with. The rearing of too many children is left to the Y. W. and the Y. M. C. A., school teachers and churches. There is nothing that will take the place of the good old-fashioned American home with its home training, its home duties and responsibilities. *Good times some of the time are all right, but good times all the time are all wrong, and lead to weak, unhappy, characterless lives if nothing worse!*"

LAST spring the Yearly Meeting of New York adopted two new Queries on health. They are: "Do you endeavor to maintain your physical health at the point of greatest efficiency, realizing that thereby you will be able to do better work for Christ?"

"Do you so abide in God's love that your mental attitude towards life is cheerful and serene, gaining divine power to keep you strong for His work?"

THE following minute of protest, duly signed, was issued by one of the English Quarterly Meetings at its last session. The subject referred to is a very live one with English Friends at the present time:

"Attention has again been drawn to the question of Capital Punishment. It is our emphatic judgment that the time has come for its complete abolition. Much of the cause of violent crime is to be traced to tainted heredity and evil environment; a fact which emphasizes the duty of meeting moral failure by redemptive care and not by retribution. Capital Punishment rests upon the assumptions that the community is sometimes justified in taking the life of the individual, and that some persons are past redemption. Both these assumptions we deny. We are further convinced that as a deterrent, the method must be pronounced a failure."

#### NOTICES.

A MEETING for Divine Worship is appointed to be held at Friends' Meeting-house, Greenwuch, New Jersey, on First-day afternoon, Sixth Month 3, 1923, at three o'clock, Standard Time. A cordial invitation is extended to all.

By order of a Committee of Haddonfield and Salem Quarterly Meeting.

BOOK OF DISCIPLINE.—The stock of the last edition of the Book of Discipline is almost exhausted. With the prospect of an entirely new book in the near future, it would seem ill-advised to issue more of the old edition.

Friends who have duplicate copies would confer a favor by mailing one of them to Wm. B. Harvey, 302 Arch Street.

BURLINGTON AND BUCKS QUARTERLY MEETING will be held as usual at Burlington, Third-day, Fifth Month 29th, at 10.30. The Meeting of Ministers and Elders the day previous at 10.30 at the Meeting House in Trenton. Both meetings convene on Daylight Saving Time.

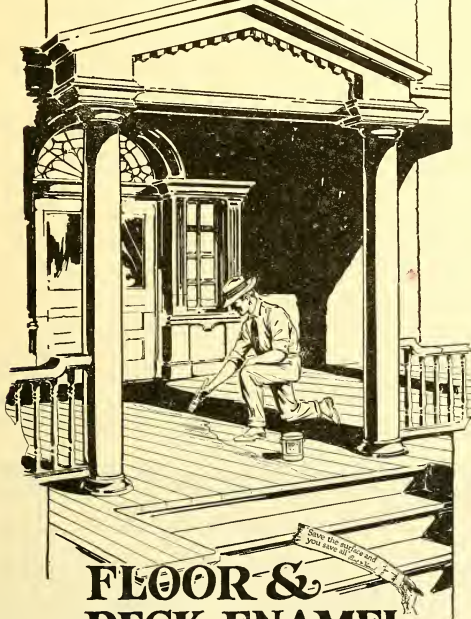
J. E. M.

THE FRIENDS' HISTORICAL SOCIETY have planned their summer excursion for this year to Fallsington, Bucks County, Pa. The date is Sixth Month 9th, so please reserve it. These annual gatherings are always most pleasant occasions. A full program for the afternoon will be circulated.



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## INFLUENCE.

The desire for it can become one of the most insidious of all temptations.

Most of us can remember being duly impressed, in school-days, when we heard about "the influence which each one of us exerts." Expressions of this sort were usually made by the same people who were aroused and cheered as they "gazed into the bright young faces before them, and thought how the dear girls and boys of today would soon be the men and women of tomorrow." We have probably in the time since come to classify much of that sort of expression as part of the stock-in-trade of the school visitor, yet enough of the impression of those early days has survived, with many of us, to keep us sensitive to the word when it is mentioned. We have a vague uneasiness at times, lest what we do may perchance be of a hurtful influence to others, or may at least hinder what might be our influence for good. We are sometimes aware of the influence which certain persons have exerted upon us, and secretly long that our own lives might some day be of a sort to exert a similar benign and helpful stimulus on those adjacent to them.

We are almost universally urged to change our occupation, accept another position, go somewhere else to live, if it looks as if we could thereby achieve "greater scope for usefulness" or "a wider influence." And this without regard to the possible rightness of remaining just where we are. Those who are living lives of comparative isolation often yearn, naturally enough, for what seem the more fruitful fields of opportunity allotted some of their fortunate friends, forgetting that, after all, what is important in the Divine sight is not the stir we make in the world, so much as that we are "fitly joined together." Remember Peter's figure of the "lively stones" built up into a spiritual house. Some of these are exactly cut and painstakingly polished, that they may occupy a conspicuous place, others are hidden away forever in the walls, yet are they none the less essential (it may well be that they are more so) in maintaining the structure. What our place is

should be less our concern than to find it and keep in it. Here is a task for whatever we may have of courage and humility.

It is not for any one of us to determine the radius of the circle of his influence. Let that thought comfort those who feel that their lives touch but few others, so that their opportunities are pitifully restricted. What if a man might, by changing the nature of his work or the scene of it, be sure of influencing five times as many people as before? It is still quite possible that he should remain exactly where he is. Perhaps he will live out his life in obscurity, pitied by those who cannot comprehend how he could stupidly have refused to answer the knock of opportunity when it came. These will ask why he did not take at its flood that "tide in the affairs of men," instead of being content to live on, forever "bound in shallows and in miseries." Perhaps he will come to the end having really influenced but two or three people. But one of these may, in turn, wield a powerful influence on thousands. Who will then dare say he ought to have done otherwise?

The plausible counsels of well-intentioned friends but serve at times to obscure the issue. A growing conviction of the rightness, for us, of some course of action that may appear singular (accompanied by no desire to be singular, but by the realization that times come when one must dare to be so) is met not infrequently by our esteemed friend *Mr. worldly Wiseman's* warning, that unless we want to diminish our sphere of usefulness, and narrow the circle of our influence, we should conform as far as possible to the world about us. "Be human," is the advice of the hour, which, being interpreted, means, "Be precisely similar to everybody else," if such a thing were possible. Had Jesus acted according to our myopic human vision, would He have been willing to pass His three short years of earthly ministry in the obscure confines of a remote Roman province, among a bigoted, ignorant people who He foresaw would never understand Him, but would in their blind fanaticism cut His work off before it ever had got fairly started? He would rather have gone to Rome or to some other great centre, and perfected an organization, with many vice-presidents and local chairmen, diplomatically seeking to get a hearing with those whose position would make their alliance helpful to His cause, and taking care not to say or do anything that might lessen the influence He was hoping to exercise upon them, and through them upon the world.

But that does not seem to have been His way. He appears to have laid emphasis upon the integrity of life, rather than upon its scope.

If real, influence is unconscious. Moses, we are told, wist not that his face shone. So has it been with those who have most profoundly influenced our own lives. Influence is like happiness, in that the pursuit of it is the surest way of missing it altogether. Forget about it, lest we open ourselves to the charge of priggishness. Let us seek rather to know the path that God has chosen out for us, and to step out in it fearlessly

THE FRIEND PAPER  
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NO. 48

and with joy, whether it prove conspicuous or obscure, remembering that doing good is not necessarily the same as doing right. Though we have been speaking in terms of the individual, much of what has been said applies to our Society as a whole, and to its work. Let us stop saying, or even thinking, that "Friends are in the limelight of the world." Consider where limelight is chiefly used. Do we want to think of ourselves as strutting about a stage, playing a part, however noble? Such self-consciousness tends towards artificiality and pose, or at its worst even Pharisism.

One further point, from a somewhat different angle.

If it be true that those who really do exert an influence for good are unaware that their faces shine, it is equally true that they often long for a little assurance that their lives are not unfruitful. A quiet, obscure life has within a few weeks gone

to the other shore, a minister whose utterances, made in great simplicity, were to some of us like the breaking of the alabaster box of spikenard, very precious, when "the house was filled with the odor of the ointment." A relative wrote, in a personal letter, "Thy appreciation of my sister as a Westtown memory was most grateful to us. She had a very humble opinion of herself and of her service in the Church, but would have been animated, had she known that her offerings reached her hearers." We all know those whose faces shine, who have helped us, whose lives and example quite unknown to them have urged us on and cheered us, who would be not one bit puffed up, but truly "animated," could they but know a little of the service they have rendered. Yet so often we withhold that knowledge easily shared.

A. L.

## The Voyage of the "Woodhouse" (1657).

[Reference has been made in THE FRIEND recently to the voyage of the *Woodhouse* and we have been asked for the history. It will be found in Bowden's History, Vol. 1, and is referred to in some detail in "The Beginnings of Quakerism" and in other Quaker histories of the time.—Eds.]

*This remarkable account of the voyage of the "Woodhouse," in the summer of 1657, with the second party of Quaker "Publishers of Truth" for Massachusetts, shows the spirit in which the Quaker message was carried to America. Six of the party, with two other Friends, had made up the earlier mission, but the Massachusetts authorities, determined to protect the purity of their Calvinism, had imprisoned them under sentence of banishment for eleven weeks, and then shipped them back to England.*

A true relation of the voyage undertaken by me, Robert Fowler [of Bridlington Quay, Yorkshire], with my small vessel called the *Woodhouse*, but performed by the Lord, like as He did Noah's Ark, wherein He shut up a few righteous persons and landed them safe, even at the hill Ararat.

The true discourse taken as followeth. This vessel was appointed for this service from the beginning, as I have often had it manifested unto me, that it was said within me several times:—"Thou hast her not for nothing;" and also New England presented before me. And also, when she was finished and freighted and made to sea, contrary to my will [she] was brought to London, where, speaking touching this matter to Gerrard Roberts and others, they confirmed the matter in behalf of the Lord, that it must be so. Yet, entering into reasoning and letting in temptations and hardships, and the loss of my life, wife and children with the enjoyment of all earthly things, it brought me as low as the grave and laid me as one dead as to the things of God. But by His instrument George Fox was I refreshed and raised up again . . . [and] by the strength of God I was made willing to do His will.

. . . Still was I assaulted with the enemy, who pressed from me my servants, so that for this long voyage we were but two men and three boys besides myself. . . . [After reaching the Downs], again reason entered upon me, and thoughts rose in me to have gone to the Admiral, and have made complaint for the want of my servants, and for a convoy, from which thing I was withholden by that Hand which was my helper. Shortly after the south wind blew a little hard, so that it caused us to put in at Portsmouth, where I was furnished with choice of men, according to one of the captain's words to me that I might have enough for money; but he said my vessel was so small he would not go the voyage for her. Certain days we lay there wherein the ministers of Christ were not idle, but went forth and gathered sticks and kindled a fire and left it burning; also several Friends came on

board and visited us, in which we were refreshed. . . . Also we met with three pretty large ships, which were for the Newfoundland who did accompany us about fifty leagues, but might have done three hundred if they had not feared the [Dutch] men-of-war, but for escaping them they took to the northward and left us without hope of help as to the outward; though, before our parting, it was showed to Humphrey Norton early in the morning that they were nigh unto us that sought our lives; and he called unto me and told me, but said:—"Thus saith the Lord; ye shall be carried away as in a mist." And presently we espied a great ship making up towards us, and the three great ships were much afraid, and tacked about with what speed they could; in the very interim the Lord God fulfilled His promise, and struck our enemies in the face with a contrary wind, wonderfully to our refreshment. Then, upon our parting from these three ships, we were brought to ask counsel of the Lord and the word was from Him:—"Cut through and steer your straightest course and mind nothing but Me;" unto which thing He much provoked us and caused us to meet together every day, and He Himself met with us, and manifested Himself largely unto us, so that by storms we were not prevented [from meeting] above three times in all our voyage. . . .

Thus it was all the voyage with the faithful, who were carried far above storms and tempests, that when the ship went either to the right hand or to the left, their hands joined all as one and did direct her way; so that we have seen and said, we see the Lord leading our vessel even as it were a man leading a horse by the head, we regarding neither latitude nor longitude, but kept to our Line, which was and is our Leader, Guide and Rule; but they that did failed.

Upon the last day of the Fifth Month [July] 1657, we made land. It was part of Long Island, far contrary to the expectations of the pilot. Furthermore, our drawing had been all the passage to keep to the southwards, until the evening before we made land, and then the word was:—"There is a lion in the way," unto which we gave obedience, and said:—"Let them steer northwards until the day following." And soon after the middle of the day there was a drawing to meet together before our usual time; and it was said that we may look abroad in the evening; and as we sat waiting upon the Lord they discovered the land. . . . Now to lay before you, in short, the largeness of the wisdom, will and power of God, thus, this creek led us in between the Dutch plantation and Long Island, where the movings of some Friends were unto, which otherwise had been very difficult for them to have gotten to. . . . In that creek came a shallop to meet us, taking us to be strangers, we making our way with our boat; and they spoke English and informed us and also guided us along.

The power of the Lord fell much upon us and an irresistible word came unto us; That the seed in America shall be as the sand of the sea; it was published in the ears of the brethren, which caused tears to break forth with fullness of joy; so that presently for these places some prepared themselves, who were Robert Hodgson, Richard Doudney, Sarah Gibbons, Mary Weatherhead and Dorothy Waugh, who the next day were put safely ashore into the Dutch plantation called New Amsterdam [afterwards New York].

Robert and I had several days before seen in a vision the vessel in great danger; the day following this it was fulfilled, there being a passage betwixt two lands, which is called by the name of Hell-gate; we lay very conveniently for a pilot, and into that place we came, and into it were forced, and over it were carried, which I never heard of any before that were: [there were] rocks many on both sides, so that I believe one yard's length would have endangered loss of both vessel and goods. Also there was a shoal of fish which pursued our vessel and followed her strangely and along close by our rudder, and in our meeting it was shown me, these fish are to thee a figure. Thus both the prayers of the churches proceed to the Lord for thee and the rest. Surely in our meeting did the thing run through me as oil and bid me much rejoice.

#### QUAKER LITERATURE DURING THE PAST YEAR.

Between forty and fifty publications by or about Friends have appeared during the past twelve months or so. Pride of place must, of course, be given to the new Part I of the Book of Discipline, "Christian Life, Faith and Thought," that unique volume of inspired experience which shows us again how the Spirit of God continues to speak through and to the souls of men. The measure in which this volume speaks to the condition of both seekers and finders today is shown by the fact that it has already achieved a circulation, both within and without the Society, in this country and America, of 17,000 copies. A great help in its study is the Outline for Study Circles issued by the Woodbrooke Extension Committee.

In the realm of Quaker history and biography there are three books that stand out particularly. These are the "Short History of Quakerism" (Swarthmore Press), into which Elizabeth B. Emmott has wonderfully succeeded in condensing the matter appearing in the first five volumes of the Standard Quaker History Series, and the "Ranccocas" edition of John Woolman's Journal. The preparation of this work has long been the labor of love of Amelia Mott Gummere, and the renewed interest of recent years in all that John Woolman said and wrote and did is stimulated by the fresh light that she throws upon his personality.

George Fox viewed from the psychological standpoint only is the subject of Rachel Knight's "The Founder of Quakerism," but while the book is unequal, our late Friend has opened up a wide and valuable sphere of investigation and study. The time has not yet arrived for the appearance of the book that we shall so much treasure on the life of W. C. Braithwaite; for the time being we have to be content with the "Recollections" of him (Friends' Bookshop), while we can renew our memories of him by being able to read the collection of his "Verses" and one of those characteristic addresses, "Inspired Leadership," reprinted by the Yorkshire 1905 Committee. Associated in our memories of W. C. Braithwaite because of their common interest in education is the "Life of Tom Bryan, the First Warden of Fircroft," by H. G. Wood and Arthur E. Ball, and to a lesser extent except to those who came into intimate contact with him, the "Life of J. T. Jabavu," one of the pioneers of Bantu education in South Africa.

Among the books which besides their interest to Friends themselves are of particular value in interpreting the Quaker message to the world at large we have had Carl Heith's Swarthmore Lecture—"Religion and Public Life," "Spiritual Energies in Daily Life," by Rufus M. Jones, and several new pamphlets published by the Yorkshire 1905 Committee, by the Home Mission Committee and the Friends' Tract Association. Edward Grubb's contribution on the Society of Friends

in the symposium, "What the Churches Stand for" has been reprinted separately.

Such a volume as Ernest Unwin's "Religion and Biology" cannot fail, because of the writer's point of view, to convey to any reader the fact that he writes as a Friend. The same may be said of Henry T. Hodgkin's "Christian Revolution," which is the substance of the lectures he gave to the students of China, and is a valuable addition to the Quaker literature on social subjects. Dealing more specifically with these problems, we are again in debt to B. Seebom Rowntree for his essay, "Industrial Unrest and the Way Out," and a new edition of his standard book on Poverty. In "Social Thought in the Society of Friends" the War and Social Order Committee have brought some useful material up-to-date.

The Quaker interest in the question of Penal Reform has received a permanent contribution in "English Prisons Today," by Stephen Hobhouse and Fenner Brockway, which is a volume of really first-class importance and merit. The same permanent value attaches to John William Graham's history of the C. O. Movement—"Conscription and Conscience." Although the particular problem with which it deals is no longer before the public, the principles involved still have to be closely followed.

The additions to our literature for children continue "to make haste slowly," though the continued demand is obvious from the appearance of several new editions. First among the new books is Rufus Jones' "The Boy Jesus and His Companions," which appeared at Christmas, together with reissues of "St. Paul the Hero" and the "Story of George Fox" at the same price. Robert Bird's simple and beautiful story of the life of Christ, "Jesus, the Carpenter of Nazareth," has achieved the distinction of appearing in Nelson's Edinburgh Library Series, while after unavoidable, but no less regrettable delay, we have now available a new—the third edition—of Violet Hodgkin's classic, "The Book of Quaker Saints."

Fiction is represented by such books as "Ashton Hilliers," "The Walbury Case"—a first-class mystery story—and by Olaf Baker's "Dusty Star" while perhaps it is only fair for the sake of the uninitiated to include in this category T. Edmund Harvey's somewhat apocryphal lives of the saints, "Stolen Aureoles."

International subjects have been dealt with by Roger Soltan in his "French Parties and Politics," Charles Roden Buxton's "In a Russian Village," and Dr. Hodgkin's new book "China in the Family of Nations."

Miscellaneous and scientific literature is represented by such differing volumes as Rendel Harris' "The Pilgrim Press," by that cheering volume of quotations, "A Diary for the Thankfulhearted," compiled by our Friend, Mary Hodgkin, the long delayed publication of the experiences of Dr. Charles Edward Smith in the Arctic which his son has published under the title "From the Deep," and A. S. Eddington's "The Mathematical Theory of Relativity."

Among the several translations of Quaker literature that have appeared during the past year have been:—

*Into German:*—"An Alle Freunde" (Peace Pamphlet); "Calendar for 1923"; "Das Innere Licht," Adolf M. Schwindt; "Das Sakrament des Lebens," Joan M. Fry; "Vom Quakerium," H. Kuchendorfer; "Das Wesen des Quakeriums," Edward Kubb; "Die Christusbegeisterung der Ersten Jünger," Max Reich; "Die Vergegenwärtigung Gottes im Praktischen Leben," Brother Lawrence (Trans. Ernst Lorenz); "Der Dieb in Der Gerberet," L. Violet Hodgkin; "Die Weisse Feder"; "Ohne Falsch wie die Tauben," Maude Robinson; "Philadelphia Appeal" (Translation of); "Das Unter Starcken Fittiche," L. Violet Hodgkin; "Unser Wort Ist Unser Wachter"; "Vom Glauben der Quaker," Barclay Moon; "Zweifaches Suchen," Rufus M. Jones.

*Into French:*—"George Fox," Henri van Etten.

*Into Chinese:*—"A Faith to Live By," Guilelma Crosfield.

*Into Danish:*—"Quakerism," T. Corder Catchpool.

in their writings to endeavor to see life steadily and see it whole.

H. M. PEET.

[Many of the books in the above list are on sale at Friends' Book Store, 304 Arch Street, Philadelphia. Those not on hand at present will be obtained for purchasers.—Eds.]

## Notes on Mountmellick School. (Queen's County, Ireland.)

Annie Margaret Pike.

[We are glad to give space to this story of the educational interests of our dear Friends in North Ireland. We touch matters very close to the educational life of the Society of Friends when we mention Mountmellick and very close indeed to the interests of Quakerism when we turn back to the days of Wm. Edmondson, who was instrumental in planting the seed of the faith in Ireland. It was a grief to Friends everywhere, when the Mountmellick School, after a century's record of usefulness, had to be closed; but none, all sentiment aside, questions but that those closest to the problem knew best what should be done. In A. M. P.'s sketch we publish, we shall have a counterpart to the story of the early days of adventure at Westtown and other Friends' schools in America.—Eds.]

### THE OLD SCHOOL GARDEN AT MOUNTMELICK.

Springtime and wind from the west,

And a thrill of life in the air;

Life in the gnarled old tree-trunks,

Life for a world and to spare.

Crocuses, purple and yellow,

With clusters of virginal white;

Shimmer of opening leaf-buds

Bathed in the morning's clear light.

Green of the ivy-clad wall,

The coolness of birch-bower's shade;

Hedgerow and meadow beyond,

Gleam where a rivulet strayed.

Jargon of sparrow and thrush,

Honey-bees drowsily humming;

Denizens blithesome or staid

Busily going and coming.

Sunshine through apple-tree boughs,

Or clouds in grey dullness o'erhead;

Sighs at the tedious tasks,

Smiles after lessons are said.

Friendships that blossom from seeds

Of the springtime's silent sowing,

On through the seasons that pass

Ever more deep-rooted growing.

Age hath no meaning for thee,

Garden where youth reigned supreme;

Old by the years thou hast known,

Young in each old scholar's dream.

—ANNIE MARGARET PIKE.

The Centenary of the Friends' School at Mountmellick was celebrated in 1886. The scholars had asked the poet Whittier to write a poem for the occasion, but age and feeble health prevented him from doing so. However, he sent a letter instead, which I quote in full:

AMESBURY, Mass., 26th Fourth Month, 1886.

TO ARABELLA PIM ROBINSON AND OTHERS OF MOUNTMELICK SCHOOL:—

My Dear Young Friends:—

I have received your invitation to write a poem for the Centennial of your school, and would gladly do so, but the years weigh heavily upon me, and illness admonishes me that

I must avoid as far as possible any engagement of the kind. I must therefore reluctantly forego the pleasure of complying with your request, and that of my dear and valued friends, Thomas Edmondson, and Hannah M. Wigham.

But I cannot let the occasion pass without expressing my interest in your school and its locality. I think William Edmondson, who might be called the St. Patrick of Quakerism, and who was one of the first to protest against Negro slavery in Virginia and the West Indies, lived near Mountmellick, and, perhaps, was buried in the lonely grave ground of Rosnallins.

I shall be glad to see any evidence of increasing care for education and culture among Friends. Ignorance has been called the mother of devotion; but it really is the mother of superstition, bigotry and uncharitableness. Friends should be the last people to fear knowledge. Their great distinctive doctrine of the Light within is safe from any danger from free enquiry, science, and criticism, for it is its own unmistakable evidence. Somewhat of the narrowness and austerity of Puritanism, which naturally enough adhered to the Society in the outset, may pass away, and can well be dispensed with, but the *root principle* will survive, and continue to bear the peaceable fruits of righteousness.

With every possible good wish for the prosperity of the ancient institution of learning in which you are pupils, and for your individual growth in the knowledge of whatsoever things are pure, and holy, and of good repute, and which lend grace and beauty to girlhood and womanhood,

I am, your sincere friend,

JOHN G. WHITTIER.

More than one hundred years previously the subject of the "education of the children of Friends in low circumstances" had been under consideration, and a committee consisting of twenty-two men Friends reported to the Six Weeks' Meeting of Men Friends of Leinster Province, held in Moate, the fourteenth of Eighth Month, 1784. They suggested that children in need of a proper education should be boarded in Friends' families to enable them to attend Friends' schools. This, however, was set aside in favor of the establishing of a Provincial school. A plan for so doing was to be laid before the next Quarterly Meeting. The committee acted with promptitude and as a result a report was made a little later in the same year to the Quarterly Meeting held at Edenderry. It stated "That no less than the sum of £5,000, or £300 annually, will suffice to establish and maintain the school proposed, so as to provide for the accommodation, maintenance, and clothing of twenty boys and twenty girls, in aid of a certain sum to be paid yearly for each." It was thought well to set about the work of collecting subscriptions at once.

An estimate of the probable yearly expenses was drawn up. What a change there has been in money values since those days. Here are a few of the items. I cannot give the whole list.

	£.	s.	d.
For dieting a boy or girl, at 2s. per week . . .	5	4	0
For paper and books . . . . .	0	5	0
Salary to a Friend and his wife as house-keepers . . . . .	40	0	0
Salary to a schoolmaster . . . . .	25	0	0
Salary to a schoolmistress . . . . .	15	0	0
Salary to two servant girls . . . . .	6	0	0
Salary to a servant boy . . . . .	5	0	0

The whole expenditure was estimated at £561: 5s.: od. per annum. The parents or the Monthly Meeting would pay the sum of £5 a year for each child, so that, after deducting the amount of fees, subscriptions would be needed for the £361: 5s.: od. that remained.

The intention of Friends was "that the children be carefully instructed in reading, writing, and arithmetic, also in the principles of truth, as professed by the people called Quakers, and that suitable seasons for retirement and reading the Scriptures be established in said school." It was also proposed that children under ten years of age should not be admitted, and that four years should be the limit for continuance there.

The school opened on the thirtieth of First Month, 1786, but as no "male teacher" had "offered," it began with girls only, under the charge of Deborah Butler as "teaching mistress."

It was placed in the care of a standing committee of forty-three Men Friends, but "as it was apprehended that the success of the institution might be considerably furthered by Women Friends taking on them a share of the care and government of it, especially where the youth of their own sex was concerned," a committee of thirty-five Women Friends was also appointed. Sixteen Mountmellick Friends formed the local committee and "two of each sex were expected to visit the school every week in rotation, to enquire into the children's improvement in learning and behaviour, inspect the provisions, and audit the accounts."

In Seventh Month, 1786, there were sixteen pupils, six of them being boys. The admission of the boys was made possible by the fact that a man teacher, by name John Taylor, had agreed to spend from two to four hours at the school daily to teach the children writing and spelling.

(To be continued.)

### WHAT IS FAITH?

Faith is a word, which, like many another of deep meaning, has often been misused, and has come, through such misuse, to represent various ideas other than the original one.

We are no longer, I suppose, in danger of leading others to such a terrible misconception of its meaning as that of the lad who said: "Faith is believing something which you know is not true." Yet it might be well to get a clearer idea of what it does mean to us.

Perhaps the commonest mistake, and the one which has led to the greatest misunderstanding of various Biblical passages, is that of confusing Faith with mere intellectual assent to statements or dogmas. Faith means much more than this. True, it is founded on intellectual assent,—or rather upon intellectual conviction. Paul says:—"Without Faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is the Rewarder of them that diligently seek Him." Here, then, is the foundation of Faith—the modicum of belief necessary for the upbuilding of a true Faith. And this foundation is very important, and, like all foundations, should be very firmly laid. Is this the cause of the wreck of the faith of some people—that it was founded not on the rock of a real conviction, but on the sand of a mere intellectual assent to certain doctrines?—because, after all, in a nominally Christian country, it was the easiest thing to assent until storms of criticism or misfortune arose? Should we not examine thoroughly into the foundations of our Faith? Let us not be afraid to do so, thinking that it shews a lack of trust in God, rather does the opposite attitude shew lack of trust—as if God might fail us, after all.

But this is not all of Faith. Mere intellectual conviction can never "move mountains" or "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire" or enable men to undergo "cruel mockings, scourgings" and innumerable other sufferings with patient endurance.

What, then, is Faith? The dictionary says:—"Belief or trust in the statement or word of another, such that we accept and act upon it in full assurance." Here we have the idea of trust added to that of belief, and that it seems to me is the "better part" of faith. If we truly trust in our Lord Jesus Christ, we shall act upon His word with full assurance. This is the conception of Faith so clearly set forth by James in his Epistle. "Even so, faith, if it hath not works, is dead, being alone. Yea, a man may say shew me thy faith without thy works and I will shew thee my faith by my works." What should we think of a man who said he had great faith in a certain doctor and yet refused to take his prescriptions?

Whittier says:—

We live by Faith; but Faith is not the slave  
Of text and legend. Reason's voice and God's,  
Nature's and Duty's never are at odds.  
What asks our Father of His children save  
Justice and mercy and humility,  
A reasonable servitude of good deeds,  
Pure living, tenderness to human needs,  
Reverence and trust, and prayer for light to see  
The Master's footprints in our daily ways?  
No knotted scourge nor sacrificial knife,  
But the calm beauty of an ordered life  
Whose very breathing is unworded praise!  
A life that stands, as all true lives have stood,  
Firm-rooted in the faith that God is good."

"Firm-rooted in the faith that God is good." In these days this faith needs to be very firm-rooted. The fair-weather faith of the Psalmist when he said he had never seen the seed of the righteous begging bread, will not stand the storms of these days. Can we believe that none of the millions of starving men, women and children in Europe were of the "seed of the righteous," or that all those who have suffered untold agonies in recent years were "sinners above all others"? No, we need the faith of Job when he said, "Though He slay me, yet will I trust Him."

A Faith founded on a conviction that God is, and that He is good, and will reward them that diligently seek Him—a Faith that will trust in His goodness through all seeming contradictions, not by denying their existence, but by seeing through and beyond them. Is not this the Faith we need?

L. M. TRENT.

LANSLOWNE, Pa.

Printed at suggestion of Alfred Cope.

### A CALL TO A SPIRITUAL HAGUE.

Before rebuilding the world, we must rebuild the Church, not to conform to the world, but to transform it, says a Modernist who is not so much of a Modernist as to be out of sympathy with the Fundamentalists, and who, instead of erecting another addition to the Church, would rather enlarge its roof to cover all. He suggests, therefore, that before we do anything else we ought to assemble at a great Hague spiritual convention and adopt these two fundamental principles: (I) "There are, it may be, so many different kinds of voices in the world, but not one of them is without significance." (II) "Finally, brethren, be courteous." On occasion the voices have been discordant, and not rarely courtesy has been forgotten. Yet it is with a fine display of optimism that Dr. Roland Cotton Smith, President of the Modern Churchmen's Union, formed last fall, views the problem of rebuilding the Church on the old foundation. The prospect, he says, is "unexpectedly and magnificently encouraging." In this time of questing for truth, of disagreement between the traditionalists and liberals, Dr. Smith's conclusions will be of interest to all who have been touched by the general spiritual disturbance. Writing in *The Outlook* at the special request of its editors, Dr. Smith tells us that he finds that men everywhere are trying to express life in terms of the spirit. The results are

seen in art, despite occasional monstrosities; in literature, despite the filth and defiance of convention in some novels, and in the better understanding between science and religion. He repeats that there was never a time in the history of the world when the prospect was more promising, and that brings him to the question, What is the Church going to do about it?

In his travels Dr. Smith says he has "always found a universal agreement as to the amazing and appealing personality and divinity of Jesus Christ, the Son of God." He has met with "few young or aged priests who have lost faith in Him." On the contrary, he has "found a growing disposition to associate Jesus Christ with the whole of life—taking Him out of scholastic definition and placing Him and His cross a living, ever-present Being in the very centre of the modern life—and, like life, too elemental and universal for adequate definition." Indeed,

"These clergymen would all agree that man can see God in the face of Jesus Christ; that He has brought life and immortality to light; and that if Jesus Christ was followed and His life and teaching put in practice the world would be redeemed and the Kingdom of God established on earth, and whenever the experiment has been really tried, it has succeeded. And this wisdom and power which is Jesus Christ, the unique revelation of God, is in possession of the sons of men."

Thus far these ministers of God have been in agreement, and the writer bids us notice "the vast significance of the agreement." But here begins the separation—not Baptist against Episcopalian, or Methodist against Presbyterian—but on the one side Fundamentalists, and on the other, men who call themselves Modernists. They are "the same men who have opened their meeting with the same prayer, have sat around the same table, and are going forth from that room to their Master's work of bringing light and life to men." Why are they divided?

"The reason why these clergymen found themselves on different sides is because fifty years ago the Bible began to be examined critically, to see how it was made and to find out what it really said. This Bible, as we have seen, means everything; it is the record of the revelation of Jesus Christ, upon whom the hope of the world depends. The Fundamentalist said: 'You can not touch it. Leave it alone. You critics are going to destroy our Bible and the faith of good people. Do away with its authority, and you kill hope.'

"Now the Fundamentalists are right in saying that no hands shall hurt the Book where millions of men find life; they are right in saying that the men who examine it shall not destroy it. But the Modernists answer the Fundamentalists, and say: 'We have such faith in the light and life and spirit that we have found within the Bible that nothing can destroy it. Let us find out all about it; how it was written in the blood of men and in the blood of Jesus Christ; let us strike deep into the authority of the spirit of the Book.' And the Modernist also claims that his willingness to examine the Bible critically has been vindicated; for the men who have examined it have shown it to be a greater book than men dreamed of, with more authority than it ever had before.

"The Fundamentalist looks at the tree of life whereon hangs the fruit on which men live, and he says: 'Leave it alone, for there is the fruit which I and my children have tasted and found life.' And the Modernist says: 'Prune it. Cut off some of the branches, that it may grow taller; improve the soil, that it may become richer and bear finer and more abundant fruit.'"—*From The Literary Digest.*

THIS truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, or somehow, to do it faithfully makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—PHILLIPS BROOKS.

## CHURCH PEACE LETTER.

If one had been told a year ago, that by this spring there would have been issued over 300,000 of the Peace letters jointly by the two Philadelphia Yearly Meetings, he would have regarded the prediction as excessive; as a matter of fact, that number has been considerably exceeded and in this estimate we are not including China, Japan and the Scandinavian countries where it is expected large numbers will be used.

It may be of interest to summarize briefly the distribution. In this country many organizations, religious and otherwise, have co-operated in the distribution of the letters which in most cases were accompanied by differing sorts of covering letters, each adapted to special classes of people addressed.

The Church Peace Union was among the first of the Bodies to give its encouragement by offering to use 20,000 copies, utilizing a special list of Protestant ministers residing in different parts of this country.

The Y. M. C. A. used 2100 copies.

The Chautauqua Association kindly distributed about 1,000 of the letters.

The Fellowship of Reconciliation put 2600 in their Third Month, 1923, News Letter.

The Fellowship for a Christian Social Order sent 1,000 copies to their members.

The Philadelphia Church Federation through its Executive Secretary used 700.

We aimed to send a copy to the Clerk of every Monthly Meeting of Friends in the United States and Canada.

Labor Unions used approximately 1800 copies.

The Federated Press sent to members, 500 copies and 400 additional were sent to Labor papers.

It is expected that the National Council for Prevention of War will use 11,000 copies when its next bulletin is mailed.

One thousand or more have gone to Negroes in the Southern States and in Liberia, Africa.

Farmers' International Councils have used many copies for key men.

The Reformed Church has used over 2,000 copies and steps have been taken looking toward a rather wide distribution among other Protestant Bodies.

No accurate record has been kept as to large numbers used at Conferences of one sort or another. Many Bodies and many individuals have very kindly aided in distributing the letter, by securing its insertion in part or as a whole in newspapers, writing articles regarding it, etc.

English Friends were quick to estimate the value of the document and they asked for 5,000 copies which were sent to them as a start. It was soon decided to print an English edition which to Fourth Month 11, 1923, has been distributed nearly as follows:—

To Non-Friends 58,000; by Preparative Meetings 105,000, additional in launching campaign 17,000, Australia, New Zealand, South Africa and Ireland had sent to them 4,000.

The German translation approximates 45,000; the French edition 6,000.

An Arabic translation has been distributed in Syria.

In Germany many Catholics have taken a strong interest in distributing the letter and in having it printed in their papers.

Both at home and abroad there has been follow up work, which resulted in orders for more of the letters.

There is much yet to be done in stirring up interest among students in theological schools, Y. W. C. A., W. C. T. U. and other organizations.

Very many persons, church members and others, have been reached with our message; we can humbly trust that the seed sowing will result in rich fruitage by helping to stir the peoples of the world to greater efforts for peace.

We feel that Friends and others should press forward in a still larger distribution of this important document.

WM. B. HARVEY.



### CONCORD QUARTERLY MEETING

Concord Quarterly Meeting held on the 14th and 15th inst., was as usual an interesting occasion.

The session on Second-day afternoon was confined to Ministers and Elders, although there had been some thought that the Overseers of the Monthly Meetings would be asked to meet with them. For obvious reasons this was postponed, but such a meeting is arranged for the near future, when the pressure incident to other meetings may not be so great.

Two or more matters of importance were brought before the Meeting and referred to the general session on the following day. By Minutes produced from Westtown and Wilmington Monthly Meetings, the following Friends were nominated to the station of Elder—these nominations were confirmed—Frances E. Harvey, Edith F. Houghton, James F. Walker and Mary F. Balderston.

The general Meeting on Third-day was well attended. A few members of the Yearly Meeting Visitation Committee were present, they and others had acceptable vocal service.

Near the beginning of the Meeting an aged Friend offered prayer that our coming together might be blessed of the Lord and that our effort to worship Him might have His smile of approval. At the close of the one-and-three-quarter hour session the petition seemed to have been most graciously answered.

The business session in the afternoon, following the lunch hour, was characterized by many items of business, but of chief interest were these three:—Carroll T. Brown and wife under concern had made a four-days' visit to the groups of Westtown girls now attending at New England colleges. C. T. B. gave an account of the visit, telling us what a warm welcome they had received. The visit included Connecticut and Wheaton Colleges, groups of Friends at Cambridge, Wellesley, Smith and Holyoke. It is probable that no record similar to that made by the Clerk on this occasion was ever entered on the books of Concord Quarterly Meeting before.

The other items alluded to were a full and suggestive report of the Quarterly Meeting Visitation Committee and a Minute from Wilmington, asking that the suggestion go forward to the Yearly Meeting that a rule be adopted whereby that body might have the major part of its Committees nominated by a standing Committee on nominations.

The plan suggested by Wilmington was well worked out in detail in the report, the rights of small meetings were preserved and the overloading of certain individuals with too many appointments was likely to be prevented, far more at least than by our present arrangement.

It was contemplated that the report would reach the Yearly Meeting next spring, so a small Committee was appointed to give it careful consideration during the interval, to report probably next Eighth Month.

D. H. F.

### CALN QUARTERLY MEETING.

Caln Quarterly Meeting, which convened Fifth Month 18th, was smaller than sometimes, notwithstanding quite a number of visiting Friends were present, including several recorded Ministers from other Quarterly Meetings, whose ministry was most helpful and strengthening.

In the business meeting, after the Representatives were called and the Minutes of last meeting were read, a report of the Managers of the Friends' Arch Street Centre was listened to with much interest. We heard with regret of the death of four of the Managers since last report.

Portions of the extracts from the Minutes of the Yearly Meeting were read.

A concern was expressed by one of the members that the change in the wording of the Fifth Query should be brought to the attention of our younger members especially, and it was directed that the Clerks of the Monthly Meetings should furnish each member with a copy of the Query as it now reads.

Mention was made that a Conference would be held the

next afternoon and evening in the meeting-house, to which all were invited to come and bring their friends.

After expressions of appreciation for the company and services of the visitors, the meeting closed and we adjourned to the dining-room, where we enjoyed a hot lunch before leaving for our various homes.

H. C.

### TUNESASSA.

It was my privilege recently to spend a part of a day at Tunesassa and to note with interest and satisfaction the substantial improvements which have been made to the physical appearance of the buildings and farm in the last few years. There is room for still further improvement, but the well-painted school building, the attractive cottage occupied by Henry B. Leeds and his family, the repaired farm-house, the new electric light plant, the much improved boys' sitting-room and dormitory surely give one an impression of the School property quite different from that of a few years ago.

The generous contributions of Friends throughout the Yearly Meeting have made these things possible, and it is right that they should know how much their help is appreciated both by the Committee charged with the responsibility for the School and by the devoted band of workers who daily bear the administrative cares.

Better yet would these generous Friends understand the meaning of their gifts if they would visit Tunesassa and see for themselves.

I said it was my privilege to visit Tunesassa.

It is a privilege to look out upon the lordly hills which surround the School buildings and to see the patient, self-sacrificing care and effort of those who are carrying on the School, reflected in the smiling faces of happy Indian boys and girls.

There is need of good buildings and proper equipment, but they are only means to an end. There is far more satisfaction in a voluntary remark recently made by the minister of another religious denomination on one of the Indian reservations from which children came to our School—"The devoted workers of my Church are the product of the Friends' School."

JONATHAN M. STEERE.

### CHILDREN'S CORNER.

**BIG OWL WAITS.**—It was the dead of winter in the Northland and, since there was but little to eat, the Big Owl was hungry. "If I could only get that white rabbit, I'd make a good meal," he kept sighing day after day.

White Rabbit, however, did not want Big Owl to get him. He dreamed of better things than being picked to pieces by Big Owl. So only once, of late, had Big Owl seen him. That was when White Rabbit had crawled up on a grey log from which the snow had drifted, to eat a bit of the bark. It was indeed dry food, but he took the risk of being seen; because he, too, was hungry. Big Owl had caught a glimpse of his white body outlined against the grey of the log and had made a great swoop.

It it had not been that White Rabbit saw his shadow, it would have been the last day for him. But when he saw the great dark spot moving on the snow, he jumped, huddling down in the soft snow. Thus it was that Big Owl did not find him, though he waited and waited for White Rabbit to move. For it was very difficult to see White Rabbit in the snow; in fact, nature had made him white so he might be protected against his enemies.

"But I'll get White Rabbit yet," Big Owl had said on that occasion, after he had waited for long minutes and had at last given up. "Wait until spring comes. Just wait until the snow leaves the ground. Then I can see White Rabbit!"

But now it was the dead of winter and Big Owl was wishing for a good breakfast, from the tender limbs of White Rabbit. White Rabbit was wary, however, and kept well out of the way of Big Owl. So the winter wore on; and both Big Owl and

White Rabbit grew thin with fasting. There was very little for either of them to eat; but Big Owl fared worse than White Rabbit, for the latter had a knack of nibbling bark and Big Owl did not.

It was with a great deal of pleasure, then, that Big Owl at the close of winter hovered near the home of White Rabbit, waiting for the snow to melt. He was extremely hungry now; and he knew that he could catch a white rabbit when the snow wasn't there to protect him. "I'll get him now," whispered Big Owl one day in early spring as he staved near the place where he had last seen White Rabbit. "The ground is grey and brown now, and I can see him," he went on, snapping together his hungry jaws.

But just as he said these words, he saw a movement of grey and brown. "It's a rabbit!" he said to himself. "I'll go for him," he said, as he started to make a swoop. But the animal had stopped; and for the life of him Big Owl could no longer see him against the grey and brown earth. "Never mind. If he doesn't move so I can see him, I'll get the white one, any way."

He didn't, though. He watched all spring and all summer for White Rabbit. But, though he grew fat eating bugs and mice and other delicacies, White Rabbit was safe from him. For White Rabbit was no longer white! With the passing of the snow his fur had changed from white to a brownish grey. The grey and brown movement that Big Owl had seen was formerly White Rabbit! So it was that White Rabbit changed his coat to grey and brown. So it is that Big Owl still waits for White Rabbit.—J. ARTHUR DUNN, in *The Presbyterian*.

## American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

*Secretaries*

WILBUR K. THOMAS, Executive Secretary

J. AUGUSTUS CADWALLADER

MURRAY S. KENWORTHY

WALTER H. ABELL

*Associate Secretaries*

WILLIAM B. HARVEY J. BARNARD WALTON WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### WHAT FRIENDS ARE DOING FOR POLAND'S REFUGEES.

(Annual Report of Refugee Relief Department of Friends' Relief Mission in Poland.)

The needs of the repatriants during the past year have necessitated two forms of relief. Coming, as they did for the most part, with practically no resources of their own, often ill, and nearly always weak and depressed, the necessities of daily life were their first obvious need. The mere satisfaction of this need, however, was in itself, ephemeral, and might have left the repatriant, after six months or a year, in almost as hopeless a condition as on his first arrival.

The whole of the peasant's potential wealth lies in his land—and the land of the repatriant had not been cultivated for six or seven years; he had no means of cultivating it, no live-stock; and, in many cases, no home. Thirty-nine thousand three hundred and twenty-nine houses and 95,314 barns and stables still await reconstruction in the Polesie Wojewodztwo alone.

We have endeavored, therefore, in our work both to provide for the repatriant some means of daily life, without which he would have died on his arrival from Russia, and also to give him the means of cultivating his land, without which he might have starved when we had gone.

#### EMERGENCY RELIEF.

Each family returning from Russia to any of the areas in which we were working has received a free ration of different kinds of foodstuffs, usually calculated to last for one week, but varying in individual cases, particularly in the case of underfed children. This helped to carry him over what was, in many ways, the most depressing part of the repatriant's experience—the return after years of absence to a ruined home.

This ration had from the necessity of the case to be distributed free, but, after the first week, each family was given the opportunity of earning its living by means of our industry scheme.

The essence of this scheme consisted in supplying flax and wool to the peasants for spinning and weaving in their own homes. They were paid for the work at rates which enabled them to live, and a very serviceable heavy cloth was produced of great value for winter clothing.

In Tenth Month the whole amount of this cloth in our possession, 24,000 metres, was sold to specially selected families at purely nominal prices. Since then arrangements have been made to sell this cloth at cost price to the Ministry of Social Care for use in orphanages. Fancy weaving in colors, and embroidering have also been introduced in these districts where this could be done satisfactorily. The embroidery has been sold, chiefly in England and America, and this branch of the work has been self-supporting.

Some idea of the immediate effect of this form of relief may be gained from a consideration of the fact that we have paid in wages over 70,000,000 marks and it has had its reconstructive side also; we have supplied seventy-one spinning-wheels and a number of looms, and are taking steps to establish the work upon a permanent basis.

In this way we supplied food to the neediest of the repatriants in a manner which had the chief merit of avoiding the pauperization of the districts in which we are working.

We also attempted medical relief. Throughout the year we have supplied drugs and equipment to various hospitals and orphanages and at Bereza Kartuska we completely equipped an epidemic hospital of sixteen beds. In each outpost we had at least one trained nurse who attempted direct medical relief in the cases which came under our personal notice and clinics have been run successfully. During the early part of the year, however, it was quite impossible for us to attempt to cope with the typhus which was then very prevalent. The most that we could do was to provide sick rations for those who had passed the crisis of the illness to help them to regain their strength.

#### RECONSTRUCTION WORK.

While providing by these means for the more immediate needs of the repatriants we have carried out two schemes of work of a definitely reconstructive nature.

In Eleventh Month, 1921, the 1000 horses loaned to us by the Army were distributed among the peasants. This did not prove a satisfactory method of relief, and early in 1922 we called them in and formed them into columns, 18 in number, each from 20 to 30 strong, organized for work under our own supervision.

The Government had granted timber to the peasants whose homes had been destroyed by act of war in lots of from 20 to 30 cubic metres, but many of the peasants had no means of transporting the timber from the forest to their villages. We organized them into groups for felling and transporting the timber, using our horses for the latter purpose, and in this manner we have hauled 9203 cubic metres from the forests to the villages and 614 to the railway.

This timber was hauled over an average distance of 16 kilometres (ten miles) and proved to be a very difficult business owing chiefly to the weather conditions which turned many of the roads into swamps. The construction of houses was an even more difficult matter. During the year we sold at a nominal price 330 ripping saws and 1215 cross-cut saws and in Second Month, 1923, set up a portable saw-mill in Kobryn. A second saw-mill has been sent from America for Drohiczyn. During the summer a distribution of planks, glass, and door and window fittings was carried out in Bereza which put into repair 700 houses,—a piece of work of the utmost value in view of the prevalence of typhus in this district.

The Housing Reconstruction has developed beyond our expectations, for the horse columns were originally organized with a view to ploughing. This has in fact been our most important piece of work. If it was necessary for the repatriant to receive help in rebuilding his house, it was even more vital

that he should have some means to plough the land in which lay his only means of livelihood. This land has been in most cases uncultivated for six or seven years and was covered with a crop of young birch trees. The repatriant himself possessed neither horses nor plough.

We have ploughed steadily from the middle of Third Month to the middle of Tenth Month, ploughing when it was too late to sow in order to get the land into better condition for 1923. Altogether we have covered 21,011 acres for 12,500 families, the average persons per family being between three and four.

During the year we have sold at nominal prices 17,650 spades, 5358 scythes, 4956 sickles and a number of ploughs, hoes, rakes, etc. Seven hundred lambs were also sold to peasants who possessed no other livestock.

About seven-eighths of the land ploughed in the spring was seeded with potatoes, barley, oats and buckwheat by the Mission, and an arrangement was made that the peasants receiving seed should repay the price to the Government within one year. Eighteen thousand packets of garden seeds were also distributed and an agricultural show for exhibition of the products was held at Holoby, Eighth Month 15th.

All the land ploughed during the autumn was seeded with rye, the peasants being given a three-years' credit. This seed (more than 400,000 kilos) was purchased by the Mission, but distributed by the Government, and the Mission received a refund of a proportion of its expenditure from the Government.

The number of refugee families who returned during the past year to their localities where we have now worked is 6,500.

The larger number of refugees expected by the Government have not yet arrived, but it is reported that 200,000 are now on their way, some having already arrived at Minsk, and may be expected to arrive in Fourth, Fifth and Sixth Months.

HENRY B. STOTT,

Head of the Refugee Relief Department.

WARSAW, Third Month, 1923.

#### TO CALIFORNIA FRIENDS.

George Tester, a licensed nursery and seed-man, conducting his business at 1098 Breese Avenue, Pasadena, California, has made a number of donations of seeds to the American Friends' Service Committee. He has just written that he has a quantity of seeds suitable for planting in Russia, which he would like to furnish the Service Committee if interested persons would contribute \$15 toward the expenses. A contribution may be sent direct to George Tester, and any amount in excess of that required in connection with this particular offer will be forwarded to the office of the Service Committee in Philadelphia.

SHIPMENTS received for week ending Fifth Month 19, 1923—55 boxes and packages.

Cash contributions for the same period—\$3,466.02.

#### FRIENDLY NEWS NOTES.

A NEW account of Quakers in Germantown has just been published. It is written by Horace Mather Lippincott and is called "An Account of the People Called Quakers in Germantown, Philadelphia." The author states that "this account has been made possible by access to the records of both meetings of Friends in Germantown, and by the assistance of Thomas H. Shoemaker, Charles F. Jenkins, George K. Johnson, Joseph H. Haines, Thomas Wistar and Samuel Mason."

ENCOURAGED by the success of former ventures, the League of Nations Union, in co-operation with the American School Citizenship League, organized last year a world essay contest open to students of all countries. The prize-winners included American, German, and English students. The subjects selected for this year are: "A World Educational Organization to Promote International Good-will," for Junior students, and "The Achievements of Civilization and How to Organize

Them for World Comity," for senior students.—*The Friend* [London].

THE PLAIN LANGUAGE.—*To the Editor*:—Several weeks ago, appeared in *The Intelligencer* an article in which the writer thought "the use of 'thee' is a custom which causes outsiders visiting our Society to feel like strangers in a foreign land." I find it to be quite the contrary. Having spent some time in hotels and boarding houses, strangers would often say, "How fascinating to hear you say 'thee'." Others have said, "Won't you please say 'thee' to me, it is so sweet. I love it," etc., and in no case have intelligent and cultivated people been otherwise than attracted by it.

Can one imagine an angry quarrel with the use of "thee?" It would be much like the two children at play when one became incensed at something, and said to the other, "O, thee, little you thee!"

The writer asks, "Why is the Society becoming yearly weaker?" It seems to me just because of those who want change after change until the fabric grows weaker and weaker, instead of each member living up to every requirement that constitutes a Friend, by being true to our birthright. How many of us *live* the Advices? or are mindful of the Queries? Or how many are willing to *give themselves* to the spiritual support of our Meetings? Let each be true to himself and the use of "thee" will serve as a recommendation among strangers. I knew of two Friends who did not use it in addressing each other, and who sat opposite a young man at table on an ocean steamer, and met in several places abroad. On their return one went to Buck Hill Falls and was surprised to meet the same young man whom she found was a member of Philadelphia Yearly Meeting. Had they used "thee" when conversing on the steamer it would have been an introduction that might have proved profitable to each. If we are a "peculiar people" of 250 years, the world today is holding us in high esteem when one of its ministers can say, "The Quakers are the only Christians in the world."

K. F. PEARSALE.

RATES for the Summer School at Haverford College, Sixth Month 18-25th. There will be no charge for tuition. Board and lodging will be furnished by Haverford College at the following rates:—\$15.00 for the week; \$3.00 per day; \$1.00 lodging per night; breakfast \$50; lunch \$.75; dinner \$1.00.

LONDON YEARLY MEETING by the most recent count comprises 388 meetings. It is at once seen that some of these must be very small. Three hundred and eighty-one new members were recorded in 1921. In Yorkshire Quarterly Meeting, where there are fifty subordinate meetings, only thirty-eight joined through conviction during 1922. There was an actual net decrease for that year of thirty-five.

Referring to the numerical importance of the Yearly Meeting, a Friend recently said that there was plenty of room for expansion, as there is only one Friend to every 1130 acres of land in England.

On the 3rd instant, the historic site of Quaker interests in London (Devonshire House premises) was offered at auction sale. The first offer was £100,000—other bids were made, but the property was withdrawn at £230,000, less than one-and-a-quarter million of dollars at the present rate of exchange. At the date of writing a sale may have been made.

At the opening of the auction, the auctioneer gave an interesting description of the property, referring to it as one of the finest in the City of London. He also spoke of its peculiar historical interest and expressed the hope that in the hands of its new owner it would serve as useful a purpose as it had done in the hands of the Society of Friends, who had been in possession of part of it for nearly three hundred years. He referred to the "enormous value" of the frontage in Bishops-

In this month's issue of the *Atlantic Monthly*, there are two

papers of unusual interest to Friends. Both are founded on the "Doctrine of No Compromise." One is by Edward Thomas, a New York Friend, son of the late Professor Allen C. Thomas of Haverford, the other by Edward Richards of New York. E. R. describes his experiences during the war in West Persia, alluded to as "the most dangerous and disagreeable part of the world." He is an out and out pacifist and had a wonderful opportunity to put to a practical test the supposititious cases that the militarist always argues from when he meets a pacifist. E. R. says: "The theoretical answers I uttered in debate in America proved workable in practice nearly nine thousand miles away among wild, uncivilized and even drunken people." Copies of this essay may be had by addressing Peace Committee, 302 Arch Street.

Two members of Homewood Friends of Baltimore some weeks ago gave a supper to some seventy prominent people, ministers, educators and business men. The supper was arranged by the Peace Committee in co-operation with the Federated Churches of Baltimore, for the purpose of arousing and educating public opinion in regard to International Friendship and Peace. Fred. B. Smith, a Y. M. C. A. man, who was one of the principal speakers, had been visiting and holding meetings in some twenty-six different countries, in which he said he had been everywhere received with open arms because the idea got abroad that he came in the interests of international friendship. He was everywhere told America could insure peace if she only would—that it was she who held the key to the future.

In announcing the fact that Dr. Fridtjof Nansen, High Commissioner for Russian Relief for the League of Nations, is opening an office in New York City and establishing a service of relief drafts and packages which will replace that suspended by the American Relief Administration, *The Nation* for Fourth Month 11th says: "Dr. Nansen's gallant and uncompromising non-political work for Russian relief has, with that of the Quakers, been one of the brightest chapters in the history of these dark post-war years."

The following, though rather belated, will interest those of our readers who have not followed our friend Alfred C. Elkinton in his goings to the Far East. The original appears in *The Australian Friend*, which has just made reference to the recent departure of Wm. C. Allen and wife. A. C. E. and wife at the present writing have reached their California home.

Now other American Friends are with us, members of Philadelphia Yearly Meeting, bearing the honored name of Elkinton—Alfred C. and Anna Elkinton.

Alfred C. Elkinton is a son of the late Joseph S. Elkinton who spent himself for the Doukhobors, and the brother of Joseph Elkinton recently deceased, who may be said to have given his life in the cause of suffering and distress in Europe. Alfred C. Elkinton is here on private business, but he, too, makes himself an ambassador for peace wherever he goes, and his present journey with his wife has included Hawaii, Japan, Korea, China and Manila.

In Sydney, as we write, it is our Friends' intention to leave

for Melbourne by the *Zealandia*, later to join the *Maunganui* in New Zealand for return to their home in Berkeley, Cal.

DR. RENDEL HARRIS, of England, and his party who are doing research work among monastic records in Egypt were granted permission to photograph by the authorities at St. Catherine's Convent on Mount Sinai, through the receipt of a telegram brought by a messenger across the desert from the Archbishop of Cairo, saying, "Everything committed to my friend Rendel Harris." The library being closed one day, they learned that it was for the purpose of celebrating the memory of St. Chrysostom, the ex-Kaiser, and Dr. Rendel Harris, the latter of whom was on that day commemorating his seventy-first birthday. Rather a striking triumvirate of saints of which our distinguished Quaker found himself a member!—*From The American Friend.*

### NOTICES.

ALL of the members of Philadelphia Yearly Meeting are cordially invited to the next conference on Evangelism, to be held on Second-day, Sixth Month 4, 1923, from 4 P. M. to 8:45 P. M., at 304 Arch Street. The proposed program includes a message from our friend Alfred C. Garrett and one from our friend Max I. Reich.

*For the Committee.*

A MEETING for Divine Worship will be held at Parkerville, First-day afternoon, Sixth Month 3rd, at 2:45 *Standard Time*. Friends expecting to attend and having no means of conveyance should address Norris G. Temple, Pocopson, Pa. The trolley leaving West Chester at two o'clock will be met at Barnard Station.

FRIENDS' SUMMER SCHOOL.—Arrangements for the Friends' Summer School at Haverford College, Sixth Month 18-25th, are nearing completion. Charles Clayton Morrison, editor of the *Christian Century*, will give a series of addresses on the vital emphasis in the Christian message. Shailer Mathews, of Chicago University, will give two addresses on "Educational Evangelism." President C. K. Edmunds, of Canton Christian College, will give an address on the problems of the Far East.

At 9:20 each morning, there will be three Bible classes: "The Way of Christ," led by Alexander C. Purdy, of Hartford Theological Seminary; "Varieties of Religion in the New Testament," by Henry J. Cadbury; and "The Book of Revelation," by Elbert Russell, of Woolman School. At the same hour there will be a class of methods of religious education (leaders yet to be chosen).

Single addresses are to be given by Cedric Long, Wilbur K. Thomas, Walter C. Woodward, Elbert Russell, and Rufus M. Jones.

Daily conferences are to be held on such topics as: The Quaker Message, The Quaker Messengers, Spreading the Quaker Message, Home Service, and the Meeting for Worship.

Other speakers and leaders of the conferences are yet to be announced.

For additional information or for applications for accommodations address Friends' Summer School, Haverford College, Haverford, Pa.

AN appointed Meeting for Worship will be held at Wilgus Hall, Hatboro, First-day afternoon, Sixth Month 3rd, at 3 o'clock (Daylight Saving Time), to which a cordial invitation is extended.

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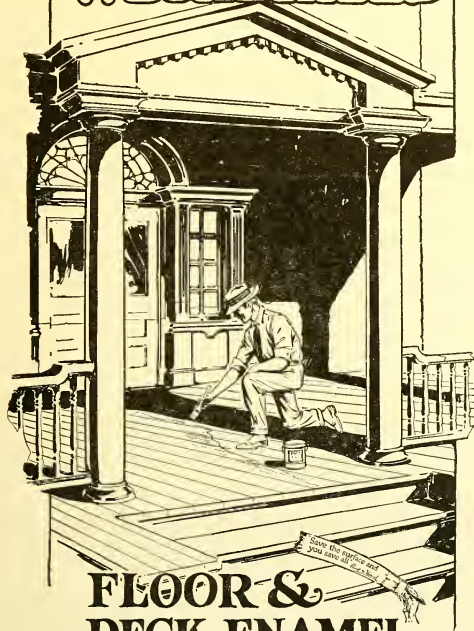
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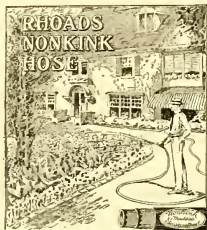
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## THE PRAYER OF LIFE.

Father, hear the prayer we offer!  
Not for ease that prayer shall be,  
But for strength, that we may ever  
Live our lives courageously.

Not for ever in green pastures  
Do we ask our way to be;  
But the steep and rugged pathway  
May we tread rejoicingly.

Not for ever by still waters  
Would we idly quiet stay;  
But would smite the living fountains  
From the rocks along our way.

Be our strength in hours of weakness,  
In our wanderings be our guide;  
Through endeavor, failure, danger,  
Father, be Thou at our side.

## ON RECORDING MINISTERS.

If one were not otherwise informed, it would be easy to believe that there is an agreed concord of action between London and Philadelphia in the consideration of fundamental points of principle and practice in the Society of Friends. Thus, a short time ago, birthright membership claimed the attention of meetings and conferences on both sides; now the outstanding subject is the vocal ministry and especially the question of recording ministers. May it not be true that this recurring challenge of fundamentals in Quakerism is a constitutional characteristic, and is indicative of the stirrings of life in the Society? Save as each generation works out for itself its own convictions, and finds new vehicles of expression or new confirmation of old forms of expression for these convictions, there seems no alternative but a dead traditionalism. Sometimes the process of challenge threatens disruption; of late the outcome has been toward stability, and an actual re-affirmation of long cherished practices. It brings to light the hidden life that tradition does so often conceal. How much better we

all understand the basis of membership for the discussions of the past two years! Much the same outcome is now promised as regards the consideration of vocal ministry and the recording of ministers. On the English side this consideration has been summarized in *The Friend* (London) and in three articles in *The Quarterly Examiner* for Fourth Month. Without attempting any review of the field as thus presented, two or three outstanding points of the consideration may have a service with us at this time.

Herbert H. Catford who writes the first article makes this quotation from an editorial in *The Young Quaker* of Third Month, 1923: "The practice (of recording) is contrary to the true genius and spirit of the Society, which is a free spiritual community where all may be called upon to minister when the message is given them." This statement is somewhat typical of the reasoning against recording. Why and how the "freedom of the community" is hampered is left to one's imagination. But is there not a serious confusion also between the genius of Quakerism and the genius of the Society in this and in similar statements? Is not the very basis of recording ministers the fact that the Society can reach a group judgment, useful to it and to each member who participates, spiritually, in forming it?

This group functioning, this "solemn association of the church with the service" (of vocal ministry) does awaken and keep "active the interest of large groups of members in that service." These words are quoted from the article contributed to the *Examiner* by T. Edmund Harvey. It makes full admission of the imperfections brought into the service of vocal ministry by fallible human nature, but points out that there have been and probably always will be, *even in our free communities*, ministers to whom the call "is the main call of a life, the work for which everything else must be put aside, which demands the dedication of thought and the sacrifice of other interests, legitimate and praiseworthy in themselves though they may be." For meetings to deny themselves the privilege of recording gifts of this nature would seem much like abrogating one of their highest spiritual functions. Let us have as much ministry as is possible under right ordering from those to whom the call is but occasional and to whom it may come as something of a surprise. Let us recognize that fixed arrangements, however simple, and that recorded ministers, however gifted, may produce results that are at times formal and lifeless. But let us ask how much more responsible for this we may be than those who have more publicly surrendered themselves to vocal service. Each failure of ours to contribute our rightful share to a meeting is undoubtedly a part of the failure of the meeting as a whole. Herbert H. Catford in the article mentioned above has given needed emphasis to these functions of the meeting in the spiritual service of evangelization. No apology is needed for liberal quotation of his words: "The task before us will not be accomplished by big campaigns, or great publicity of any kind,

but by the far more difficult path of the re-dedication of ourselves to Christ. A. Barratt Brown has recently suggested that all of us need frequently to pass through an experience something like re-conversion: to get back to certain things that once seemed so wonderful. We need to recover that feeling of wonder and self-abasement, united with intimacy, which comes upon us as we realize something of the depth of the love of God; that He loves *me* and gave Himself for *me*.

"The work will be done mainly through our Meetings for Worship. These meetings form our special contribution to the Christian Church, and a living Meeting for Worship has an attractive power beyond that of any other gathering. . . .

"Each of our meetings must become a living centre, with a deeply baptized ministry: a centre where Quakerism is set forth, not as something added on to, or distinct from, Christianity, but as a way of life, an interpretation of the message of Jesus Christ to our day and generation. Once again our

## Have We A Right To Be Optimists, Today?

We know the desperate nature of the message that the prophets of Israel had to deliver to their people. Think for a moment of Jeremiah's times. A great war cloud hung over the world. Military power ruled the nations with a ruthlessness and a barbarity that seemed to deny the possibility of a moral power in the universe. For years the Assyrian had harried the lands, and made progress in peaceful civilization impossible. When its power was overthrown, the Babylonian followed much the same policy. Jeremiah, looking with see's eyes into the future, knew that his own people would eventually fall before their terrific onslaught. He saw that Jerusalem—habitation of Jehovah—must be destroyed, and that its people—chosen of God to keep alive His worship in the world—must be taken captive to a far land, and bow there beneath the heathen yoke. Jeremiah felt the injustices involved in this. The conquering nations were not more righteous than Israel. They worshipped gods of wood and stone, nor did they obey the moral law. How could it be reconciled with a belief in a righteous, all-powerful God? "Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit; thou art near in their mouth, but far from their reins."

But it was not the destruction of the national existence of his country, nor the razing of the walls of its sanctuary that weighed most upon Jeremiah. When he considered the social and moral state of his own people, there was little to comfort him. The upper classes exploited the lower and lived lives of luxury and carelessness. All classes alike had fallen into idolatry, and a religious cultus which sacrificed the chastity of the women. They had ceased to regard Jehovah who had led them through the wilderness and into the Promised Land, or if they regarded Him at all, it was only to mock Him with the performance of meaningless rites. His "Holy Experiment" seemed to have failed completely. Jeremiah's keen spiritual perception was tortured as he considered this state of things. He tried to retire from public responsibilities, but God's voice in his heart was as a burning fire, and he could not. Alone he stood before the people. There was no group of friends back of him to say God's speed, nor was there an organized public sentiment to hold up his hands. He pleaded passionately with the people to give up their sinful lives and to return to Jehovah, but they would not hear him. We do not have a single instance of his having influenced for good the course of events in that unhappy time. It seemed as though his heart must break at times, but struggle and suffer as he did,

meetings must recover that power of lifting up men and women described by Robert Barclay: "When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up." Once more our hearts must go out to the world outside, to men and women who are restless and weary, and invite them to share with us the messages that our Father is waiting to send to His children."

Any consideration or discussion that brings individuals or the Society to conclusions like this must be recognized as helpful in the extreme. That spirit seems to have inspired Friends overseas and we can desire nothing better than that the same spirit shall be manifest on this side as the consideration proceeds.

J. HENRY BARTLETT.

TUCKERTON, N. J.

he never turned his back on the message that had been given him to deliver.

In our day, too, there are prophets who tell us that our present civilization is on the brink of ruin. There is little of cheer to either hearer or bearer in their message. A gradual return down the long road up which mankind has laboriously traveled through the years is now held before us as a likely possibility. And for the same old reason—national sin, a visitation of the righteous indignation of God. If this is true, how is there room for optimism among thoughtful people? It can rest, I believe, upon only one foundation, the belief that *God is*, and again that *God is working*. That foundation held up Jeremiah's courage to the end. He never lost that faith. And so he could look through the distresses of the present time, and see a society to come, in which all the good of the ages would be gathered up into a mighty whole, before which evil must be abashed. God will not let fall to the ground anything that we may do now in His name. Some day in His providence it will come to fruit. The catastrophe of any hour is not the end; it is only a phase in the process which must finally emerge in a Divine consummation. But let Jeremiah tell us in his own words:—

"For I have satiated the weary soul, and I have replenished every sorrowful soul."

"For I am with thee, saith the Lord, to save thee."

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

"And ye shall be my people, and I will be your God."

"Yea, I have loved thee with an everlasting love,—again I will build thee, and thou shalt be built."

"I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a father to Israel."

"Their soul shall be as a watered garden, and they shall not sorrow any more at all."

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more."

No, in spite of all, Jeremiah was no pessimist.

EDITH F. SHARPLESS.



## HENRY ARTHUR HALL.

When soon after our winter vacation week reached us, that H. Arthur Hall, beloved teacher at one time at Olney, had passed away in a Philadelphia hospital, the loss felt by many of us seemed irreparable. We had known him here both as pupil and teacher, and in his quiet way he had grown so into our lives that, while he had gone to other fields of work, yet his influence was a very vital factor with us, as he always kept closely in touch with the workings of the school.

He was born in Iowa and his earlier years were spent there. He first came here from that State and spent a year as a student at Olney before the fire. It was after that winter that he went with his parents to Philadelphia to live and attended West-town School where he graduated. He was always rather remarkable in his thoughtfulness for others and the recollections that some of us have of him is that spirit of thoughtfulness that was so manifestly a part of his career. He had his ambitions to become a physician, but poor eyesight and rather poor health interrupted that career and after two years in Jefferson Medical School he had to give it up. One year was spent here as teacher and then in the fall of 1918 he returned to have the entire charge of the boys and was especially successful in instilling into the minds of many of his students his own spirit of thoughtfulness and politeness of character. There are many whose lives he thus touched who will remember him with love and who have been greatly influenced by his character. He was especially good with boys who felt that they were not understood and he was enabled to get them to see his point of view, and so opened up to them the beautiful ideas of right living.

The writer, in thinking about him and what seems to us his untimely death, recalls to memory a talk or reading he once gave the school, or may be only the boys; in which he spoke of the story of the box of precious ointment with which our Saviour was anointed that seemed to onlookers as a waste but that after all it was not too big a price to pay for love of the Redeemer. So he compared it to the lives that are called early and seemed untimely, that after all they, too, were like the precious ointment, broken for the love of Christ and that anything of the kind could not be considered wasted or incomplete; and so we today seem to see in his whole life an illustration of this beautiful thought that he himself had used in his talk to the school.

It is such lives that help to make all life more complete and brighten the waste places of our existence.

J. W. HUTTON, in *The Olney Current*.

RESISTANT *Versus* CONSTRUCTIVE ENERGY.

After Jeremiah was compelled to go to Egypt with the remnant of the Jewish people in 586 B. C., he reproached the people for their wrong religious practices, ascribing their calamities to that cause. The people turned upon him in anger and retorted that it was when they had worshipped foreign gods that they had attained to the highest prosperity.

Undoubtedly both Jeremiah and the discouraged, disheartened exiles had arguments and events in mind which apparently substantiated their premises. The people had prospered under Manasseh and Amon, but in their worship of the material during those reigns were they not undermining their deeper resources, their more dependable qualities? Did they not show in the episode of Josiah's offensive against the Egyptian Pharaoh that their faith was still in the arms of war rather than in the quiet confidence in God which Isaiah had counseled? Though they had ceased to make the state religion that of burning incense to the queen of heaven they had not outgrown the materialistic spirit back of the old religion; Yahweh's nature was similar to that of the heathen gods. From our later perspective it appears that Josiah courted disaster in placing himself in the path of Necho's great army, which would otherwise almost certainly have passed by, intent on its part in the downfall of Assyria, without molesting little Judah.

In the same period we are given evidence of the effect of war on a large nation. It eventually proved the undoing of Assyria. Her best men were killed. The less virile people were left to propagate mankind and carry on civilization. Material wealth was exhausted. Ideals suffered. If the little nation of Judah had attended to its own affairs and exerted its energies in the development of an inward life, might it not have escaped all the hardships and sorrows of exile?

We are frequently confronted with the same problem in our everyday life. Is it best to adjust one's self to unfavorable circumstances? Should we be passively reconciled to hard knocks and apparent injustices? Or should we resist the agents which seem to mar our comfort? Should our method be the active fight against an evil or the much slower process of developing an inner life which shall ultimately overcome that evil? Our best answer to the problem seems to be found in Christ's and Paul's teachings: "Resist not evil, but overcome evil with good." And this, after all, is far from passive, bovine reconciliation to injustice and oppression; it presents a wide field for energetic action, whereas resistance to evil involves the sapping of our energies in hatred and vindictive actions.

MARION P. CARTLAND.

## THE BIBLE.

In the course of an interesting article in the *New York Literary Review*, William Lyon Phelps of Yale University says that for twenty years he has advocated that entrance examinations in English for all American colleges should include the authorized version of the Bible as part of the required reading. He says that the only objection to such a step is that it might make many of the students hate it for the rest of their lives. But he thinks it is better to run this chance than to leave young people in dense ignorance of the greatest of all books.

Professor Phelps also draws attention to the report of the departmental committee appointed by the president of the British Board of Education to enquire into the position of English in the educational system of England. This was a very important committee which comprised some of the most eminent literary men in Great Britain. They sat for forty-two days and received evidence from 102 witnesses. In their report, practically every aspect of the subject is discussed, with specific recommendations for the improvement of the methods of teaching English. The final section of the report is devoted to the "reading of the Bible." After facing the difficulties inherent in this problem, the recommendation is as follows: "We desire that in all the schools of the country, elementary as well as secondary, the reading of the Bible should not be confined to the time set apart for religious instruction, but that its claim upon the time devoted to English studies should also be recognized."

It is evident from his article that Dr. Phelps is aware of the lamentable ignorance of the Scriptures which is prevalent in the United States. That ignorance is also widely existent among the people of Canada. Regarded merely from an educational and literary point of view, this is a serious matter, since in the preservation of some sort of standard of good English the Bible is one of the most important and authoritative. The King James version should be absorbed by everybody who aspires to instruct his fellows either by writing or speaking, and it has enabled many a man otherwise but poorly educated to acquire an effective ability in the use of the language such as could not be obtained from any other source. It is to be lamented that even among modern preachers, there is a tendency to depart from the inspirational influence of the Bible both in language and idea, so that much slipshod eloquence is heard from pulpits. Not only is this the case, but a thorough knowledge of the Bible is not always considered so necessary for aspiring preachers as a facile flow of speech.

Whatever may be the judgment as to the inspiration of the Bible it may be affirmed that it is "the foundation of English literature and of everything that goes by the name of Anglo-

Saxon civilization: everything that is best in our social and spiritual life comes from the Bible." In these words Dr. Phelps states his matured opinion. Thus while the idea that every word and syllable of the Scriptures is the direct word of God and of equal authority with the rest, has in a large measure passed away, the bibliolatriy of the past being superseded by more intelligent conceptions, nothing can dim the glory of this incomparable collection of ancient literature. The religious ideals of one age require to be translated into the religious ideas of another. The Hebrew prophets and psalmists sometimes present to us an imperfect and partial conception of the Divine nature compared with that which is afforded by the later light of Christianity. We know that God is not sitting, as He is represented in some pictures, on the circle of the heavens, but that His temple is in the heart of man; we know that He is not the God of one nation only, as some of the writers of the Bible thought, but of all mankind. Our Christian conscience revolts against some things which the Biblical writers regarded as foregone conclusions. But this does not affect the solid worth of the volume as the greatest piece of literature that has been given to mankind. In concluding his interesting article, Professor Phelps gives a practical prescription: Three chapters each week day, five chapters on the Sabbath, and the whole Bible will be read through in one year. —From *The Province, Vancouver, B. C.*

#### A LETTER FROM INDIA.

If we have been unable to visit Nowgong, where the Ohio Friends have a very flourishing mission work, and have also failed to see Hoshangabad, where the British Friends have been at work, both of which places were considerably off our route, we have come into touch with other Friends elsewhere. I have already written of how through a clipping from THE FRIEND I learned of Jos. Taylor's presence in Calcutta, with whom we spent a very pleasant evening, dining with him and his wife and another Friend, from Ireland, who is in business in the city. They are very active in good works through their little Settlement in a thickly populated section. Through them I learned of Friends in Madras. On our way to Nuwara Eliya from Kandy, Ceylon, in the little bit of a narrow gauge railway carriage climbing the last 2000 of the 6100 feet we had to attain, in conversation with a lady I learned of the presence of H. T. Roper and his wife in the town of our destination. We met him at the railway station and the next morning he took us through a tea estate and showed us how the green leaves are cured before shipped to America. The highest tea, that grown at the highest altitude, brings the highest prices by virtue of its being of the highest quality; I purchased 5 pounds for \$5.00 a pound, U. S. gold. It will cost about \$1.00 by the time it is in Germantown, probably. The "fannings" or "dust" is just as good practically, only it does not command the best trade so sells on the plantation for about \$.40 gold. Friend Roper had been doing missionary work under British Friends, but when they gave up their work in Ceylon, he went over to an independent mission under which he is now engaged.

In Madras we stayed with the Hermans, he being the Y. M. C. A. Secretary there. We arrived early First-day morning and soon after had our "chotohazari," or "early breakfast," the regular one coming at 11, 11.30 or 12 o'clock and the only reason for thinking it is breakfast so far as I can see is that sometimes cereal is served. Reginald Dann, who is most pleasantly remembered, doubtless, with his wife, by many Philadelphians, as it is but recently that they were in our home city, came for us in his "Henry" and took us to his home for 9.30 o'clock meeting. Others making up our group were Dr. F. H. Graveley, the Curator of the Madras Museum, and who the next day showed us over it, pointing out many most interesting things of archeological value, etc., H. G. and Emily Jackson, he being an engineer in the Government's Department of Public Works, Edward Barnes, Professor of Chemistry in Madras Christian University, and William Hindle and his wife, the latter two being not Friends, but interested in meet-

ing with them and engaged in the city Y. M. C. A. work. Dr. Graveley spoke to us on the Hindu's three ways of attaining salvation, the way of knowledge, the way of devotion and the way of works, pointing out how in Jesus Christ we found these three most supremely well exemplified and combined most perfectly. Emily Jackson followed him by observing how we of the West were always so eager to be *doing* something, and that we could learn a lesson from the religious devotion of the East, remembering that before we can successfully *do* we must first *be*.

The renewal of Friendly fellowship was very refreshing. We returned to the Hermans for breakfast, to which Arthur Davies, the Principal of the Law College, had been invited. He was most interesting as he told us of some of his experiences in India. In the afternoon Reginald Dann and his wife drove us around the city, which is widely spread out over a large area. If these Indian cities have nothing else to boast of, but they have of course much else, they can well give us lessons on the use of space in developing their building. Reginald Dann is the "City Planner" for the whole Madras Presidency, so he has "some program" to work out.

From Madras we came straight through to Bombay, two nights and a day, during which latter the atmosphere in our carriage suffered much from fever, the only thermometer I had with me being a fever thermometer, but it registered nobly 105½°. But we did not suffer, so it was all right. Our trip to Ceylon registered 896 miles going by sea and 1500 all but 17 miles returning by rail.

Seeing Murray and Elizabeth Brooks at Colombo was the nicest part of the three weeks away. Their home is right by the sea. Murray is engaged in erecting a fine new Y. M. C. A. building which bids fair to put his work on a much more substantial basis and to give him ample and sufficient tools with which to work.

Edw. C. Wood.

#### BENJAMIN WEST AND HIS CONNECTION WITH THE SOCIETY OF FRIENDS.

EDITOR OF THE FRIEND:—

*Dear Sir:*—My attention has been called to an article in THE FRIEND on this subject. Allow me to say there is no documentary evidence that Benjamin West was ever a member of the Society. By this is meant a birthright member.

His proclivities and early associations were essentially "Friendly" as may be inferred from the following item. In a book published in London a few years ago, entitled "A Book for a Rainy Day," West is quoted as saying: "I was once a Quaker, and have never left their principles." By this it may be understood that he was a Quaker in sentiment, nothing more.

What are the facts in the case?

Benjamin West's father, John West, was a member of the Society in England, but was disowned by his meeting, for what cause is not known. He was married in England, and emigrated to Pennsylvania, with his brothers, William and Thomas, leaving his wife there, and an infant child, a son Thomas. Soon afterward his wife died.

The three brothers settled in Chester County.

John West took up his abode in Springfield, and there he married Sarah Pearson. She was a member of the Society of Friends, but was disowned before her marriage.

They had nine children, and of course, according to Quaker usage, were not members of meeting, as their parents were not members.

Sarah West, the mother, died in 1756, aged fifty-nine years. It is not known that she was reinstated as a member of meeting.

John, the father, applied for membership later, and was received. He returned to England, lived with his son, Thomas, the child of his first wife. He died there, Tenth Month 5, 1776. One of Benjamin West's brothers, William, died Twelfth Month 6, 1808, aged eighty-four years. He was a noted agriculturist, and served five years in the Legislature. He applied for membership in the Society in 1752, and was

duly received. It is safe to assume, under these conditions, he was not a birthright member.

In the summer of 1758, Brigadier General Forbes captured Fort Duquesne, now Pittsburgh. Its name was then changed to Fort Pitt. Before leaving Fort Pitt, the General made a determined effort to secure the remains of Sir Peter Halket, who fell at Braddock's defeat in 1755.

Among the military who accompanied the searching expedition was a company of *Pennsylvania Rifles*, commanded by *Captain West, a brother of Benjamin West, the Painter.*

There is not much evidence of *Quakerism* in this incident.

Of the nine children of John and Sarah West, as far as known, five were boys and four girls. Which of the boys became Captain of the "Rifles" does not appear. William alone appears as having joined the Friends. Whether the others became members is not known. Perhaps some of their descendants may know, if living, or possibly some Meeting Records.

For further particulars see *The Pennsylvania Magazine of History and Biography* for 1908 and 1921.

H. E.

PHILADELPHIA, Fifth Month 3, 1923.

## Notes on Mountmellick School. (Queen's County, Ireland.)

Annie Margaret Pike.

(Continued from page 569.)

At the beginning of the following year, 1787, William Leadbeater, "a young man who had been for some time under conviction, found his mind drawn to offer himself as teaching master; Friends having enquired into his motives and qualifications, apprehended it safe to make trial of him, and he accordingly entered upon his duties at a salary of £25 per annum."

About this time a report of the Committee contains the following:—"On taking a review of the children of the school, we are agreeably affected with the orderly appearance they make, and the commendable improvement evident on them." Visiting Friends from outside the province of Leinster shared this opinion, it seems, for two of them offered a donation of \$30, but wished to remain anonymous.

Extravagance and careless management in household affairs were discouraged. Forethought as to when to lay in supplies, such as wheat for bread, or fuel for winter use, was to be practiced. The unnecessary use of sugar was to be avoided.

It is interesting to note the dietary.

**For Breakfast and Supper:**—Either bread and milk, potatoes and milk, flummery and milk, strabout and milk, or bread and milk pottage, according to the different seasons of the year.

**Dinner:**—**First-day:**—Bread and broth in winter, either bread and cheese, or potatoes and cheese, and beer in summer. **Second and Third-days:**—Boiled or roast meat and vegetables for one table, and pudding or suet dumpling for the other, and beer. **Fourth and Sixth-days:**—Potatoes and either milk or butter. **Fifth and Seventh-days:**—Meat and vegetables for both tables in winter, pudding in the summer, and beer.

Strabout is oatmeal porridge, according to Chambers' English Dictionary.

Wooden trenchers were in use for the twenty years that followed the opening of the school.

Here are a few extracts from the clothing lists:—"For girls— one cloak (not silk), four caps, with strings, four chequer aprons with bibs. For boys—two coats, two night-caps, one hat, broad brimmed probably. Careful directions were given as to the marking of the garments:—"coats withinside, under the collar; hats or bonnets, withinside the head; shoes, withinside the soal."

The present writer still keeps a small "chequer" apron made at the time of the Centenary on the model of those worn by the girls of a hundred years before. The little muslin cap with strings of white sarsenet ribbon, alas, is lost. These with a high waisted frock of drab-colored stuff, and a neatly folded kerchief for the shoulders, were worn by her when, as "Dinah," she impersonated a Mountmellick school-girl of 1786 at the Centenary Celebrations.

But that is a digression.

At various times the desirability of simplicity in the children's clothing was impressed on the parents, as the two following quotations show.

" . . . It is pressingly and tenderly recommended to those who have the care of children to be careful in this respect —being persuaded that the seeds of vanity, thus early sown in the minds of the dear youth, are often not easily eradicated; but too often assist in fitting them for society altogether improper for them to associate with—thus as it were giving them wings to fly away, not only from the care of the society, but of their tender but perhaps too indulgent parents." The second quotation expressed the desire of Women Friends that parents should supply the children with clothing "in a simple form, not complying with the fashions of the day, but suitable to our profession of simplicity and plainness."

An extract from an educational report of 1796 throws much light on the curriculum and methods of the time.

"The children are divided into three classes: the first comprises the best readers, the second the next best readers, and the third those beginning to read; each class is of both sexes; a lesson is read to every class; and to prevent any idea of one sex being preferred to another for instruction, the males read first one day, and the females first the next day, and so alternately—the different sexes, though of the same class, do not read together, but each in succession by themselves, and by this arrangement the worst readers have sufficient opportunity, if they will make use of it, to get the lesson whilst the rest are reading, and be thereby the sooner ready to go to write and cipher. The getting arithmetical tables and notes, repeating and having them explained, getting their spelling lesson against next morning, and examining the business of the day, occupies the remainder of the fore and afternoon. Spelling individually is the first daily business of the school; those who think they have it best come up and are heard first, without distinction of age or sex; the words each misses are marked in their spelling books, and a register of them kept to prevent erasures, and on Seventh-day evening, before they are allowed to play, they must spell off all the words missed through the week, or be debarred from play for that evening. The children of both sexes spell in one general class on Fourth and Seventh-days."

I find a reference to the school books in use, and note a few of those bought between the years 1791 and 1805, such as:—Anthony Benezet's Spelling Book, Walker's Geography, Extracts and Original Anecdotes, Lindley Murray's English Reader, Lindley Murray's Grammar and Exercises.

As originally established the school was for the children of Friends "in low circumstances," but by the time 1806 was reached, it was found that there were not enough pupils answering to that description to do more than half fill it. Consequently it was decided that all Friends' children in Leinster Province should be eligible when they were of school age. The annual charge for those in "easy or affluent" circumstances was set at £20 (twenty pounds), or "at the average cost," the lower rate remained at £10, to which it had some time before been raised from the original £5. From twenty-

three at the time, the numbers rose to sixty at the end of seven years.

In 1821 a larger building was completed.

Some chestnut trees were planted in the front garden. In the course of time they attained to fine proportions. In my school-days it was the custom with the more romantically inclined of the pupils to write "Chestnut Hall" as a heading to their letters, instead of "Friends' Provincial School." When the authorities became aware of it, it was stopped, as being a flight of fancy.

The year 1827 was, we must suppose, a lean year. The use of beer was discontinued and other economies recommended.

Possibly the admonitions were taken too literally. Be that as it may, the boys were so dissatisfied with the food, that they organized an outcry one dinner-time, and were more than severely punished. Many Friends discontinued their subscriptions as a protest against the general state of affairs in the school.

Thrashing was the order of the day, the necessary switches being cut from the bush of butcher's broom in the garden. Nearly fifty years afterwards the bush was still flourishing, but at that later time it served an ornamental purpose only, except that the flat leaf-like branchlets were sometimes used in the botany class to show the curious stalkless nature of the inconspicuous flowers growing upon them.

A scholar of the late eighteen-thirties has left on record a description of one of the masters, Samuel Prescott Dole, an American. "He was Saul-like in stature; he had travelled through a great part of Europe on foot, teaching now and then, as money got scarce. I can see him now as he arrived in the school-room, all bone, about six feet four inches high, his knapsack on his back, with the nails protruding at each side from the soles of his boots as he walked. He left his box in the canal stores. In a few days he borrowed the school wheel-barrow, took it down to the store, filled it with luggage, and wheeled it the whole length of the street, to where the present court-house stands, much to the merriment of the town. He was a great believer in the use of cold water on his person, and it was said that the pump opposite where he lodged had a severe ordeal to undergo in supplying him. He was about the greatest disciplinarian we had. No rod, all firmness. When a boy was not what he should be, he took him under his special charge—out of school. Whether in the playground or out walking, there was the culprit, about three yards ahead of him, moving as he moved, even when he went to his lodging, until the discipline had the desired effect."

This "No rod" system surely was much superior to the one requiring inroads on the bush of butcher's broom.

(To be continued.)

#### A PRAYER FOR THE WORLD.

Look, Lord, in pity on the nations' need,  
For Thou dost see, with perfect sight and true,  
The world o'ersworn with selfishness. It needs  
Not heavenly grace distilled as evening's dew;  
Thy sacrificial love seems all forgot  
And man's tempestuous nature swift and hot.

Bring Thou Thy strength and beauty to Thy saints;  
Enrobe them with Thy righteousness and power  
To face and struggle with the world's sad plights,  
When men are shrinking in this fateful hour.  
Oh, may they stand for righteousness and peace!  
Oh, may this tide of wrong forever cease!

Lead on Thy saints against the rule of sin  
Till hate be overwhelmed with brotherhood;  
And man shall rise in strong desire to win  
Thy likeness true, and seek his brother's good;  
Till Thy great gift of peace descend on men  
And earth proclaim a lasting fond Amen.

—EMILY J. BRYANT.

#### ADVANCEMENT OF COLORED PEOPLE.

A DEPARTMENT CONDUCTED BY JOHN T. EMLÉN.

[The following have been taken from magazines and are, I think, better than any original material I could prepare, touching on the interests represented in the selections.—JOHN T. EMLÉN.]

##### THE RURAL SCHOOL MOVEMENT AMONG NEGROES.

During the last eight years fourteen hundred "Rosewald Schools" for Negroes have been built in rural districts of fourteen Southern States.

These represent a total investment of nearly five million dollars. Nine hundred of the schools are of the one or two-teacher type, built at relatively small average outlay. But fifty of them cost \$10,000 or more apiece, in one case the expenditure being \$104,000.

As now administered each school is located upon a good-sized plot of ground, the minimum requirement being two acres.

A fundamental condition of aid, from the beginning, has been that the Negroes, either by themselves, from white friends or from public funds, should provide an amount equal to, or larger than, that furnished by Julius Rosewald. As the plan has worked out, the Negroes have raised \$1,250,000; interested white people have contributed directly \$300,000, and, indirectly, have co-operated in public expenditures of \$2,175,000; and Julius Rosewald has given \$1,000,000.

This notable educational movement grew out of the thought of Dr. Booker T. Washington. One of his earliest convictions was that the Negro rural schools must be improved.—*From The Crisis.*

##### JULIUS ROSENWALD AND THE Y. M. C. A.

Julius Rosewald for twelve years has been helping city Negroes secure Y. M. C. A. buildings, and country Negroes school-houses. Stimulated by his sympathy and offers of money, white and colored people working side by side have provided fourteen "Y" buildings. These cost \$2,170,000 and serve a Negro urban population of 1,000,000.

While the bulk of Julius Rosewald's contribution to the "Y" and school work was his inspiration and encouragement of others, in the measurable form of cash he gave \$1,350,000 or about 19 per cent. of the total or more than \$7,000,000 thus far expended. "This great movement in behalf of a race has only begun. The "Y" and the school-house campaigns are still going on, the latter in increasing volume.

Julius Rosewald offered in 1910, \$25,000 to any city in the United States that would raise by popular subscription at least \$75,000 additional.

The offer was made through the Y. M. C. A. so that a permanent organization would direct and oversee the campaigns and construction and, by advice gained from experience, would guide the activities and maintenance of the buildings.

By 1920 thirteen buildings had been provided, all but one (in Pittsburgh) completed. For good measure, a fourteenth building outside the limits of his offer, but for which he contributed \$25,000, had been completed in New York City for colored women and girls. The cities securing buildings are:—Atlanta, Cincinnati, New York, Baltimore, Columbus, Philadelphia, Pittsburgh, St. Louis, Brooklyn, Indianapolis, Kansas City, Washington and Chicago.

Each building contains dormitories, housing from fifty to two hundred. This equipment permits men and boys to use their leisure hours in ways that are pleasant and attractive, while at the same time contributing to physical, mental and moral welfare.

With the ten-year campaign completed, other cities desired buildings. The war-time migration of Southern Negroes to Northern industrial centres caused changed conditions which led him in 1920 to make a second offer, also through the Y. M. C. A. He proposed to give \$25,000 to any city that would raise not less than \$125,000 additional, the increased amount being necessitated by rising building costs. This

offer specified that each building must contain separate quarters for men and boys, standard gymnasium, swimming pool, class and club-rooms, restaurant and not fewer than fifty dormitory rooms.

The cities whose interest influenced him to make the second offer are Akron, O.; Dayton, O.; Detroit; Jersey City; Augusta, Ga.; Montclair, N. J.; Atlantic City; Orange, N. J.; Los Angeles, Nashville and Chicago for a second building. Some of these cities already have secured building sites.

By request he extended his offer to include another building for colored women and girls, this one in Philadelphia. Construction on it has already begun.—*From The Crisis.*

#### LYNCHINGS BY STATES—1922.

The continuing terrible lynching record is causing yearly migration from Southern States.

Texas.....	14	North Carolina.....	2
Georgia.....	11	South Carolina.....	2
Mississippi.....	8	Alabama.....	2
Arkansas.....	8	Tennessee.....	2
Louisiana.....	6	Oklahoma.....	1
Florida.....	4	.....	—
		Total.....	60
Hanged.....	18	Drowned.....	1
Shot.....	16	Beaten to death.....	1
Burned alive.....	8	Unknown.....	11
Shot and burned.....	2		
Tortured and drowned.....	2	Negroes.....	53
Hanged and burned.....	1	Whites.....	7

#### TUBERCULOSIS.

The decrease in tuberculosis mortality among the colored and white people in New York City since 1910 shows a much higher death rate for the colored, but an interesting and corresponding decrease in the death for both groups.

YEAR	DEATH RATE	
	Colored	White
1910.....	.617	.202
1911.....	.638	.201
1912.....	.609	.192
1913.....	.542	.191
1914.....	.546	.162
1915.....	.486	.189
1916.....	.440	.175
1917.....	.424	.182
1918.....	.449	.177
1919.....	.471	.144
1920.....	.384	.119
1921.....	.299	.97

For this excess a number of reasons are assigned: New York's Negro population includes a large number of West Indians, who, though perhaps just as hearty as any other persons, when they leave home must habituate themselves to a more rigorous climate. Much the same adjustment is required of the thousands of Negroes from the South.—*From Opportunity.*

#### CO-OPERATION BETWEEN URBAN AND RURAL COMMUNITIES.

Monroe N. Work, Director of Research and Records at Tuskegee Institute, gives the following interesting comment on recent Negro migration from country to city:

"The past thirty years have witnessed the greatest growth in urban population which the nation has experienced. In the period from 1890 to 1920, the increase of the rural population of the country was a little more than eleven millions. At the same time there was an increase in urban population of over thirty millions; in other words, for each person added to the rural population, three were added to the urban population.

"When the Negro population of the country is considered, it is found that in the past thirty years, there was an increase

in the rural population of 896,124. The increase in the Negro urban population for the same period was 2,078,331; that is, for every one person added to the Negro rural population, two were added to the Negro urban population.

"The larger part of the increase in Negro urban population has been due to migration. This migration has been national and not sectional. The migration from the rural districts of the South directly to the cities of the North has not been as great as the movement from country districts to cities; even the migration of 1916-1920 was, for the major part, a movement of Negroes from the country districts to cities. This included for the most part, migration to the North from cities of the South and migration from country districts of the South into Southern cities to replace those who went North.

"The growth in Negro urban population is of great importance to the Negro. On the debit or loss side of the ledger account we can place the tremendous cost of life, health and of morals which this movement from rural to urban centres has entailed upon the race.

"On the credit side of the ledger we are able to place a number of gains; one of the most important of these is that it is a distinct advantage to have a considerable proportion of the Negroes of the nation living in urban centres. It is in the cities that leadership of the race is developed. On the other hand, it is true that the bulk of the Negroes will probably continue in the rural districts. Although this may be true, it is a distinct advantage, nevertheless, to have a large part of them living in cities. This general distribution of Negroes in urban and rural centres enables them to diversify their occupations and have all the activities, industrial, personal, professional and trade, which belong to a normal and well-rounded group.

"Until recent years, the rural dweller, especially in the South, lived more or less in isolation without any easy and rapid means of communication with urban centres. The establishing of rural free delivery mail routes, the extension of the telephone to the country and the building of good roads, are among the chief agencies which have brought the town into closer touch with the country. In fact, easy and rapid means of communication between towns and country is resulting in urban conditions being brought into the country, particularly the problems of urban welfare. It has been said there is no vice, no immorality of the city which, at the present day, is not found to a greater or lesser degree in the country districts.

"There is no group in our composite American population in which there is so close relation between urban and rural elements as is true of the Negro. So general has been the movement of Negroes from rural districts to the city that by far the greater number of those living in urban centres have relatives or acquaintances in the rural sections. What affects the Negro in the rural districts reacts on those dwelling in cities; what affects those dwelling in cities likewise reacts upon those dwelling in the country districts.

"Family conditions differ. There are in the rural districts forces which operate to a considerable extent to maintain the family unit. This is generally true with reference to a Negro family on a plantation. All the members of the family are usually engaged in the same sort of occupation. Planters endeavor to have tenant families with large numbers of children, in order to have the advantage of the labor of the entire family. Although the family unit on the plantation may be maintained, the problems of morality, of health, of sanitation, poverty, crime, and especially of recreation and education are very inadequately met. When this rural family migrates to the city, new forces begin to operate; the tendency is for various members of the family to engage in various kinds of occupation; each is probably working for a different employer; this tends toward the disintegration of the family.

"The Negro child having been neglected in the rural districts, goes into the city with a handicap of ignorance and of inefficiency with which the urban welfare workers must contend. It would be of great advantage if there were a more

adequate co-operation between the town and the open country with reference to education, so that the town would not be handicapped with the problem of handling the ignorant which is thrust upon it by the country."—*From Opportunity.*

### CHILDREN'S CORNER.

**A SOUTH AMERICAN BREAKFAST.**—The average American's breakfast is no mean meal with its fruit, cereal, eggs, toast, and coffee, and yet it is not as elaborate as the morning meal of an Englishman, who likes some fish or meat (or both) as well as the above mentioned dishes. It is the Latin peoples who eat sparingly in the morning, and the poor among them live on a slender diet day in and day out. In "A Child's Day in South America," Mary F. Sweney describes a typical coffee-breakfast:

"Carmelita, run and see if the *lechero* is coming. He is very late." The *lechero* is the milkman. How can one have coffee-breakfast without milk?

So Carmelita ran to the door of the courtyard and came back calling, "Yes, there he is, just turning the corner."

She caught up the sauceman, her mother gave her a ten-cent nickel, and Carmelita went to the street door. Her little brother, Manuelito, went, too, for he wished to see the cows.

There was the milkman with his soft red cap on his head. There were the three cows and with every cow was her calf and every calf had a leather bag tied over its nose and mouth. There were breathing-holes in the bags, but not one drop of milk could the hungry calf get till the milkman took off the nose-bag.

"Oh!" said Manuelito, "see that little new calf. It can hardly walk. This is the first time it has come." The little new calf had a little new nose-bag, and about its neck was a strong cord. The other end of the long cord was tied to the tail of the mother-cow. That was so the little new calf should learn to follow the cow and not stray away and get lost.

The milkman took the sauceman from Carmelita and sat down on his heels beside the big, red cow, and milked right into the sauceman. He milked fast till the pan looked nearly full of white, foamy milk. Then he gave it to Carmelita, tucked the ten-cent nickel into the pocket of his leather belt and went driving his cows to the door of the next customer. And the baby calf went wabbling along, tied to the tail of the mother-cow.

When Carmelita took the sauceman in her mother said, "What a small quart of milk! It is half froth. Now, run and buy the bread."

So Carmelita ran to the baker's with a ten-cent nickel and a clean napkin and brought back six little crusty rolls. Of course, Manuelito went, too, and the baker gave him a tiny sweet cracker which Manuelito called "*la yapa*." When they came back the coffee was ready, and the sauceman was on the red coals in the brazier just outside the door, so the milk was almost hot.

The mother took a bowl and put in plenty of coffee and a little milk and gave it with a crusty roll to the father, who sat on a box inside the room and ate his breakfast. She put plenty of milk and a little coffee into two little bowls and gave them to Carmelita and Manuelito with two of the crusty rolls, and they sat on the doorstep with the bowls on the floor beside them. The mother took a bowl with her share of the coffee and the milk and a crusty roll and she sat on the foot of the bed, for there were no chairs, and they all had breakfast.

Of the group of English Young Friends who are to visit in America this summer the following are named: Howard Diamond (editor of the *Young Quaker*), E. Roy Calvert (a London Friend), Winifred Cramp, who is now working in Berlin, M. Christine Graham (of Birmingham), Gerald Littleboy (Secretary of the Y. F. Committee). Probably two or three others will sail with the second party and all will arrive in Seventh Month and attend the Y. F. Conferences and in other ways mingle with Friends in America.

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### THE FUTURE OF FRIENDS' SERVICE IN POLAND.

About the end of last month the main work of the Friends' Relief and Reconstruction Mission in Poland came to a close. Feeling that those of the Polish refugees whom it was possible for the Mission to help had either been placed in a position in which they could help themselves, or else that the further help which they required was of a kind which a foreign relief mission could not render, the Mission considered that the time had come when it could fittingly bring to a close its agricultural reconstruction work, and its work of feeding and medical relief.

There are, however, certain phases of the work which the Mission did not feel could be brought to a close at the present time. The extent to which these will be continued depends upon the amount of contributions which can be obtained for the purpose of their continuance during the coming year. The Mission has, therefore, outlined both a minimum and maximum program for the completion of this work.

The minimum program embraces several small pieces of work which the Mission had previously undertaken, and which it felt committed to finish before closing down. These include the continuance, at least through the summer, of home industry work in four centres where the refugee women need the funds which they obtain from this work in order to help to get their families on a self-supporting basis once more; timber-hauling for housing reconstruction in one district until Fourth Month 31st, and the continued operation of the Mission sawmills until the same date. The cost of completing this minimum program is estimated at \$10,000.

The maximum program provides for the completion of the work outlined as the minimum program, and in addition provides for the continuation of a hauling column of 200 horses in the Vilno district throughout the coming winter; for the working of the two sawmills for an additional ten months, as there has already been sufficient timber hauled by the Mission in the two outposts where the sawmills are located to keep them occupied during this period; and for the establishment of an orphanage and training school for workers among children.

It is recommended that the timber-hauling scheme be carried on with the object of hauling timber for 1,000 houses. This would require 200 horses working until Fourth Month, 1924. The Executive Committee of the Mission gives its reasons for making this recommendation as follows:

"1. Although the districts in which the Mission has worked may be regarded as having received the minimum amount of help necessary to enable them to help themselves, the difficulties attending housing reconstruction remain unsolved. A peasant has to become very rich indeed before he can afford to transport thirty cubic metres of timber a distance of fifty kilometres and bear the additional expense of building a house with it. In effect, the government grant of timber to repatriants whose houses have been destroyed during the war remains in certain districts a dead letter, owing to the inability of the peasants to transport the timber. This is the condition of things in that part of the Vilno district in which the Mission proposes to continue this work.

"2. In practically all the other outposts in which the Mission has worked, it has already given very substantial help in housing reconstruction. Although every peasant has not yet a house of his own, enough timber has been hauled to build a sufficient number of houses to prevent undue crowding during the winter months. Thus the emergency need has been

met. In Vilno, however, little or no housing reconstruction has yet been undertaken, and the need is still intense. People are still living in dugouts and shelters, which are not only overcrowded, but which in themselves are of a disease breeding nature.

"3. We have received many requests from both government officials and individual peasants to continue our work there. Not only this, but the local officials have given the heartiest co-operation, appointing a special liaison officer between the Ministry of Reconstruction and the Mission. There is no difficulty in obtaining all the timber we need, and in addition the Ministry of Reconstruction has supplied bricks, glass and sawn planks and is willing to continue to do so. In Warsaw also, the need for reconstruction in the Vilno district is appreciated and the Finance Minister is willing to grant credit for it. For these reasons it has been decided to recommend the continuation of the timber-hauling there."

The above plan does not include any provision for helping the peasants to saw into planks the timber which is hauled. The advisability of making such a provision will be later considered. If undertaken, the sawing mill will require additional funds, as it has not been included in the work for which the present maximum budget has been drawn up.

Investigations are now being made in regard to the possibility of starting a model orphanage and training school for workers among children, in accordance with the request of the repatriants committee. The representatives of the American Junior Red Cross are much interested in this suggestion, and are prepared to try to promote the collection of money for such a scheme. The suggestion for the orphanage, which will not be large, is that it be on the cottage system, the children being mainly those owning land for whom a farm training would be very desirable. The scheme would include an attempt to provide for the care of the orphans' land until they themselves were able to take possession of it. The training scheme would aim at preparing workers for conducting the orphanages at present in existence by more enlightened methods, and at developing as soon as possible a boarding-out scheme by which the orphans would be given a home environment.

The Ministry of Social Care appears most anxious to promote these schemes, and to co-operate in every way in loaning buildings, etc.; but probably little financial help could be expected, as the whole orphan problem in Poland is so overpowering and such a strain upon the government's resources.

The total amount required for carrying out the maximum program would be \$50,000.

The very definite proposals made by the Polish Mission for rendering these final services to those who suffered so deeply from the war, should meet with an equally definite response in America. Twenty-five dollars will haul timber enough to build a house for a refugee family that is now living in one of the Vilno dugouts. Twenty-five hundred dollars will provide for the establishment of the proposed model training school and orphanage. When comparatively small amounts are able to accomplish such very great service to those in need, shall not Friends endeavor to add the maximum program in Poland to the list of their already great achievements in service? Every contribution, however small, if sent to the American Friends' Service Committee, 20 South Twelfth Street, Philadelphia, Pa., and marked "For Poland," will help to make this additional achievement possible.

SHIPMENTS received for week ending Fifth Month 26, 1923, —77 boxes and packages.

Cash contributions for same period—\$2,927.20.

"THOUGH we do but lip, even though we address God without opening our lips, we may cry to Him from the inmost recesses of the heart. When the whole direction of the inmost soul is toward God, He always hears."—CLEMENS OF ALEXANDRIA.

## FRIENDLY NEWS NOTES.

EARLHAM COLLEGE has recently received a gift of \$25,000 from Sarah J. Swift, of Worcester, Mass. The money is to be added to the Endowment Fund.

The *Chicago Evening Post*, in urging upon its readers the wisdom of adding to their shelves "at least one new book which will help you to a better understanding and higher appreciation of the things that make for inner peace and spiritual enrichment," recommended four books especially.

One of these was Rufus M. Jones's "Spiritual Energies in Daily Life."

A REVIEW of "The Journal and Essays of John Woolman," by Amelia Mott Gummere, written by Henry J. Cadbury, appears in the Spring Book Section of *The Nation*. This book is creating a great deal of interest among people outside the Society of Friends.

*The Nation* for Third Month 21st contains a fine article on "Is America Anti-Semitic?" by Lewis S. Gannett, which every Friend should read. He sums it up by saying, "We have talked about the melting-pot, but have been unwilling to plunge into it ourselves. If we really want an America that is truly a meeting-place and mingling-place for the cultures of the world the first step must be a change in our Anglo-Saxon attitude. It is not so much anti-Semitism, Christian theology, or Jewish traits that stand in the way as the smug Anglo-Saxon tradition of exclusiveness and self-sufficiency."

"Tokyo.—In the school histories, all militaristic ideas have been eliminated and lessons introduced to teach children a friendly understanding of foreign lands. The history is made up of bibliographies. Of 4,000 men whose life stories are told, 50 belong to foreign lands and include Washington, Lincoln, Edison, Marconi and Watt. The Washington Arms Conference results are described as they affect Japan and her part in insuring peace in the Pacific."—*Detroit News*.

The rose "America," which won for E. Gurney Hill, the rose grower of Richmond, Indiana, the gold medal from the American Rose Society, at Cincinnati, Ohio, last winter, won two medals in the International Flower Show at New York City this spring. It was considered the best new rose grown during the past year.

*The Baptist Times* (English) has had a correspondence on the subject of women ministers. It is interesting to Friends to note that Mackenzie Bell, a Presbyterian, in the final letter expressed the opinion that on one point all must agree, "that is, that not even the Bible, not even the Church is the supreme rule of Christian conduct. It is the witness of the Holy Ghost who 'guides into all truth.' For more than 250 years the Society of Friends has stood for purity of religion, and has 'turned many to righteousness,' and they have always possessed the ministry of women."

MEMORIALS OF GEORGE FOX.—The tercentenary of George Fox's birth occurs next year. He says in his journal—I was born in the month called July in Fenny Drayton, etc. Who can give us the exact date of his birth? It is but natural that conversations during the coming months with this as the centre of interest will refresh and inform many minds concerning George Fox's biography. The following, addressed to *The Friend* (London) is appropriate in this connection:—

A little group of Friends and others gathered today in a room in the town from which I write for a time of worship. Of these one was Jewell M. Pfaltz, of Flushing, New York. In conversation afterward, she mentioned with pride how George Fox organized his campaign in the States from Flushing, and how the treasure of Friends there is the great granite

rock from which he preached to the multitudes. Visitors from all parts come to see that historic rock. When I suggested it should be presented to England in connection with the Tercentenary, she nearly cabled over to set a force of police about it.

For what have we in our country to show to our children, friends and visitors, to express to the eye that rugged, tremendous character? The only accessible one is a dingy stone, of ugly form, looking derelict in a smoke-begrimed semi-private open space. This marks where our Society's hero is buried. However much Friends may protest against man-worship, and declare that it is the message and not the messenger that we esteem, is it not a fact that at our meetings for worship, and still more in our writings or meetings for propaganda the name of George Fox, the man, is constantly on our lips: what *he* said, what *he* did, how *he* suffered, how *he* rose above it all? Personality is the greatest influence in the world, and the message that Fox delivered we receive and understand largely because we see how the words of Jesus came home to him and operated in his life.

And yet we do not make half as much of him as we ought. The thrilling incidents of his life, his determination not to be set aside in his search for Christ by the good and respectable people around him, his encounters with brutal ruffians, set on by the "professors," his endurance of the unnameable horrors of the prisons to which the law of the land condemned him, his majestic and essentially courteous audiences with Cromwell still wait to be set before us and our youth in books that would vastly surpass any heroes of fiction. Rufus Jones has just helped us by his new volume, but reading it through I still felt that the veil had not quite been lifted from the immense energy and virility of Fox.

As I visited Bunhill regularly for many years, it has long been my earnest wish to see that paltry tomb-stone replaced by a great granite rock, of massive proportions but as far as possible of natural form. It might perhaps be furnished with a bronze medallion sculptured after the fashion of the fine

burst that is treasured in the Library of Devonshire House. The Tercentenary now offers a unique opportunity to rectify this misprision of our duty.

At one time possibly it was considered that beauty was barely compatible with virtue, that outward grace was likely to distract the mind from inward goodness, but latterly we have abandoned that sort of idea. Let Friends be consistent. When the new Devonshire House is built we may take it that the architect will be expected to introduce grace and form into his building as well as simplicity. Our own meeting-house is often spoken of as charming; it is also regarded by those who gather there as very conducive to fellowship. Penn's tomb-stone is small—but his memorial is in the whole setting of "Jordans" with its beautiful beech trees, and the total effect is beyond words beautiful.

It ought not to be beyond our capacity to raise a visible memorial combining simplicity with a sense of power, worthy of our great leader, and evoking from us the cry, "Thank God for George Fox."

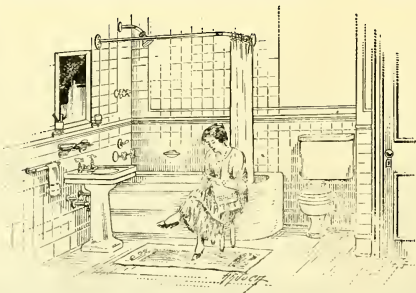
E. CLAUDE TAYLOR.

The Editor adds:—Our Friend appears to have overlooked the "Preacher's Cliff," the rock at Pardshaw Craig, Cumberland, from which George Fox addressed large gatherings: it is at least as accessible to English Friends as the Flushing rock is to the average American Friend. There is also Pendle Hill, from which the Lord showed him "in what places He had a great people to be gathered."

#### NOTICES.

BURLINGTON AND BUCKS QUARTERLY MEETING has appointed a Meeting for Divine Worship, to be held at Bargeat Friends' Meeting House, N. J., First-day, Sixth Month 10th, 3 P. M. (Standard Time). A cordial invitation is extended.

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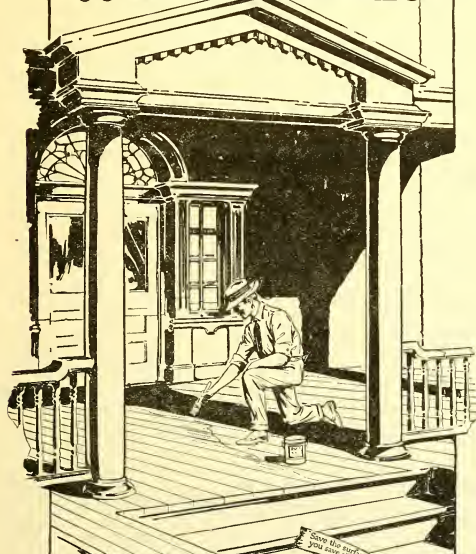
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The Christian Crusade for a Warless World, Sidney L. Gulick	1.00	Quaker Saints, L. V. Hodgkin	2.50
The Dawn of Religion in the Mind of the Child, Edith E. R. Mumford	1.00	St. Paul the Hero, R. M. Jones	1.25

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## THE PASTORAL ELEMENT.

Concord Quarterly Meeting has had under appointment for many years a Visitation Committee of about twenty members. The personnel of the Committee changes every two years. During the period of their appointment each member expects to visit each of the several meetings in the Quarter at least two, and in some cases, three times.

Every two months the Committee as a whole plans to attend one of the meetings in the morning and in the afternoon to hold a two hours' session for the consideration of the interests of the Meetings. These are always open to Friends generally, and have been occasions when great liberty has been exercised in a kindly discussion of Meeting problems.

The report alluded to in the leading article of this issue was read at one of these Committee meetings and is a fair indication of the problems that are considered. The editors of THE FRIEND had no conspicuous part in the preparation of the subjoined report.

It is not a difficult question to answer, and it is one often asked—Why were the Friends of the eighteenth century so absolutely unfitted to the task that conditions of that time offered them? Why did John Wesley as a religious reformer and enthusiast win out, while the descendants of the seventeenth century Friends failed signally to rise to the opportunities of their day?

The answers that will be given us will vary to suit the mental bent of those who speak, but they will all be virtually reducible to this fact, that during the three generations that span the gap between Fox and Wesley, the Friends had so greatly lessened their efforts as an evangelizing body, that the demand of the day that called to them no less insistently than it had called to Fox, received but scant notice from them. We were husbanding our strength to preserve what little life we still had and were not equal to the great effort that the opportunity seemed to offer us.

There is probably no more striking incident that confirms this statement than that which is witnessed to by the religious labors in this country of Samuel Fothergill.

He traveled thousands of miles up and down the Atlantic border, visited sometimes by the week in the villages where there were Friendly settlements, not satisfied and comfortable with what he had done he revisited some of the places, and in some special cases once only did not suffice.

If we contrast the visible fruits which came from his Gospel labors in America, with those that sprang from the preaching of Fox and Wesley, we shall find in the first case few converts to the preaching, while in the other case they will be counted by many hundreds.

George Fox's gift at organization was second only to his power as a teacher and converter. His preaching won many to the better way. He found the young church which sprang up under the efforts of men like himself in need of law and method in order to restrain the zeal of those who would outstrip their Guide, hence he introduced a discipline.

The spirit of freedom which this discipline not only allowed but encouraged witnessed a sad departure in many cases from even a reasonable standard, so that Samuel Fothergill's first task was to call the people back and to place about the Society, no longer an infant but already a parent of three generations, safeguards for its preservation.

It is very safe to say that after George Fox, no Friend in any generation has had a more prominent part than Samuel Fothergill has had in the formation of a "discipline" or code of rules and practices for the Society of Friends.

It is pertinent at this point to introduce and to try to answer the query—wherein was there a radical difference between the teaching of Fox and Wesley? Aside from the doctrine of the "Inner Light," which had gained many strong converts in all the churches by the middle of the eighteenth century, the next great lesson the Friends insisted upon was the innate dignity and importance in the sight of our Common Father of every soul that He had created. The Quaker Church in its inception was the truest democracy that we know of; it was profoundly so in theory and should be so in practice. Whatever militates against this idea is anti-Quaker. It is the greatest of the distinctive contributions our Society has made to the churches of today. The Friend is not called upon to denounce the peculiar methods or practices of others; the day for that has in good measure passed, but the call to him is as insistent and as positive as it was two-and-a-half centuries ago, to proclaim as George Fox enunciated it that he was sent to lead men to Christ and to leave them there. It was the power of Divine Grace in the soul of man, without mediation of priest or sacrament, the secret operation of God's power in the human heart that the Friends pleaded for then, it is the same today if we are true to our calling. Others may have great lessons given them to promulgate, we believe they have much to teach us. It is for us, however, to be faithful to that distinctive truth which God in His wisdom has given us to proclaim.

The foregoing remarks have been called forth in large degree

by a suggestive report of a Sub-committee of Concord Quarterly Meeting and read before that body at its last session, Fifth Month 15th. It was very noticeable that the report as originally drafted and including in its body the expression "pastoral service" was quite objectionable to several who heard it. The report was referred back to the Committee for amendment, and when reproduced without an iota of change in the thoughts it stood for, but with the word "pastoral" replaced by another, those who had objected at the first reading enthusiastically accepted it.

We commend the report which appears in the present issue of THE FRIEND to the careful reading of those who see it.

Does there lurk insidiously in the suggestion which it contains, something that in its very nature is contradictory to the essence of George Fox's teaching which I have tried to stress in this brief paper? I allude especially to the paragraphs that touch upon the shepherding of the flock. Our Discipline is explicit in defining the duties of Elders and Overseers—but we know that in our larger meetings many things that should receive attention are neglected because the hours of each day are too short and the days of each week too few to allow all to be accomplished that demands accomplishment.

There may be several Overseers and the tasks may be fairly divided among them, but much fails of accomplishment that is planned; again in our smaller meetings but a part only of the little that is scheduled is accomplished, because so often the one or the two under appointment as Overseers lack in the essential element of leadership and initiative.

It is not the pastoral care that a meeting owes its members that Philadelphia Yearly Meeting regards as anti-Quaker, the more of real pastoral oversight that can be extended to the membership, the better it is for the recipients of the care and for those under appointment to render it.

## Report of Concord Quarterly Meeting Visitation Committee.

Since the last formal report of the Committee for the Extension of Christian Fundamentals of Concord Quarterly Meeting, your committee has held several meetings with an approximate average of 15 members present. Our individual members have been encouraged to visit in their individual capacities our several meetings, and each has been provided with a suggestive schedule of such visits. It was hoped that thereby duplication and omission of visits might be avoided.

In addition to the regular meetings, appointed meetings have been held at Thornton, Delaware Co., near Phoenixville, at Rush Hospital, and at Centre, Delaware. All were felt to be helpful occasions, calling forth expressions of appreciation from attenders resident in these several vicinities. Through these meetings it has been possible to present Friends' interpretation of the Christian message to some unfamiliar with our view-point.

A backward look over the past year's labors of your committee is at once encouraging and discouraging. While it would appear that our visits to various communities have been an encouragement to the Friends there, we are conscious of a feeling that we have not been as diligent in taking up with available opportunities as we might have been.

It has been our earnest desire to do whatever may be rightly laid upon us to further the efficient functioning of our constituent meetings, and much time has been devoted to serious discussions as to the best means of its accomplishment.

Frequently our attention has been called to the individual responsibilities of those resident in our various communities. No community can continue to thrive and grow when all the

What we do feel opposed to is the insistence upon such a plan as will disregard that fundamental essential of Quakerism which will allow one man or one woman to usurp the duties and the privileges of the many. We do not question but that much good follows the dedicated service which results from the so-called "pastoral system" among Friends, our contention is that this is not the great contribution that should come to world advancement in religion through Friends; other branches of the Christian church ever since their establishment have rendered this better than we do it or can do it; it is part and parcel of their organic life; the Friends' contribution is different from theirs, we have so much in common with them, that nothing but a spirit of love and good fellowship prevails between us, but if we both know anything of the real spirit of Quakerism we must recognize that each has its own task.

We do not know that the report of this Committee of Concord Quarterly Meeting will do more than awaken some of us to a fuller realization of our duties as officers and members of a congregation; if, however, it should lead to the appointment of a "field secretary" by some Quarterly Meetings jointly, we entertain the belief, certainly the hope, that the service rendered will stimulate us all to a fuller performance of our obligations, first to our fellow-members and then to our unchurched neighbors, of whom there are not a few who need the Christian fellowship a Friends' meeting and community can offer, if the way were made easier and more natural for this to be brought about.

Many may see in this a departure that must lead away from the very principle which this essay tries to foster, others will see in it a means towards helping to make the overseership of a meeting approach more nearly to the ideal which every meeting wishes to cherish.

D. H. F.

upbuilding influence comes from without. May each of us, wherever he may be, submerging himself, look to the Source of All for guidance and sustaining power to push forward in true zeal, being not disobedient to the Heavenly vision.

In some communities, notably Middletown, a commendable co-operation with other Christian churches exists. Your committee desires the encouragement of such.

One meeting was devoted to a consideration of the subject of Bible Classes and First-day Schools. It was the consensus of opinion that such efforts should be encouraged, as helpful adjuncts of our meetings when conducted under Divine leadership. They should result not only in a better familiarity and understanding of the Bible, but should inspire to a fuller appreciation of the Master's will for his servants and to a greater zeal in His service.

Discussion of the question: "Are our meetings for worship what they might be?" engaged the attention of the committee. While our form of worship is based upon what we believe to be sound principles, we fear the meetings themselves at times fall far short of their possibilities. The ideal meeting ought to grow out of a fusion of the worship of its several attenders, where each soul is prayerfully exercised before its Heavenly Father to offer to Him the spiritual worship which He calls for; and out of this waiting silence there may oftentimes come the message which the Head of the Church has for that meeting or for the separate individual worshippers. There is great strength in group worship.

And may it not be at times, that we are not as responsive to the Divine call as the Master would wish?

While the committee does not record itself as in any way favoring utterances in our meetings for worship that are not Divinely inspired, we are conscious of the need of a wider and larger expression, a broader interchange and sharing of our individual religious experience. Do we not at times fail to bring to our meetings the same devotion, to accord to them the same earnest thought, to extend toward them the same effort and to make sacrifices equal to those we bring to the other problems of our lives?

The attendance of the committee at the various meetings, larger as well as smaller, has tended to deepen and strengthen our interest in them, and our sympathy for their peculiar problems, and we trust, in some instances, the meetings thus visited have re-acted to this feeling, and the help has thus become mutual.

[A Sub-Committee of the General Committee at the same time submitted a fuller report which the Editors are glad to give to the readers of THE FRIEND.]

#### REPORT OF SUB-COMMITTEE.

The Committee which was asked to consider and report on the needs of our smaller meetings, and how we can more effectively render assistance to them, has given attention to the matter, and reports as follows:—

The inquiry immediately assumes a broad and very fundamental aspect, involving a consideration of the structure and function of Friends' Meetings, the manner of holding them and of giving them life, the groups of individuals and families which are, or ought to be, associated with them, and the causes which lead to their apparent success or failure. It is of course assumed that numbers are not the sole measure of the usefulness of a meeting or of any other similar religious effort, but as a measure of the degree to which a particular meeting is functioning as the religious centre of a community, or as an expression of its spiritual life and aspirations toward service in the cause of Christ, we must admit that numbers are of prime importance. A meeting composed of a very few individuals may be of very deep spiritual power within the limits of its own attendance, and may spread a much wider influence than we can know or can measure, but we feel that our message is also for the larger group and that we should not be satisfied with a small and selected gathering not in close association with the neighborhood.

We understand that we are requested to consider how we can assist our meetings to function as spiritual centres of community life affecting the largest possible number of individuals.

Our Quarterly Meeting presents an interesting field of inquiry. The territory is large and prosperous, and so near to the city as to enjoy the advantages of easy communication with it and with all that it has to offer. The population is increasing and is made up of men and women of such a character as should appreciate the appeal of Quakerism. The members of our Society once dominated the country-side in many sections to which they are now strangers, and while Friends seem at all times to have retained the respect of their neighbors and in many respects seem to have been more or less of leaders in the community, they seem for some unascertained reason to have been unable to associate with themselves other people willing and able to take up the tradition where the elders have laid it down.

A survey of our Quarterly Meeting discloses meetings at Chichester and Goshen, once largely attended and influential, which were long ago discontinued, and Birmingham, Chester, Malvern, Springfield and Concord in need of help. Our other meetings may be said to be in a fairly prosperous condition, although the problem of our large meetings is also a pressing one. In the communities tributary to the small meetings above enumerated there are many unchurched people, and many whose religious affiliations have all been with Friends and who ought to be active workers with us.

It must be admitted that the Quaker emphasis upon individual responsibility has a natural tendency toward society

disintegration, and this is emphasized in an age when there are so many other influences tending in the same direction, and so many other avenues of good work outside the church. This is a free-thinking age.

We are without the cohesive influence of a religious faith which holds the relation of the individual to the church organization as the test of his relation to God. We do not believe or teach that one must be a Quaker to be saved. We are not and never have been a proselyting body, and our regard for all who are true worshippers, no matter what may be their creed or practice, is not calculated to draw those from other denominations. Our method of worship has in it nothing that is entertaining, and little to stir the emotions, as is found in most church rituals. And we have no pastors upon whom we impose the duty to watch over the flock and keep it together.

And yet, for all of these things we believe there are adequate compensations. If we emphasize individual responsibility and the need that each shall search his own conscience for the Light of Life, we also emphasize individual duty, not only in the affairs of private life, but in the affairs of the church, which with us means the meeting, and we have set before the body of our members larger doors of opportunity for service than are offered by any other denomination. If we do not make society membership a test of fellowship with God, we have shown the way toward a closer fellowship with Him than any church affiliation can offer and at the same time do not fetter ourselves with any creed or ritual, nor set up any untruthful spring between ourselves and our Creator, which tend to supplant that instant appeal to the Light of Christ within our own soul, when questions or doubts are to be resolved. If we do not proselyte, our doors have always been wide open to all who are willing to join with us in our faith and practice and common aspiration. If our meetings for worship lack the element of entertainment and perhaps of teaching which some desire, they offer an altogether unique opportunity for that spiritual communion with God which we believe is the substance of all true worship and which is of inestimable significance to the individual in the moulding of his own life. All of these things are commonplace with us and to a large extent they are accepted by those whose religious co-operation we would like to gain, and yet, for some reason Friends do not seem able to make their message sufficiently vital to draw men and women to them. And this is the more extraordinary when we consider that very many of the class of people whom we are considering are spiritually minded and highly ethical in their habits of thought and practice and are often interested in social improvements and philanthropic activities to an unusual extent. Indeed, they seem often to be all that we could desire of them except in profession and association with us.

Our principles and practices are peculiarly in harmony with the free, independent, seeking spirit of the age in which we live.

Evidently we have a good faith, and a good practice, and there are many people whom we ought to reach and bring into our meetings, and the question is how it is to be accomplished.

Perhaps we should more strongly emphasize the duty of our members and of all people more seriously to accept meeting or church responsibility. The organized church is a necessity of Christianity, or even of mere Christian ethics, and if we cannot teach that the individual's relation to God depends on his relation to the church, we can teach that a fair measure of the individual's devotion to God will be found in the measure of his devotion to the organized church of God.

As any meeting must function with and among those who compose it, so the life and hope of any meeting must be found in the same individuals. Life cannot be infused into a meeting group from without, but it must be found within itself. The function of the committee should be to stir up the members in the various communities which are the subject of this concern, so that they will arouse themselves to their duties

and opportunities and take upon themselves the work of building up their own meetings. We can help them and counsel them, and even inspire them, but after all the work must come from within.

There was a time when certain favored ministers were enabled to go into a community and with a few meetings and household visits to so enthuse the whole neighborhood, that with one accord they would join in a strong and lively meeting. But either we have not now the ministry so gifted, or the times have so changed that the same methods will not bring about the same results. Indeed, our own Quarterly Meeting represents the spectacle of meetings where there was once a strong and faithful ministry, but no growth in the meeting groups. We are therefore led to the conclusion that it is not ministry alone that we require. We need to create or to revive not only an adequate, and strongly anointed ministry, but also an adequate and devotedly interested audience ready to accept the message which the ministers are able to communicate, and willing to translate it into meeting life and community activity. We need to impress upon the individual groups of seriously minded people to be found in every community, the grave duty that rests upon them to accept and to carry their share in the organized religious life of the neighborhood, and to gather the people into the fold of our meetings' organizations.

We are led to fear that in some places there is a lack of Christian unity among those who ought to stand together and compose the meeting. If this is true steps should be taken instantly to compose such differences so that Friends may work together for their good and the good of the Society. No Friend or group of Friends should permit the life and usefulness of the meeting to suffer from such small causes, and no Friend should permit questions of personal opinion or preferences or personal desires to mar the harmony of the meeting. Friends should speak frankly and freely one with another when there is a duty to speak.

Our love should be the love of one family in our Father's presence, and where the spirit of discord has created a lack of harmony, all should be brought in humble supplication to God to end such un-Christian conditions.

Various suggestions have been gleaned from different sources and are here set down as proper for consideration, in connection with the general subject.

The power of earnest prayer and of vocal prayer in our meetings cannot be over-emphasized. "A meeting in which vocal prayer is seldom or never heard is surely pretty low spiritually."

"Preaching should be of the Pure Gospel—to bring the meeting to Christ and leave it there."

Some think our meetings are too formal and not sufficiently free and that our ministry is conventional. These are matters which should not exist, and each meeting should strive to correct them.

There should be more concerted Bible study.

There should be appointed some individual who would give special attention to the business and social responsibility of the meeting.

Of course all ministry should be without pay, but can we expect to secure the time and effort which are necessary for the proper shepherding of our membership without having someone able to devote all of his or her time to the work? How can we get our membership generally to accept pastoral responsibilities?

There should be great help in properly consecrated family visiting not only among our members, but also among those outside our membership. Should our committee in visiting meetings or at its regular meetings, more often go into the homes of Friends?

When visiting meetings, let it be done in a spirit sympathetic with the meeting visited.

How can we stir up in our Quarterly Meeting a missionary spirit of the quality which carries our members off to foreign

countries to preach the Gospel? How can we inspire our people to preach the Gospel of Quakerism at home?

If the Committee are substantially agreed on the line of thought which we have outlined, we offer the following suggestions for carrying it into effect.

I. Recognizing that the condition of each meeting is a matter of local concern in which we have no right to interfere, we recommend that in all that is undertaken we exercise extreme care to act in full accord and co-operation with the local bodies, and preferably on their invitation in order that the susceptibilities of Friends may not be wounded.

II. That we endeavor to arouse among the members of each meeting, by personal appeals, or otherwise, an appreciation of the need of the meeting, and of the opportunity for usefulness which is about it, and an enthusiasm to build up the congregation to strength and usefulness.

III. That we let it be known that we are ready on invitation of any meeting or group of Friends to meet with them and consider their difficult problems, and assist them in anything that we can toward their solution.

IV. That, preferably on invitation and in co-operation with Friends in the particular meetings affected, we make a survey in order to ascertain

(a) The actual and potential membership and attendance, how far it is active in attendance and what appear to be the obstacles to life and growth.

(b) Ascertain if there are any local or traditional quarrels or differences which divide the community, and endeavor to compose them where any exist.

(c) Survey the officers of the meeting, such as Overseers, Elders, etc., in order to ascertain if they are functioning in the manner intended by the discipline, and if it is found that changes are desirable, endeavor to bring them about.

(d) Ascertain if the meeting is making use of the available material within its borders in the transaction of its meeting and business affairs, and where this does not seem to be the case to find ways of correcting the conditions.

V. That this Committee make a substantial effort to inspire in the membership of each meeting group, a sense of responsibility for the welfare of the meeting as a church organization and a missionary spirit which will assume a measure of the pastoral care of the flock which Quakerism places upon each of its members.

VI. That the Committee offer its assistance to our meetings in providing ministers, teachers for First-day Schools, speakers for conferences and the like.

VII. That this Committee, on the occasion of its visits to meetings and at other times, endeavor to get in close touch with Friends and in small groups and conferences endeavor to arouse them to a larger interest in our meetings.

VIII. That family visiting throughout the Quarterly Meeting be encouraged.

IX. That where and when the opening is clear, to consider the appointment of a Meeting Secretary, who, under the direction of the Overseers or other duly constituted officers of the meeting, would have a care for duties which are now often neglected, such as the care and stimulation of meeting activities, attention to members and attenders, and the fostering of religious interest in those not in association with us.

X. That, when opportunity is presented, local conferences be called to consider the condition of local meetings and means of strengthening them.

Whether or not any of the suggestions above outlined can be made to bear the fruit which we all so ardently desire will depend in a large degree upon the enthusiasm and the spirit of consecration and faithfulness with which they are undertaken and carried out, but we are persuaded that the fields are even now white for the harvest, and that our only need is for those able and willing to enter into them.

## FROM A LETTER TO "CLIENTS WHO ARE COLLEGE GRADUATES."

ROGER W. BABSON.

If statistics have taught us any one thing during the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor and capital existed long before there was even civilization. Many great nations, Babylon, Persia, Egypt, Greece, Rome and even Spain, have possessed land, labor and capital in abundance, but fell for want of this far more important quality—the spiritual factor.

I'm looking out my window at the highway where a man is at work with a pick. The highway is the land; the man is the labor; and the pick is the capital. There is a perfect illustration of land, labor and capital; but it also illustrates that such a combination can be used either to destroy or to construct,—to break up the road, or to repair the road. The man can use the pick to make the ruts and holes deeper, or to fill them up. It all depends on the purpose, the motive and the desire of the man. Purpose, motive and desire are spiritual factors and are all important. Land, labor and capital, and even education, are mere tools which can be used either for good or evil. Two men graduate from the same law school and

get the same degree;—one uses his education to uphold the law, and the other uses his education to help men evade the law. Two chemists graduate from the same technical school in the same class;—one uses his training to make foods pure; and the other uses the same training to adulterate foods.

However, the purpose of this letter is not to prove our proposition. You know that this position is absolutely right. Rather, the purpose of this letter is to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges. The public documents and the private reports of many professors are harmful. The talks which many professors give, sneeringly referring to spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous and every college graduate should use his influence to stop it and check it.

Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching today. Failing to teach the importance of the great spiritual force is not only doing the country much harm, but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more same religion. Education, unless guided by a religious purpose, is a very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac.

## Notes on Mountmellick School.

(Queen's County, Ireland.)

Annie Margaret Pike.

(Continued from page 582.)

I am fortunate in having at hand for reference some reminiscences of his schooldays printed in the Newtown and Mountmellick Old Scholars' Association Report of 1910, of Thomas Joseph Haslam. He entered the school in Seventh Month, 1835, and spent five years there.

He came from the neighboring village of Rosenallis, referred to in Whittier's letter already quoted. I cannot do better than give a few extracts, first saying that the number of pupils was exceptionally small, possibly about a dozen, though the number rose to 42 in the next few years.

Thomas Haslam says that on the morning after his arrival he "was roused up at about five o'clock by a friendly school-mate, who wished to initiate me into the mysteries of my new surroundings, so far as they were accessible to us boys. Passing down through the garden, and clambering over the lofty wall which separated us from the Enclosure, we proceeded along the Slip, across the Bridge, into the Potato-field, the Wheel-field, the Hill-field, the Rushy park, and the Wall-meadow,—all of which in those days belonged to the School; returning to our bedroom before the bell for rising rang at six o'clock. And here I should mention, in explanation of these lawless proceedings, that the Boys' side of the School just then, and indeed for the whole succeeding year, was in the condition of a happy interregnum, when, like the Israelites in the days of the Judges, we did every one very much what was right in our own eyes. Isaac Clarke, the former Master, had returned to England; no suitable successor had been found; Robert Nesbitt, the retiring apprentice, remained for only a small portion of the time; and the Committee were compelled to fall back upon two extern Teachers from the town to fill up the gap."

Robert Nesbitt, I think, must have been a youth of courage and decision of character to judge by an incident which also I give exactly as Thomas Haslam wrote it lest I deprive it of its piquancy:

"There was at that time a school in the town between which

and ours a traditional feud of some kind was supposed to exist; and, one day, the Mulleners, as they were called, invaded the Slip, and sent up a challenge to us, Providingoes, to go down and fight them. The expected encounter got bruited over the town; and the Slip was black with the heads of anticipating spectators. We were told as an actual fact that two young men, the sons of a retired military Captain, came armed with pocket pistols, to take part in the fray. Robert Nesbitt, who was at that time in charge, of course prohibited our entering the lists, in which we should have been mercilessly overpowered and mauled. But, fortunately, there was a very large wolf-dog belonging to the School; and he himself heroically, with the dog in leash, single-handed sallied forth, charged the invaders, and cleared the Slip in double-quick time. Achilles did not perform a greater feat at the siege of Troy, nor Horatius when defending the bridge against the Volscians; that brought the proposed campaign to an end, and there was no more talk of invasions."

But even young Quakers may be tempted to use their fists, and may succumb to the temptation, as is evidenced by the account of more than one fight amongst the schoolboys. They were fights "sub rosa," or if not exactly under the rose, at least so carefully carried out as to escape the knowledge of the masters.

There seems to have been no recorded minister amongst Mountmellick Friends at the period referred to. I quote again from Thomas Haslam's reminiscences:

"Of the religious life of the School in those days I have not much to report; there was no acknowledged Minister in Mountmellick; and within the School itself, though there was habitual reading of the Bible, two or three times a day, there was little direct religious teaching. The prolonged silent meetings were often felt to be wearisome; on First-day mornings, more especially, the ringing of the Church bell was sometimes a relief. The occasional visits of English Ministers were always times of awakening; but the impression seldom lasted long. On one

of these visits we were told with reiterated emphasis that "equivocation is half-way to lying, and lying is the whole way to —" I need not say where. We were a good deal affected by the communication; and there was much searching of heart on the Teacher's part; but no permanent result appeared to follow. There was, however, one exception to the general rule, which deserves commemoration, more especially because it was not due to any outside influence, but was entirely spontaneous. Two of the boys, in the first instance, and subsequently three, one of whom is still living, without any stimulation from the Teacher, had their hearts so touched that they became active preachers of righteousness to their schoolfellows; for some time they were jeered at, but eventually the entire School, with very few exceptions, responded to their influence; and, though we gradually fell away from our first love, I do not think we were ever so disorderly afterwards."

The teaching of the history and principles of the Society of Friends formed a part of the First-day routine in 1844. I do not know for how many years it continued to do so.

It may be of interest to educationalists to note the dates at which various subjects were added to the list of those taught in the school. No mention is made of teaching geography until 1807, nor of history until 1821. I have not a date for book-keeping, but it appears to have been carefully and successfully taught to the boys. In 1826 it was decided that each pupil who could read was to be given a Bible.

In 1833 the study of French and Latin was begun. I cannot be sure that the whole school joined in these new subjects, probably only the boys undertook Latin, and when mensuration, algebra, and science were added in 1853, the examination papers set were for the boys.

In 1852, a search was made for an instructor in physical sciences, but without the desired result. Six lectures on chemistry, however, were given by a lecturer of the Royal Dublin Society and were followed up by lessons from Benjamin Wood and Joshua Fayle.

We must remember that Friends were in advance of the times in laying stress on the education of women, even in what seems to modern minds a very limited number of subjects.

I quote from an article on Education by Dr. J. G. Fitch as follows:—

"A girl was not expected to 'serve God in church or state,' and was therefore not invited to the university or the Grammar School; but she might, if poor, be needed to contribute to the comfort of her 'betters,' as an apprentice or a servant, and therefore the charity schools were open to her." This refers to English schools.

In comparing education in Ireland outside the Society of Friends with that provided in Quaker Schools, it is noteworthy that the national system was established in 1831, when a Board of Commissioners was appointed. They had larger powers by far than the committee of Council in England or Scotland ever had. A royal charter was granted to the commissioners in 1861. In 1878 the Board of Intermediate Education was established, and its enlightened policy soon worked wonders in the advancement of education generally. It was made possible for girls to share equally with boys in all its advantages.

I have just been looking through a list of the schools in Ireland that may be called Secondary Schools, that is, schools in which the educational standard is set between the preliminary and the university courses. The list is by no means meagre. The Friends' School at Mountmellick was in this category.

(To be concluded.)

#### WESTERN QUARTERLY MEETING.

The usual number gathered at West Grove, Pa., on Fifth Month 25, 1923, when Friends of the Western Quarter assembled for their spring session.

Some visiting Ministers, several members of the Yearly Meeting Visitation Committee and others were with us and

by their Gospel messages and presence counseled and encouraged us.

We were urged to seek the Source of all spiritual strength and to dedicate our lives to His service. We were lovingly reminded of the importance of always putting spiritual things first and of not allowing business or home cares, important as they are, to become all-absorbing.

In the business session, Friends had brought to their attention, by the reading of the extracts from its Minutes, some of the important accomplishments and concerns of our recent Yearly Meeting.

Friends discussed briefly various suggestions that have been made for eliminating confusion, duplication and loss of time in our method of appointing the many special and standing Committees of the Yearly Meeting. No definite proposal was decided upon to be forwarded, the matter being left for final consideration at a later session.

After transacting routine business, the Meeting concluded.  
R. W. B.

#### BURLINGTON AND BUCKS QUARTERLY MEETING.

Burlington and Bucks Quarterly Meeting was held at Burlington, N. J., on Fifth Month 29, 1923. The meeting for worship was a very helpful occasion. The vocal ministry seemed to grow out of the worship and allowed time for communion between. The prayer at the beginning that we should gather in our Heavenly Father's presence was indeed answered. We were made to feel that God was greater than any individual conception of Him, and that faith in Him and co-operation with His will was the great need of the world today.

In the business session, after a local property matter had been dispensed with, the meeting considered the desirability of holding meetings again this year one day a month at Barnegat. This plan was approved and a committee appointed. It is hoped that all members of the Yearly Meeting Visitation Committee will make occasion to attend this Meeting, which, it has now been arranged, is to be held every second First-day of the month during the summer, instead of every first First-day, to avoid confliction with other meetings which frequently take place on the first First-days.

A Minute from Burlington Monthly Meeting, releasing Henry B. Leeds for service abroad in company with Max I. Reich, was read and approved by the Quarterly Meeting, it being felt that our Friend had been called to a real service awaiting him.

James M. Moon expressed a concern that a message of love and encouragement be sent to our absent members. He reminded us that the membership had become greatly scattered over far distances, some being in California, others in Germany, and that undoubtedly these Friends would be cheered to know that they are not forgotten by us in our gatherings together. A Committee was appointed to take charge of the writing of such a message.

Extracts from the Yearly Meeting Minutes were read.

Grateful expression was given to the fact that we had with us our dear friend Zebedee Haines and others, whose presence and ministry among us were most helpful.

M. J. M.

A FRIEND writes: "We used to hear the term 'concerned Friends,' but there seems to be more of a spirit of 'complacency' now than 'concern.' I feel that our meetings are suffering from lack of exercise more than from any other reason. At present, a cash contribution is all that is asked (or at least received) from a large percentage of our membership. It is a quite singular form of 'taxation without representation.' What I would like more than anything else would be for every member of Meeting to be asked and expected to assist in doing some labor for the good of the Society; to be required to think about its problems, to give opinions of their own as well as contributions in money."

We are inclined to query whether the same may not be said of many communities of Friends.



## BITS OF EXPERIENCE.

The Editor of THE FRIEND has asked for more recent extracts from the letters of Esther M. Whitson to her parents, similar to those published last autumn from Châlons sur Marne, France. If we felt at liberty to do so, this request would be granted freely, for her letters contain much of general interest to all who follow sympathetically the international work of the American Friends' Service Committee and the allied work of English Friends. But Esther has put us under some restraint, claiming that many others are more competent, that life is even more intense than in France and she has less time to consider, and that Russia is so big and the problems involved are so intricate that she would prefer not to be quoted much. However, I feel free to give some facts illustrating to some extent the geographical and political aspects that may be of general interest. I wish sincerely that for the entertainment of the reader I could copy the composition instead of merely outlining the circumstances.

The final passport permits from the Soviet Government did not reach Esther in Berlin till about Second Month 15th. Her girl friend, Hilga Hoppe, although born in Russia, was refused re-admission. The political complexion of her predecessors was unsatisfactory in some way. It was a bitter trial to these girls to part. Hilga went with the English Unit in Poland. Esther left at once under the care of a "Courier" from London, for the long journey to Samara by way of Riga on the Baltic. The mobilization of opposing armies made the direct route by Warsaw impracticable. She had the company of a woman for a day or two, but once in Russia, the sight of a woman on the train or at any station was rare. The Courier experienced trouble enough on his own account with the Customs Officers at the German-Polish border and again the same day at the Lithuanian border. So the assistance he had been expected to render became negligible. However, good humor, smiles and a lad she found who could speak German, combined to facilitate matters.

She was glad to be able to get along without the Courier. An English-speaking clergyman—"a lady-like gentleman from Argentine Republic"—enlivened the balance of the journey to Riga.

What happened on the Russian frontier we are informed was "unforgettable," but apparently not harrowing. No details given; but full particulars to be rehearsed by the home fireside next winter. Train accommodation similar to Pullman service in America; cars comfortably heated, *except in Germany*. Western Russia is "monotonously uniform"—a level country, no prominent elevation of land from Riga to Buzuluk—nearly two thousand miles—an endless reach of snow-covered plains, with snow-covered towns and cottages marked by curling smoke ascending from the chimneys of humble dwellings. Meeting Julia Branson and other "home folks" at Moscow, a business trip to Petrograd (St. Petersburg), where the Government Buildings are painted scarlet, and the journey continued later from Moscow, were interesting experiences, but the one significant fact seems to be that people in every land are "folks," and act psychologically exactly like other folks, whether Soviet officials or the commonest peasants or honest-hearted newsmen. To travel with a group of Tartars or Serbs in America would not have been so pleasant, but to talk of dangers in Russia is ridiculous, she says.

Her final destination, Sorochenskoye, was reached on Second Month 26th. She was given a hearty welcome and plenty of work, both of which are characteristic of the Mission and warmly appreciated by every loyal newcomer. The use of camels as beasts of burden was a surprise. Most of the horses had died of famine or had been killed and used as food by the starving people. Camels were brought in as a substitute, but the horses from Turkestan that the Mission has been importing are greatly preferred. The sight of Moslem mosques and the use of things distinctly Oriental seems a trifle confusing at first, like riding camel-back, or on a horse. The Volga River is regarded as the line between the eastern and western civilizations. Sorochenskoye is a city on the eastern

tributary of the Volga, which is next in size to the great stream itself. The elevation above sea level is zero. The river flows into the Caspian Sea, which is eighty feet below sea level.

Plans for running the tractor plows continuously, day and night, when the season opened had been completed. No effort will be spared to "break the famine."

People are not dying for lack of food now, but the relief agencies are keeping alive at least 5,000,000 people. Except for these agencies most, if not all, of these people would not be living at this time.

A letter mailed Fifth Month 2nd came through with remarkable speed. It tells of the awful floods incident to the spring thaw and the breaking up of the ice on the river. Much damage resulted. About five hundred "where-with-alls" (homes) in Sorochenskoye and some cattle and horse were swept away.

The ice-jam, an appalling spectacle, and the consequent loss of the superlatively important bridge (the only road bridge in Soroch) all occurring in the day-time, furnished the background for many pathetic scenes and thrilling rescues. The water had risen twenty feet above normal; the greatest flood in ninety years, if data are reliable. The havoc at Totscoc is said to have been even worse, as reported in some way by Nancy Babb, located there. The picture is sad to contemplate. We scarcely can wonder at the expression, "These people are born to disaster."

B. F. W.

## CHILDREN'S CORNER.

A STOP IN HER MIND.  
(1808)

MAUDE ROBINSON.

There was no doubt that little Mark Kendal was in a sad pickle. At ten years old he had learned all that the village school could teach him, and spent his time there in such audacious pranks that the Dame had declined to have him any longer.

The good father, who used to control him, lay weak and weak in an upper room, slowly drifting out of life, while his capable wife, Bridget, with a heavy heart, went about her work, trying to keep the little village shop going with the help of her two elder children.

Matthew, a strong lad of sixteen, steady even to dullness, was her chief reliance, driving twice a week into the seaport town of Ebbmouth, seven miles away; fetching shop goods, taking in the farmers' eggs and butter, and doing errands for the whole neighborhood.

Anna, at fourteen, was quite a miracle of efficiency, cooking, sewing and helping in the shop like a woman; but like many clever young folks, rather pet and self-sufficient, and her rule was not relaxed by the younger children, although Mary and Kitty were good little maids always ready to help in their small way.

Bridget Kendal had a perfect horror of debt, and with the incapacity of the bread-winner and the expenses of his long illness, the most extreme frugality had to be practised, and Mark's help might have been of real value, had he not been such an idle, careless monkey, using his ability in wild pranks instead of helpfulness.

When the children went "wooding" in the Lavercot Chase, where the fallen branches supplied much of the family fuel, the little girls would fill their small wagon and trundle it home while Mark was chasing squirrels, creeping through the fern to watch the fallow deer, or climbing after birds' nests. He would come home at supper-time, dragging a huge dead branch, but with such rents in his homespun garments that either the weary mother or Anna had to sit up late, by the scanty light of a rush, to make them decent for the next day's wear.

He was good-hearted and affectionate enough, but his

mother's and even his father's gentle admonitions seemed to go in at one ear and out at the other, and he delighted in teasing Matthew and Anna when they tried to keep him in order.

John Kendal had been a devout worshipper at the little Quaker Meeting in the village, and the five children were regularly sent there on First-days, while the parents communed together on the parting that must come. The sick man's faith upheld and strengthened his sorrowful wife, encouraging her in the belief that the widow and the fatherless would be provided for, and the children led into paths of righteousness and peace. Many were the prayers put up for the wayward Mark, while that young scapegrace was trying Anna's soul by grimaces at the little girls, attempts to catch blue-bottles, and all the devices of a restless boy in a long and often silent meeting.

The Friends were full of sympathy for the Kendal family, and the Overseers would have given financial help, but that Bridget Kendal was determined to avoid, although the dainties for her invalid and out-grown garments of more well-to-do children were thankfully accepted.

It was a real help to Matthew to have someone to hold Brown Bess while he carried parcels into shops and houses in the town. Sometimes Anna, the discreet, could be spared to go with him, but Mark, who liked it above all things, was often more hindrance than help. The busy quay and the shipping drew him like a magnet, and often Matthew had to wait in the inn-yard, where the horse had her bait, until he turned up full of the wonders he had seen, and quite unrepentant.

At last, one summer evening, Matthew decided he could wait no longer—Mark must walk the seven miles home—yet what would his parents say to his leaving the little fellow behind in the big town with its rough, seafaring population? Matthew was jogging along with his heavy load, when about half way home a post-chaise passed him, dashing along with two fine grey horses, one ridden by a postilion in blue and yellow. Seated in it was a naval officer, cocked hat, gold epaulettes and all, and by his side, sitting very upright was Mark, who turned his head and winked at his amazed brother!

His mother was astonished to see this magnificent equipage stop before the shop door, and hastened out in her neat Quaker muslin cap and drab dress, just as Mark got down with polite thanks.

(To be continued.)

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### GRANDMOTHER VASSILOVA.

The Quakers have had to ask the peasants in the Sorochinskoye district to accept a much smaller number of pyoks than before, so that some of the starving people in Pugachev Ooyezd and the Bashkir Republic may be helped, too. Assemblies are being held in many of the villages so that the Friends' interpreter may explain to the peasants the reason for the cut in their rations, and so the peasants themselves may decide which of the people in their village are most in need of the rations.

The assembly in Voznesenka village was just over, and the peasants were leaving the hall.

Pushing through the crowd from the back of the room came an old, wrinkled, half-blind woman of above seventy summers, her daughter leading her by the hand.

"Here is my mother," the young woman said, "she has always wanted to see an American or one of their representatives. She never gives us any peace. She is always asking

and asking who they are. At every meal, everytime we sit down to eat, she says, 'Who has given me all these nice things, whom can I ask—I must know who they are.'"

"Yes, yes," quavered the old lady, crossing herself, "I want to know who they are. I want to pray for them. Some say they are the Quakers, but I don't know what that means. Some say they are Americans with stars, but that is not what I want. God will not understand what I mean if I pray for Americans with stars. I want to know their names—the names of every one of them. I want to know their first names, so God will understand—"

It is explained that there are so many of them that the interpreter does not even know all their first names herself, so cannot tell them, but that she is very sure God will understand if she will pray for them all together.

"There are all kinds of people in America sending the food, Grandmother. Some of them are rich people, some of them are poor workers, and peasants like yourself. And they send you the food because they want to show you that they are fond of you and want to help you in your trouble."

Again the old Babushka crossed herself, and reached out for the interpreter's hand, which she took in her two withered ones.

"Well, then, I shall pray for them all together, if you are sure God will understand that way. And be sure to tell them that Grandmother Vassilova, from Voznesenka village thanks these kind people from her heart, and prays every day for them."

JESSICA SMITH.

### NOTES FROM THE SERVICE FIELDS.

MEDICAL aid promises to become one of the most important phases of the future work of the Friends' Mission in Russia. Repeated appeals have been received from the workers this spring for additional shipments of quinine to be used in fighting malaria. Dr. Carl W. Lupo, Head of the Medical Department of the Mission, says in a late report:—

"Quinine arrived in sufficient quantities to permit the receiving of new patients during the last two weeks of the month.

It is the opinion of the department that at least half of the entire population in the districts in which the Mission will operate, will be malaria patients before the beginning of winter."

WILBUR K. THOMAS, who is now on his way back from Russia, touches on another aspect of the medical situation in the following quotation from one of his recent letters: "We had an interview with the woman doctor who is in charge of the training of nurses for maternity and welfare work in the whole of Russia. She pleaded with us to do something to support the women who are in training. She says that their condition is very serious, as they do not have sufficient food and clothing."

EVEN the famine has made its contribution to the music of the Russian steppes. The following is a translation of an actual folk-song, quoted by Dr. E. Bogolepova of the Moscow Health Department in her article "The Fight Against Hunger as a Physiological and Social Factor:"

"Aching legs; Aching arms; Aching teeth; The tongue is dry, the mouth waters and eat I wish—; Bread, please, bread, bread, a crumb of bread, a tiny crumb, please. O! How I would chew it, and chew it, from morning till night would I eat it. I would pick then its crumbs and eat them again, and chew them again, and weep with joy."

SECRETARY OF STATE HUGHES, in his address on the sixteenth of last month to the National Conference of Social Workers, stated that American relief work in Europe had definitely tended to cultivate better international relations. The Philadelphia *Public Ledger* reports as follows this portion of his address:

"The Secretary of State said that if America was understood

abroad, it was because of the gratitude there for the work done by American relief agencies. It is well to recognize, he added, that there does exist 'what has happily been called a ground-swell of popular good-will toward this country.'

That the Secretary of State feels the importance of such work of international friendship as that which Friends are carrying on through the American Friends' Service Committee, is further indicated elsewhere in his address by the following statement:

"If those who are keenly desirous of enduring peace will descend to the contemplation of realities, it will be seen that there is only one way to the goal—a long and difficult way—that is, by the cultivation of the spirit of friendship and good-will among peoples through which alone sources of dangerous life can be dried up."

GERTRUDE BAER, Secretary of the Munich Branch of the Women's International League for Peace and Freedom, has appealed to Friends to send workers for at least a temporary work of reconciliation in that city. In a letter addressed to the Friends' Council for International Service, which the latter organization has referred to American Friends, she asks that the Friends "send one or two workers to Munich to bring their message of non-violence and tolerance to that group of people who are constantly preaching violence against the French, Jews, socialists, pacifists, republicans, etc., and are thus creating a new atmosphere of fear, hatred and brute force between nations, classes and races."

"I need not report," she writes, "that various movements in Bavaria are the focusing point for all reactionary tendencies in Germany. . . . I do hope that your Committee will realize the great danger for the whole of Germany, for the peace of Europe, springing from the ever-growing reactionary movement in Bavaria, and that you will find personalities and means to start several months' pacifist work in Munich. Your mediating work would do much good there, I am convinced."

The Message Committee is looking for one or more American Friends, preferably Friends who have lived in Munich, and so are acquainted with local conditions, who feel a concern to undertake work of this kind.

SHIPMENTS received for week ending Sixth Month 2, 1923—80 boxes and packages.

Cash contributions received for same period—\$8,304.39.

### SLAVERY, 1922.

The Assembly of the League of Nations at the recent sessions at Geneva made numerous discoveries new to not a few of us. Those concerning slavery in this year 1922 were not the least astounding. Well-informed people were given startling evidence of the existence of slavery. They learned from authoritative sources that gangs of slaves can still be seen in large areas of the African Continent, marching to misery and death in hundreds, and in some cases, thousands,—men chained together in long rows, with their women and children dragging after them on the way to slave markets. Accounts were placed before the members which seemed like the horrible story of far-off days—of the highways strewn with the dead bodies of the slaves. Members also learned that many thousands of slaves are to-day held captive in one or more territories of Africa. All this represented startling disclosures for those Powers assembled here who had solemnly committed themselves many years ago to a total abolition of slave-trading and slave-owning.

### AN ANCIENT CERTIFICATE.

[The following document will convey its own lesson of kindness and carefulness. The transcript came to hand a few years ago from Jane Bell, of Waterford, Ireland, and was among some "extracts from minute books and papers found at Clonmel." It was not always that Friends in former times

could obtain the consent of the Meeting in case of a contemplated removal, and the request for it was obviously more than a form. The certificate that follows was probably sufficient at that time to give Thomas Coborne (and his family) the standing of membership in any Friends' Meeting in Pennsylvania "whersomever his lott might be cast."—M. W.]  
"from our Monthly Meeting at Cashell in the Kingdome of Ireland the 11th of ye 2mo 1714.

"Whereas Thomas Coborne the bearer, hereof, have concluded to transport himselfe and family into the P.vince of Penselvania in America, and friends here being not willing to part with him did use endeavours with him & his wife to dissuade them from such a long and hazordous voyage, he being ancient; but they insisting upon it and desiring a Certifycate from friends along with them, this is therefore to Certifie whom it may Concerne that the sd. Thomas have been one of our mens meeting for many years past, and soe far as we know have behaved himselfe honestly and is in unity with frds—soe desiring his welfare and that friends may be kinde to him & his whersomever his lott may be cast we remaine with love to friends, signed in the behalfe of the above sd. meeting by—Solomon Watson,

Thomas Chandlee,"

and others.

### FROM JAPAN.

(Taken from a Letter addressed to Ethel Rhoads Potts and written by Minnie P. Bowles, First Month 21, 1923.)

It pays to put Christ and, so far as in us lies, the Spirit of Christ into the hearts of those with whom and for whom we work. Especially in this true of girls in the school. Sometimes when girls graduate without becoming Christians we feel or have felt as though the time spent on such was, if not wasted, at least not spent in the best way. I do not feel it is so. If the word is planted deep in the good ground it is sure to bear fruit sooner or later. This afternoon a young married woman called and brought her three pretty little daughters. She graduated from this school in 1913. She was a day pupil, so the teachers could not do for her as much as for the girls who live in the dormitory. However, she had the daily Bible lessons. She manifested no interest. She rather resented the teaching. She was married soon after graduation and went to Kobe to live. This autumn when I went to Kobe and vicinity to see some of our scattered family, H. and I called upon this young woman. She welcomed us with tears. She is very pretty and her house was in perfect order. She had no maid. We had scarcely sat down and gone through with our salutations when she turned to me and began to speak of her home and the emptiness she felt there was in it without Christ. She said religion *must* be the foundation of the home. Then she referred to her indifference about these matters when she was in school and said; "I feel I want to become a Christian and lead my husband." She felt her need, but she would not have felt this need had she not had the teaching. Last month they moved to Tokyo. Now one of her classmates who is an earnest Christian and I had this special time with her this afternoon. She said she had not read her Bible since she was in school, but lately she had been telling the story of Christ's birth and life to her little children and they were so eager always to hear more, and "I want to learn more so I can teach them," she said. Today she has been more convinced that the foundation of the home must be Christ. Now she says if she can only secure a maid the whole family will come out to our meetings. My husband has had many hours with her husband. His heart is open for the direct message now. I find other former graduates of the school who did not become Christians when in the school had a hunger planted in their hearts that will never be satisfied until it finds and accepts Christ.

"The best way to get ahead is sometimes to stop short and see where we are. The best way to advance our work is sometimes to lay it aside."—R. CABOT.

## FRIENDLY NEWS NOTES.

SEEBOHM ROWNTREE, an English Friend and economist, is scheduled to give a course of lectures at the Summer School at Haverford, Pa.

A FRIEND writing of that of which he has knowledge, says:—

While entertaining at lunch a chemist of one of our business associates, I found him to have been an intimate friend of one of the recent members of the group of Friends at Penn State. So well had this friendship been carried out that these two young fellows had had serious and deep talks together on the fundamentals of Christian life, faith and thought. This had resulted in a real hunger on the part of my guest to know more of the Society of Friends, and a readiness to attend our meetings.

The group at Penn State no doubt serve their Lord in this way many times in a year and I hope will continue to be an efficient irrigation channel for Christian fundamentals in the excellent field where they are located.

The members of Berkeley Friends' Meeting, California, wish to thank all who so kindly contributed towards the purchase of their Meeting House. The attendance at the meetings has increased, and it is hoped that it may become a centre for active work in the Master's cause.

HANNAH R. ERSKINE.  
Clerk.

FRIENDS' denominational papers will have occasion to make frequent reference to the George Fox tercentenary. H. Sefton-Jones, referring to this, writes:—

If the Society decides, as I hope it will, to commemorate the birth of the brave and good Christian to whom we owe most of our organization (not our foundation as so frequently asserted), let it be by methods which will attract and not repel sensitive and thoughtful inquirers. The accident of a birth-date is not of the slightest importance to such; but the Good News which the early Friends so powerfully proclaimed in the seventeenth century still appeals to sincere minds, provided we are able faithfully to deliver it in twentieth century language.

The First Publishers of Truth declined to observe the Church festival incorrectly described as the birthday of our Lord. Surely they would have been the first to condemn similar observance of their own anniversaries. We can best honor their memories by handing on to those willing to receive it the truth to which they dedicated their lives, rather than by pageantry devised to amuse the thoughtless.

PHILADELPHIA, Pa., Fifth Month 25, 1923.

A man in Detroit called the Friends' Meeting by 'phone a few days ago and asked if it was possible to make a "contribution to Quaker welfare work in Germany" through the meeting. An affirmative answer was given and his name asked for. He refused to give the name and said he would send the contribution. It came three days later in the form of two fifty dollar bills with the following note:—

"The enclosed hundred dollars is to be an anonymous

contribution to the Quaker welfare work in Germany from one who recently took a pleasure trip to that country. This sum represents in part the difference between what I spent in that country and what I would have spent in America." No name was attached.

The tourist season is now opening and if those who visit European countries would measure their obligations toward European relief in this way much might be added to the funds in addition to the regular contributions.

L. Oscar Moon called to see a Friend the other day who expressed his natural inclinations toward the German people, but said the time had now come for him to begin to love his enemies. He was therefore writing his check for a sum to be applied to welfare work among them. He said this was one practical way he had of putting this new spirit into operation.

## NOTICES.

DURING Seventh and Eighth Months, Friends' Library will be closed, except on Fifth-days, from 8 A. M. to 12 M. (*Standard Time*).

LINDA A. MOORE,  
Librarian.

MEETINGS for Worship have been resumed at Marshallton, Pa., on First-day mornings, at 10.30 (*Standard Time*).

FRIENDS' SUMMER SCHOOL, HAVERFORD COLLEGE, SIXTH MONTH 18-25, 1923.—The final program is nearly complete. A number of changes and additions have been made since the printing of the provisional program.

President Wm. W. Comfort, of Haverford College, is to speak Second-day evening at eight, on the subject, "The Religious Element in Quaker Education."

The Conference on Home Service is to come at 5 P. M. on Third-day. Clarence E. Pickett and Anna B. Griscom are to speak.

On Fourth-day, the 20th, at 10.30, Alexander Irvine, lecturer and author of "The Carpenter and his Kingdom," who has recently joined Friends in New York, will speak on "Quaker Evangelism." At 11.30 the same day, Robert C. Brooks, Professor of Political Science in Swarthmore College, will speak on "How to Get Into Politics."

On Fifth-day, at 11.30, there will be a symposium on "The Workers' Education Movement," in which Hilda W. Smith, Dean of the Bryn Mawr Summer School, Gladys Boone, Secretary of the Trade Union College, Philadelphia, and B. Seebohm Rowntree, of York, England, are expected to speak. At 5 P. M., we expect Dr. Bertha Kraus, Social Worker and former member of the Friends' Child Relief in Germany, to conduct a conference on "Changes Wrought in Germany by the Revolution."

Seventh-day, at 10.30, W. Beatty Jennings, of the First Presbyterian Church of Germantown, will speak on "The Approach to the Individual."

On Sixth-day, at 10.30, Alexander C. Purdy and Henry J. Cadbury are to speak on subjects yet to be announced. At eight o'clock, Seventh-day evening, Wilbur K. Thomas is to speak on his experiences and observations on his visit to the fields of Friends' Relief in Europe, from which he will have just returned.

For the class in Methods of Religious Education at 9.20 each morning, E. Vesta Haines, Richard M. Gummere and Richard C. Brown have been secured.

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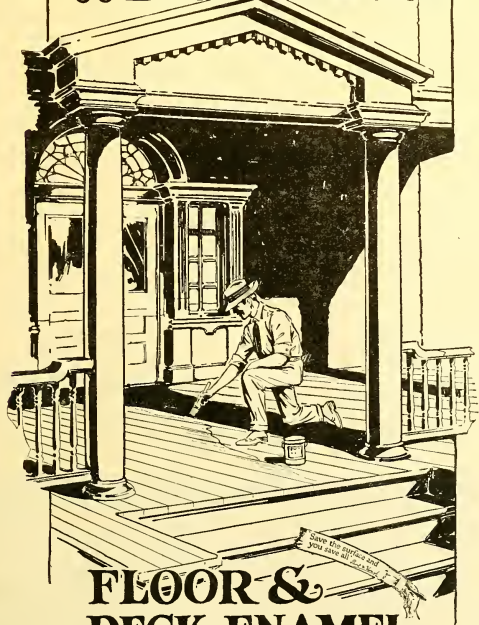
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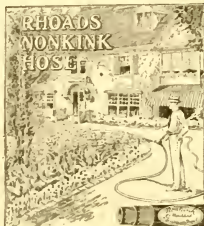
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# THE FRIEND.

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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

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### OLD WINE IN NEW BOTTLES.

Happily the committee charged with a review of our Discipline realized the lamentable result in filling an old bottle with new wine. That there is new wine no one can doubt. As one Friend has put it: "What we want is less discipline and more Christian charity." Or again, "if our weaker meetings had had less of discipline and more common sense we should have more and stronger meetings today."

And yet the Discipline as it now stands opens well.

"The love, power and peaceable spirit of the Lord Jesus Christ being the alone true authority of all our meetings, it is the fervent concern of this meeting that they may be held under the sense and influence of that holy union." How is it that a group of people professing this doctrine should have declined in numbers, almost to the present day, ever since this paragraph was adopted by the meeting in 1795? There is only one answer—namely, that too much attention has been put on the letter and too little stress on the spirit. Maybe there is a challenge in any discipline because of this unescapable tendency to follow a precedent, to conform to a practice, to maintain the "good order." In short, to do anything but meet the situation in a courageous, common-sense way.

Is it not possible to break away from the defensive, fearful attitude into the light of present-day usefulness? On the very first page of the current volume one reads: "For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers to which our situa-

tion in this world exposes us, rules for the government of the Society have been made and approved from time to time."

What a lamentable confession of weakness. Hedged in by what, hedged in, indeed, by our own fears. If the Society of Friends through its vigor and faith is unable to maintain its position "exposed to this world" no code of rules can save it. Let us hope that these sentiments are the stale wine of an 1806 vintage. Less of discipline and more of common sense!

Surely one of the prime duties of the present committee is to shift the stress of any discipline from negative, defensive and protective statements to positive expressions that represent real convictions. There are some such passages now existent, although, to speak frankly, these are not nearly as numerous as they should be.

"— to love our neighbor as ourselves, is the measure of the love which we desire may pervade all our lives;" (1910) If we changed *may* to *must* we should have a year of sermons in one line. In accord with this simple though mighty admonition is the recommendation to ministers. "Encouraging the lumbie, careful traveler, speaking a word in season to them that are weary." There is a fine gentleness in this passage and it should be preserved. There should be no objection to a sound caution such as now applies to men in business. "When any become possessed of ample means, they should remember that they are only stewards who must render an account for the right use of the things committed to their care."

Of course a consideration of the dubious matter of possessing wealth is itself not considered in the Discipline as it now stands. Such conceptions are singularly modern. We approach the investigation of wealth and the responsibilities of business through the inquiries of the Social Order Committee. This committee should have an able contribution to make to any revised discipline.

Before leaving the subject, permit a vigorous protest against the name "Discipline." Surely the Society of Friends has lost too much already in the minds of our neighbors by the impression of constraint, restriction and binding down that this very name implies. Again, if we are to be a spiritually effective people it must be through the inspiration and power of Christian living. It is with this old wine that we must fill the new bottle.

H. W. E.

ANYBODY can enter an open door. The real challenge comes when the door is locked and barred and sealed. He who would open a closed mind needs a big mind. He needs the grace of magnanimity and all that magnanimity breeds. In this ministry little minds are altogether without resources. We need "the mind of Christ." We need a mind purified and enlarged by His saving grace, and with such endowment we can confront other minds, and by patient knockings we can persuade them to let in the King, that they also may come into possession of their great inheritance.—J. H. JOWETT.

### "FINGER PRINTS."

The Young Friends' Committee has its counterpart in the Young Peoples' Commission of the Chicago Church Federation. Made up of eleven organizations, such as the Chicago Christian Endeavor Union, Congregational Young Peoples' Societies, Epworth League, Luther League, etc., it links the four compass divisions of the city in spiritual growth. North, south, east and west, Chicago has been studying Home and Foreign Missions from like text books: "India on the March," and for the Home Field. "In the Vanguard of a Race." The Young Peoples' Commission has hoped thus to create a background for the two dramas, "The Tides of India," and "Finger Prints," which would end this season's study.

Charlotte B. Chorpenning, of the Dramatic Department of the Recreation Training School, in close co-operation with both black and white persons, gave a year of careful study to race relations in this city. From 318 interviews (the highest number with a single individual being five) she collected not only facts, but she captured as well the spirit of each race. She wove the facts into a clever story, and she chose fifteen Negroes and fifteen whites to interpret it. Word for word as told by her, we heard the heart-thoughts of two races.

We listened to the black man who, though educated in one of our biggest universities, was yet a "nigger," who could not, in spite of his best efforts, be an equal—who was familiarly called by his first name solely because of his color. Sullen, revengeful in spirit, he hated the white man. There was the colored girl with "something in her" that withered up because a white woman, accidentally brushing against her, turned to apologize, discovered that she was black, and dropped both the smile and the apology!

What that Negro who does not escape these incivilities, but who is not embittered by them? Does he not "mind"? Yes, he minds. But he has an invincible armor—self-respect. "No one can make me ashamed of my color but myself," one Negro strengthens his faltering friend; or again, "We must see in the white man what we believe to be in ourselves;" or yet again, "Father, forgive them, for they know not what they do."

Near the end a sympathetic, white friend challenges the colored hero, "You are not typical of your race." Swift as thought it is flung back, not by the black man, but by a white girl, "Are you typical of your race?"

It was a young woman from New Orleans who first told me of the drama. "Oh," she said, "Bring every thinking person you can to see it. Back home, I never thought; I just did as everyone else did. Since I've been helping on this, I've been thinking. Now I want others to think."

The Young People do not claim that they have offered a solution for the race problem, but—there is a girl from New Orleans who wants "others to think." Thirty young people, black and white, have faced their problem together, and ought to fathom and interpret it. Again and again they remind us that through patience, love, and the Spirit of the Master we must seek to understand each other. A foundation is laid: "A little leaven leaveneth the whole lump."

ESTHER C. JONES.

### VISITORS.

We would like to introduce the nine English Young Friends who are likely to spend part of the summer in America. There will be four in the first group, who expect to spend from Sixth Month 30th until Seventh Month 19th within the precincts of Philadelphia Yearly Meeting.

Winifred Cramp was for some years Executive Secretary for the Young Friends' Movement in England. She has worked in Berlin for the Council of International Service.

Roy Calvert is well known to American Young Friends who were in relief work in France. He has made a special study of international questions. As a C. O. during the war he was glad of the fellowship with Young Friends, although not then a member.

Gerald Littleboy is a nephew of William Littleboy, and is Chairman of the English Young Friends' Committee.

Howard Diamond will be remembered by those who attended the Jordans Conference as carrying much of the detail work in an efficient and unobtrusive way.

Sewell Harris has been assistant warden at Beechcroft Educational Settlement for the last two years.

The second group will only be with us for a few days before the Westtown Conference.

John Nicols is assistant librarian at Devonshire House. He spent about four years during the war doing war victims' relief work in France.

Christine Southall has been a member of the Central Young Friends' Committee for some years.

Enid Priestman does social work in connection with institutions for the blind.

Christine Graham does social work in Birmingham, chiefly in connection with Infant Welfare Centres. All three of these young women are active members of the Birmingham Young Friends' Committee and group.

Daniel and Jane Balderston Dye have reached home after their long journey from Cheng-tu, West China. They were married there some years ago and Jane Dye now returns for the first furlough of her seven years' work in China.

[EDITORS.]

O THOU who came to bring Joy to the world,  
To show Jehovah as our Father-God;  
Thou who didst dwell among earth's simple folk,  
Proving that goodness, life, health, happiness  
Are part of God's great Will for all of us;  
Give us the grace to listen to Thee now;  
To dare to live as children of our God,  
Receiving His great gifts with thankful hearts,  
And using them to glorify His Name—  
He knows no limitations of supplies!  
He waiteth for His children to accept  
With utter confidence and perfect trust  
The Power and Strength, the Love, and Hope and Joy  
They ask of Him.  
O Christ, our well-loved Friend,  
Give us the grace to listen to Thee now!

—CHRISTINE GRAHAM.

### "WHEN A DREAM IS BORN."

Is there one of you, O Young Friends, who has not in the secret drawer of his desk a "poem," written in that rare moment, when, as "Bobby" Graves has it, the pinch of salt really landed on the dream-bird's tail? Most of us are haunted at times by the thought, that could we only write all the poetry there is in us, the world would be richer, wiser, happier,—oh, a far better place in every way! Far be it from me to exhort every budding genius to broadcast his verses as he composes them under the midnight lamp. But I do put in a plea for poetry as a hobby. Enough of confusion and ugliness! Let the reformer cry in press and meeting-house! We will away with Redman "Seaward,"

"to glimpse the pagan sail  
Of Beauty, riding over distant waves."

There each can set out in his own small bark, to pursue her, each happily absorbed in turning his own sails to catch the favoring wind of fancy.

But if your critical faculty be so well grown as to overpower the impulses of creative imagination, there is still the scrap-book. Here the collector's passion has full scope. No anthologist ever was guided by as good taste as yours, and there are no poor barriers of the pocket here. You may gaze in vain through the Walnut Street window at old Italian candelabra, or rare prints of Dr. Johnson's cronies; you may mourn the high value that artistic friends set upon their craftsmanship, and long to see expensive delphiniums in your garden. But



for the scrap-book, an old "Exercise Book," a tube of paste, and the family magazines, suffice. It is homely to look upon, but it will hold all sorts of charming things, verses that have spoken straight to the emotion of a moment, and stand ready to speak again, when the time returns.

When the scrap-book is filled, and the pocket not quite so empty, there remains the most satisfying adventure of the inarticulate poet—to fill his shelves with the new volumes of his brothers who speak. In no other field of art, I believe, is there so much vitality and youth at the present time. "Go out on the starlit hills with Ralph Hodges, to hear the "Song of Honor," follow the sea with Masefield, sit with Lindsay beside the Kansas highway, while "the United States goes by." Let the poets introduce you to strange people,—“Poor Miss Loo,” drinking tea in her summer parlor, “still and cool,” “Lucinda Matlock,” who at ninety-six, “had lived, enough, that is all;” “Miniver Cheevy,” who

“loved the Medici,  
Albeit he had never seen one;  
He would have sinned incessantly  
Could he have been one.”

Neglect not Hilda Conkling, for

“The child alone a poet is:  
Spring and Fairyland are his.”

And hear the great spokesmen of human suffering transmute the wail of a "cause" into a bright prophecy,—Gibson's "glory struck from strife." Find the hearts of those you have never bothered to understand, opened to you by some more powerful imagination than your own, while a clearer voice sounds forth the thoughts, that no one has ever understood from you.

M. W. R.

#### THE HAVERFORD SUMMER SCHOOL.

Seeborn Rowntree, of England, has accepted the invitation to give a course of five lectures at the Friends' Summer School, which is to be held at Haverford College, Sixth Month 18th to 25th. This will be one of the two parallel courses on the Christian message and its applications. Other speakers will give the world view of missionary and international problems; social service; the point of labor, and methods of educational evangelism. Among these speakers will be Rufus M. Jones and Wilbur K. Thomas and C. K. Edmunds, President of Canton Christian College. Alexander C. Purdy will lead a Bible Class, running through the week, on "The Way of Christ." Elbert Russell will lead one on the book of Revelation; and one or two other classes will be arranged, possibly including one on Methods of First-day School teaching.

The Summer School is being held under the auspices of Woolman School, Haverford College, the Extension Committee, and the Advancement Committee. Its purpose is to give definite training to those who want to help in bearing the Friendly message, and in spiritual fellowship to catch the fervor for this service.

The points to emphasize would seem to me to be: (1) The basic course by Charles Clayton Morrison, Editor of *The Christian Century*, on "The Vital Emphasis in the Christian Message;" (2) The course by Seeborn Rowntree, which is of particular interest to business men, factory workers, and students of industrial relations. (Note that all of the lectures of this course are late in the day, when it may be possible for these groups to attend.) (3) The Bible Classes, and the whole program are particularly valuable for those who are interested to prepare themselves for bearing the Friendly message.

The tennis court, athletic field, swimming pool, and other attractions of the Haverford campus, will be available.

BLESSED are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.—THOMAS HUGHES.

#### CRUM CREEK.

On Fifth Month 17, 1923, a group of about seventy-five Young Friends met together at Crum Creek for the annual picnic, which for some years past has been held at that spot. Coffee was cooked on the camp-fire and consumed with sandwiches and cakes and ice cream cones. A spirit of fun and good fellowship prevailed. Everybody seemed so pleased to see everybody else, and everyone had so much to tell the other, that it was almost with hesitancy that the attention of the group was called to the fact that we had several noted personages among us. J. Henry Scattergood, the chief speaker of the evening, and Frederick J. Libby, who, we were glad to find, was able to spend the evening with us in spite of his almost ceaseless activities in the great cause which he is championing. Philip Garret, just returned from an extensive trip through Europe, was also with us.

Henry Scattergood gave us, at some length and with great clearness, a splendid summary of his extensive study of the economic and political causes which have led up to the present deadly conflict between France and Germany in the Ruhr. He brought very vividly before our eyes the terrible state of affairs which this complex train of events, conditions and motives has brought about. He made us feel the hopelessness of things, if they continue in the way they are going. He also proved, very conclusively, that there is but one way which can possibly stem the tide of ruin which is sweeping onward, and which can build up again devastated areas and despairing lives, and bring back hope and peace to Europe—the way of mutual forgiveness and love!

Frederick J. Libby here gathered up our thoughts for us, and turned them into a channel where we hope they may flow into an ever-growing river of power. He told us that we may feel that there is nothing that we can do before such a situation, and that feeling may deaden the energy surging within us which the words of Henry Scattergood called forth. He reminded us, however, that this is not the last such problem that will face us, so let us make sure that we are working to make ourselves authorities on these world problems in order that we may ever be more and more ready to face the new problems which arrive as time goes on. Surely these words should become for us a resolve to be woven into the dominant aim of our lives. Let us always remember that if we are not ready now to take an active part in problems that we should so like to help solve, we still have time to prepare ourselves for future problems, so that when the time comes we shall not feel as helpless as we do now.

Julianna Tatum spoke of the letters which the Young Friends' International Committee has received in answer to the Christmas Greeting sent to Germany, and asked that Young Friends try to correspond with young people in Germany, so that they may have real evidence of our sympathy and desire for friendship with them.

ELSA H. SILBER.

#### THE WAY OF PEACE.

SIXTH MONTH 4, 1923.

HON. WARREN G. HARDING,  
White House, Washington, D. C.

Dear Friend:—In concurrence with the call for an expression of sentiment on the subject most vital to this present generation, sent out by the Federal Council of the Churches of Christ in America, the Philadelphia Young Friends' Committee, representing eleven hundred young people, desires to give thee its most hearty encouragement in thy efforts to lead this nation into a united protest against all war. We are deeply gratified by thy constructive program for the outlawry of war and the substitution of settlement by judicial court, rather than by futile attempts at reaching settlements by wholesale slaughter.

We assure thee of our unwavering support of the stand thee is taking, and desire most sincerely that America shall not

swerve from her "God-given task," but shall succeed in leading the world into "the way of peace."

Very respectfully,

SIDNEY O. NICHOLSON, *Chairman,*  
*Phila. Young Friends' Committee.*

WHITE HOUSE,

Washington, June 7, 1923.

DEAR MR. NICHOLSON:—

The President has received your letter of June 4th, and he asks me to thank you very cordially for writing to him.

Assuring you and all concerned that the President genuinely appreciates this expression of commendation,

I am Sincerely Yours,

GEORGE B. CHRISTIAN, JR.,  
*Secretary to the President.*

### HOTEL BARLEY SHEAF.

The law of compensations operated most effectively the morning that a Colonial ice cream wagon blocked traffic on Route 65. It required only one look at the prostrate wagon sprawled helplessly on its side to convince every passenger that at least fifteen minutes or rather a half hour would pass by before the vehicle was righted. There was something very pathetic in the wheels in air and the pack ice spilling over the tail-board into the street, carrying a can of ice cream as a glacier might carry a frozen victim.

A walk to Second Street was the only alternative. No sooner had I reached this thoroughfare than the law of compensations began to operate.

There are very few people alive who recall Second Street as the great spinal street of Philadelphia. In fact I have doubts whether there are those alive who knew people who knew this Second Street or rather this Philadelphia. Be that as it may, Second Street was the backbone of the town for almost a hundred years throughout the eighteenth century. Market Street was, at that time, a faint hope to be realized only when the city grew to fill the yawning green fields stretching between river and river.

As witness to these assertions one has only to visit North Second Street, as I did that spring morning and see the market—this market is a relic of the northern terminus of the then city.

It served the inhabitants of Northern Liberties and also those who dwelt in the north end of the town proper. At the other end of this thoroughfare was the South-end Market. This treasure of Colonial Philadelphia still stands, a witness to a by-gone day. The trade that goes forward under its dome is very much in the present. Perhaps a mean spirit might infer that the merchandize, chiefly foodstuffs and especially the cheeses, smack of a ripe past. The market, however, still does lusty business and so the building serves a double purpose not only housing the providers of the neighborhood, but representing with much faithfulness the market-houses that existed on this street. The central and largest of the three houses was of much the same architecture, standing mid-way between the north and the south. It is from this edifice that Market Street, then called High Street, gets its name.

This old Philadelphia came back with a rush as the trolley bore me south. The shops backed from head to toe with dress goods, furniture shops, with tables, chairs and what-nots and above all the people, made a hundred years even as yesterday. I am inclined to think there is a stubborn genius of the place that refuses to cede to the shifting of a city's axis. Be that as it may the buildings still reflect the old life and the old romance.

Picture the farmer bringing his products to market, produce grown in that vague, vast hinterland between the northern limits of the city and Germantown. Such a journey was an ordeal if, as history records, it took James Logan a day's journey to get from his estate at Stenton to town, due to the

impassable condition of the roads and old friend mud. When one made such trips, one was forced to spend the night, maybe nights, away from home. Hence the many taverns and road-houses that even I can remember. All, alas, doomed to obliteration or metamorphosis into garages. There are a few remaining that have escaped the hand of time. If you doubt it visit the Second Street that I saw that morning and there, tucked away amidst a sad scramble of buildings, you will find a house the name of which alone justifies its preservation. Allow me to make a pious sign to the romance of buildings and the charm of names—a feature that is almost smothered by such names as Wanamaker's, The Bourse, Hotel Adelphia, Ritz-Carlton and the Masonic Temple. Smothered, yes, but not extinguished, for one can still find the Hotel Barley Sheaf.

H. W. E.

### AT WESTTOWN.

For those who know and love Westtown it is unnecessary to go into detail about the beauty of her campus and the surrounding country as they lay under the hot sunshine on Seventh-day, Sixth Month 2nd, Westtown Alumni Day.

Master Thomas K. Brown opened the exercises with the Twenty-first Psalm, which was followed by a short welcoming speech from George L. Jones. Before the regular business of the meeting was brought forward, the President called the attention of the Alumni to three unusual features to come on the day's program—the dedication of the Helen Bacon Cottage; the presentation of a picture, the William C. Engle Memorial, to the School; and the singing on the hockey field in the evening. The business of the Association was then brought forward and duly dispatched.

At the close of the report of the Board of Managers, D. Robert Yarnall gave a short address in which he dealt chiefly with the spiritual and intellectual needs of Westtown. In answer to a letter he had sent to some of the Alumni asking them what they thought Westtown most needed, great stress was laid on high intellectual standards and more emphasis on spiritual values. In closing, Robert Yarnall said, "We must see that boys and girls from the right homes come to Westtown, who will assume their part in Quaker leadership which we not only crave as Friends, but which the world demands. That is the task that is placed on us today as members of the Alumni Association."

After the President's address, Albert L. Bailly, Jr., made a few remarks about the arboretum. Careful memoranda had been made of the classes which had never planted trees, or whose trees had died. The unrepresented volunteered to complete the list.

James G. Vail gave some interesting Alumni statistics and told of the work of the "distant" Alumni Committee. Before he left the platform he called for representatives from certain sections of the country. "West of the Mississippi" was represented by one person "all the way from California."

The chief speaker of the day was President William W. Comfort, of Haverford College. President Comfort's topic was Westtown, Haverford and Philadelphia Yearly Meeting, and he spoke with a courage born of his honest, personal convictions. He did not spare any of these organizations from keen criticism and showed clearly and concisely where each had failed to live up to its highest and best.

One of his chief points was the lack of understanding and co-operation between Westtown and Haverford. Each institution has a distorted view of the other, and until there is a system of collaboration so that the half truths can be cleared up and the work of the school and college blended into a profitable whole, there will always be dissatisfaction and distrust between the two. Westtown and Haverford must strengthen each other and they cannot do this until there is more intellectual sympathy between the two boards that govern them.

Before the meeting adjourned, the President called for a

showing of the "decades." A general applause saluted the faithful representative of the roaring "forties."

Immediately after the meeting adjourned, a group of people gathered about the southwestern corner of the new Helen Bacon Cottage, in which the girls will devote themselves to Household Management and Cooking. The dedication address was given by J. Henry Bartlett. The stone contained Helen Bacon's will; a list of the School Committee; a copy of the *Westonian*, a copy of the Philadelphia *Public Ledger* for the day and a copy of the school catalogue. From this ceremony people turned to the less serious one of eating lunch.

About two o'clock a small group gathered in the dining-room to witness the presentation of an oil painting by the class of 1910 in memory of their fellow-member, William Clothier Engle. William C. Engle studied art under N. C. Wyeth and the two men formed a close friendship. When William Engle died, so great had been the influence of his ideals and personality on his teacher that Wyeth painted a picture carrying out his pupil's conception—the imagination of the child mind. Wyeth has caught in his picture fine imaginative quality, together with the beauty and power of the sea. After Howard W. Elkinton had explained the picture, William E. Coale read a selection from Walt Whitman and gave a brief character sketch of William Engle.

#### IN THE SUN.

A little tot sat in the sun  
 And played with childish glee;  
 Behind her spread the spotless sands,  
 Before her shone the sea:  
 Albeit that she knew it not  
 Right winsome she and fair,  
 Her dainty dress all dazling white,  
 All gold her tumbled hair,  
 And blue her eyes as were the skies  
 And white her skin like spray;  
 As red her lips as coral chips  
 That strewn about her lay.  
 Yes, unaware that she was fair  
 And busy now was she  
 Aplaying in the shifting sands  
 With shells beside the sea.

—WILLIAM CLOTHIER ENGLE.

The greater part of the afternoon was taken up with a baseball game with Girard College, a boys' tennis match with the same institution, a baseball game between some of the Alumni and water sports. Many stayed to sing on the bank above the hockey field and to applaud reminiscent sketches. The group broke up about nine o'clock and Old Scholars' Day was over for another year.

#### YOUNG FRIENDS.

The Executive Committee and Sub-Committees met together for supper and the evening at Twelfth Street on Sixth Month 4th. At the business session the President read from the Gospel of John. The minutes of the last meeting were read. In the absence of our Secretary, Julianna Tatum served for the day. Francis Goodhue reported for the Social Committee. There were seventy-five present at the Crum Creek supper. It was felt to have been a very successful evening. The address by J. Henry Scattergood was much appreciated by all, and we feel that it was of real stimulus in arousing Young Friends to all possible for the cause of Peace.

When the Chairman, Sidney Nicholson, asked for suggestions for the Social Committee next year, Francis Goodhue felt that there should be more effort made to get in touch with the Young Friends who did not come to our gatherings. Even the fact of our scattered membership hardly accounts for an attendance of only about two hundred of our eleven hundred members.

Ruth Kirkbride reported for the Editorial Committee, making a plea for more expression through THE FRIEND from our membership. Too much of the material at the present time is having to be written by the Editors. When one Young Friend at the Committee Meeting confessed that he did not know that there was a Young Friends' Number of THE FRIEND we were thoroughly aroused to the need of bringing the paper to the attention of our younger Friends.

Julianna Tatum reported for the International Committee. She read letters which had been prepared as suggested forms to be passed on by the Committee to be sent to the President and to our Senators in compliance with the request made by the Federal Council of Churches of Christ in America. The call asked that we inform the President of our support in his programme for the outlawry of war, and urge our Senators to accord him their full assistance. Our attention was called to the fact that No More War Day is to be celebrated this year on Seventh Month 28th, under the Slogan: "LAW—NOT WAR." Young Friends were encouraged to help other organizations in a community to carry forth a constructive program. Work should be done by writing to newspapers, getting up public meetings and putting up posters. The Chairman was asked to appoint a small committee to have this work in hand.

Mary J. Moon reported for the Extension Committee that arrangements were being made for visits in local communities from the nine young English Friends who expect to visit America this summer. This committee is anxious to help in the visiting of meetings by Young Friends and asked to be informed of automobiles that could be used in this way, and of Young Friends desirous of visiting.

C. Canby Balderston called our attention to the fact Seeborn Rowntree is to be at the Haverford Summer School for one week, where he will deliver several addresses on industrial questions. This English Friend is well known as a great Quaker and international authority on the subject of Christianity in industry, and this is an unusually favorable opportunity which should not be missed on any account. It was felt that Young Friends should make an effort to be well represented at at least some of these meetings, and the two evening meetings were suggested as being probably the most convenient times for a large number of Young Friends to attend. A representative of the Dennison Manufacturing Co., feels it well worth while to give up the week to attend the summer school in order to be with Seeborn Rowntree. The office was authorized to send out postals to our Young Friends encouraging their attendance at the two evening meetings.

The representatives were asked to encourage registration at once for the Westtown Conference. The President asked for suggestions for next year. It was felt that it would be a great advantage if the Executive did not completely change its personnel, as we have just gotten ready now to work together. It was strongly urged that we begin our work earlier in the fall next year. In order to facilitate this the Nominating Committee was authorized to appoint the Sub-Committees and the members at large on the Executive before our first Executive Meeting this fall. Local communities were asked to appoint their representatives and inform the office as to the appointment by Ninth Month 1st. The suggestion was made that a Young Friends' Meeting similar to Crum Creek be held early in the fall.

James F. Walker, our new Chairman, was asked to tell of his hopes for the Young Friends' Committee. He reminded us that we were a religious organization, and that we must remember to carry on our work in the spirit of our Master, our principal aim being service for Him. He also suggested that the Young Friends of today are the foundation upon which the Yearly Meeting of tomorrow rests. Therefore, it is our responsibility to see that it is a sure foundation upon which the work of the next twenty-five years may safely raise itself in ever-increasing efficacy in the spreading of the Kingdom.

After a short devotional period, the meeting adjourned.

## Notes on Mountmellick School. (Queen's County, Ireland.)

Annie Margaret Pike.

(Concluded from page 594.)

But to continue the details of its expanding education; after the school was reserved entirely for girls, French, and now German, and drawing were undertaken under the direction of Jane Wood who went to Mountmellick in 1856.

In looking through the recollections of an old scholar of the period I have found such a charming reference to Jane Wood that I cannot resist the impulse to quote it:

"In January, 1856, Jane Wood came to the school as First-class teacher. 'Governess' was the title by which she wished to be called, which soon assumed the more respectful one of 'governess, please.' She was not long amongst us before she had won all our hearts. The interest she took in her pupils and their work inspired them with a like earnest spirit; and the trust she reposed in us awoke a feeling of self-respect, and desire to do right, that we might prove worthy of her confidence.

One afternoon we all noticed our 'governess' looking unusually bright and well. She had a flush on her cheek, a sparkle in her eye, and an excitement of manner more than common. What could it all portend? We were in the drawing-school in the class-room (now No. 6 bed-room); one of the girls had forgotten something, and was obliged to leave the room. On her return, some light was thrown on the mystery. A man in the house, was whispered round; she had seen a hat and gloves on the hall table. Now the curiosity became more intense. Those who know the room will remember there are three windows looking towards the large parlour. Our object was, by some excuse, to reach one of these, and observe what was going on there. One girl had a pencil to be pointed, which she found necessary to take to the teacher. While this was being done for her, she was making use of her eyes. On her return to the desk she informed us that he had a moustache—she had seen it! Not until school was over was our curiosity satisfied, and then—I leave you to imagine our sensations, when we were informed that our 'governess' was engaged to be married to the mysterious visitor! After tea (or rather bread and milk) the First-class were assembled in the class-room, and we had a pleasant literary evening—Joshua Davy reading some of his favourite poems to us. We now set ourselves to devise some plan whereby we could make his visit a pleasant one. Some of us discussed the matter, and came to the audacious conclusion that we would write and ask our dear kind friend, Susan Pim, to lend their tax-car, that the happy couple might explore the country next day. She complied with our request, as we expected she would, and a holiday having been granted, the whole school set off for Forest, taking provisions with them. We had a most enjoyable time, and this visit of Joshua Davy's would have left very pleasant impressions on our minds, had it not soon been followed by the announcement that our beloved governess was shortly to leave us, owing, no doubt, to his persuasion. In their simplicity, the pupils of her class wrote an imploring letter to Joshua Davy, begging of him to allow her to remain, pleading as a reason our love for her, etc. But he was inexorable. The very reasons we urged only strengthened him in his determination to remove her as soon as possible."

I must go back a year or two to record the change that was made in 1855, when the school became altogether a girls' school, the boys being sent to Newtown School in Waterford.

From time to time the school was examined by competent educationalists so that the standard of the education given might be maintained. As years went on many subjects were added to the list of studies.

Girls whose parents wished them to learn music could take lessons in the town, but in 1880 it was added to the school curriculum as an optional subject. In 1881, as many as five pianos were in use, and of the forty-two pupils thirty-six girls

were being taught. This of course made it necessary to have a resident music teacher. The music teachers were, almost without exception, non-Friends, music having been actively discouraged in the early days of the Society. In the Old Scholars' Report for 1915 I notice mention of a Gold Medal won by an old Mountmellick scholar at the Royal Irish Academy of Music.

The examinations, conducted under the arrangements of the Intermediate Education Board, already referred to, were held at the school from 1882. The larger numbers of pupils took Junior and Middle Grade courses of study, a few only were advanced enough for the Senior Grade. The Senior Grade to the best of my recollection was a "stiffer" examination than matriculation. In more recent times the pupils have entered for the College of Preceptors' Examinations and if the successes in 1910 may be taken as a standard of results, they have passed with great credit both to themselves and the school. In that year, too, all who took Music Examinations passed, eight took Honors, and one gained a Special Certificate from the Associated Board of the Royal Academy and College of Music, London.

Physical training and athletics were amongst the school's activities. Hockey matches have frequent mention in the Old Scholars' Association Reports. In my school days cricket matches were the fashion. There were tennis courts, both grass and concrete, in those days, too.

From time to time suggestions were made that the School should be removed to Dublin. Mountmellick was no longer a centre of Quaker activities as in the old days. I think the whole idea of education has undergone a change, and the education in seclusion of the past has been superseded by education, of what I may perhaps call the centrifugal kind, from within outwards, developed naturally by contact with the happenings of normal life. For its due progress residence in a "Sleepy Hollow" does not perhaps offer the best possible environment. A few years ago a very carefully thought-out scheme for the amalgamation of resources, and the starting of a school thoroughly equipped in the best modern sense was discussed. However, the difficulties in the way of its adoption proved to be insuperable.

Of recent years the number of pupils who were members of the Society of Friends was proportionately very low. I have heard of as few as nine in the otherwise well-filled school.

Perhaps the Society is less self-contained than it was in the days of our ancestors. The distinctive dress is not worn, and the quaint speech to a great extent is in disuse. One has but to glance through the pages of such a "hardy perennial" as "John Halifax, Gentleman," to note the isolation in which a Friend's family might live in the midst even of a city population of long ago. To be a non-church goer, unbaptized and consequently not a communicant was sufficient cause. Friends naturally drew to Friends and formed a habit of interdependence. They followed the custom of the Society in sending children at a very early age away from home for education at a Quaker School. In the present time of vanishing barriers, education may be had near home in any of the numbers of good schools that exist. Advertisements crowd the pages of educational papers. I have been studying the list in a Year Book, though indeed one has to go no further than the pages of *The Friend* (London) to note that young Quakers' scholastic opportunities in the British Islands are very much larger and more varied than was the case in the earlier years of the nineteenth century.

It may be that Mountmellick School had served its purpose, and could close its doors with a good conscience.

The sale of the school property and furniture realized about

four thousand, four hundred and thirty pounds. During the course of the years the estate had been reduced to some three-and-a-half acres. Whatever advantages the location may have had at one time in facility of access and economy of management, I must confess to my own belief that for quite a considerable number of years it has been unsuited to the purpose. The distance from other educational centres, from any important public library, from opportunities for attending lectures, the difficulty of securing occasional instruction in special subjects, and the limitation of social life in a little country town, seem to me to put too severe a strain on the devotion of the talented staff who have up to its close maintained the high standard of the education given at Mountmellick.

It is, perhaps, of interest to note that for years before the building of railroads through the Queen's County, Friends went to Mountmellick from Dublin *via* the Grand Canal. The

boat was drawn by a horse that plodded sedately along the towing path. The journey of somewhere about fifty miles took more than a day. I well remember the drive of some ten miles on an "outside car" from Portarlinton railway station in 1882. Afterwards a branch line made a connection with the Great Southern and Western Railway at Maryborough, seven miles distant.

The town is close to the Bog of Allen, from which the turf is cut that is used as fuel in those parts. The faint but unmistakable scent of turf smoke is noticeable long before one arrives.

The surrounding country is a paradise of wild flowers, and it supplied a vast number of specimens for study in the botany class.

At the time of the Reunion in 1921, at the closing of the School, the old Meeting House was once again well-filled with visitors who had come to take leave of their Alma Mater.

## Notes on Dublin Yearly Meeting.

More than half the Friends in Ireland live in the North, so it was appropriate that for a second time the Yearly Meeting should be held in Belfast.

The statistics of Dublin Yearly Meeting are: Total membership 2,275, 7 less than the previous year. Births numbered 13, deaths 45, convictions and as minors 37, withdrawals 2, in-comings by certificate 12, out-goings 16. Marriages: to members 1; to non-members, 15; Ministers 31, Elders 80, Overseers 150.

Young Friends, or rather Northern young Friends, were very plentiful, but showed little corporate activity. Possibly corporate activity is missed less in Belfast than elsewhere, because so many young Friends are busy individually, for one can think of times when corporate activity has been rather a sign of lack of something to do than of real work.

The First-day morning meeting was replete with earnest and helpful messages, ten being delivered altogether, and, after all that had been said during the week about the necessity for a living silence, practically no silence at all.

When the conditions of the various meetings were under consideration a Friend inquired how Limerick Monthly Meeting got along with no ministers, elders or overseers. It was pointed out that Limerick Monthly Meeting contained only two families.

This is the meeting from which Joshua Jacob and family came to America in the early '80's. A Friend said she could not explain the Limerick situation, but had noticed that in Yorkshire Quarterly Meeting each Monthly Meeting found that where there were no recorded ministers there were more gains in membership than when ministers were recorded. Were our 261 officials (one for every seven Friends—omitting the non-resident and "practically withdrawn") doing their work? Overseers should be the shepherds of the flock, to bring the sheep to the Master.

At this juncture a Friend introduced a suggestion, which if offered at four o'clock would have drawn forth more than a smile, he regarded the marriage features as alarming and suggested that an essay test be made and a reward offered for the best essay on how to promote matrimony.

During the session set aside for the consideration of Society, corresponding in our case to the session given to the Queries and Answers, this pertinent and wise counsel was offered: that Friends would avoid giving Gospel addresses on these occasions, where they were not in place, and come down to the basic subject, seeking to find where the fault lay and trying to discover a remedy.

S. Hilda Bell said that for years she has felt there had been a lack of instruction of our children and new members in our principles, the latter in Ulster in particular. Some years ago a beautiful report on the subject had been drawn up, and there the matter ended. We were the only church that neg-

lected these things, and hence the light-hearted way in which our children left us, not realizing what we were and being drawn to other people who did put forward their beliefs. A cousin of hers had left Friends, and then had said some years later that if she had known what Friends stood for earlier she would have been with them yet. We were all potential ministers; yet whereas the ministers in other churches had long terms of training, ours were not even questioned on our beliefs. Our form of worship was most difficult. Children might pick up some idea of it, but new members could not be expected to do so or to unite with our meetings unless they understood them. This had a scattering effect, and it made our ministers, who felt the burden of these restless souls, speak too often and too long. Our silences were vital. In them our Society had grown.

The same was referred to by a Friend from London who, recalling his last visit to Dublin Yearly Meeting, seventeen years ago, could note very little certain change, but in England the needs were similar to those pointed out by the report of the Meeting on Ministry and Oversight. There was the same tendency in England to take things for granted. They had plenty of dull and small meetings, and meetings where people were nearly done to death by hearing the same preaching week after week. They had young people leaving them, not knowing what Friends had to offer, and finding scope for service in other directions. We had started schools in the eighteenth century just in time to escape extinction, but still we did not recognize the need for fuller instruction. We all needed more study and grounding in the nature of our beliefs. Young people should be taught how to bring their religious knowledge into unity with their knowledge of science and history; otherwise they would not be able to maintain it; truth must more and more be realized as a whole, in which the Bible did not contradict the facts of history. They should realize what it was and really meant for the souls of men.

At the same session another Friend said that the large number of Friends who absented themselves from meeting was, he thought, a growing danger and an evidence of irresponsibility. Why were young people staying away? Partly perhaps because of the home atmosphere. A devotional period before the day's work was most important for adults as well as children, and parents should also encourage their children in their private personal devotions. We should make the children our friends, sharing our lives with them in an interesting way and not so filling our time with other interests as to neglect the child at home. All members should come to meeting with a sense of concern and responsibility, and we should not injure the influence of the meetings by so much criticism of them at home.

Another remarked in regard to making our meetings attractive and said we must beware of making them too easy.

Our Society's function was not quite that of other sections of God's Church, and therefore we required different methods. Otherwise we might as well join some other larger and richer and more efficient Nonconformist body. We came to Friends' meetings knowing we might be sent on very difficult tasks, and it was better to think of our responsibilities than to diminish them in making our meetings more attractive.

Impressions of America were given by some of the fraternal delegates to the Five Years' Meeting at Richmond last autumn.

Joseph T. Wigham described Richmond as a busy little town, with no slums, open gardens, piano-manufacturing, rose-growing, a couple of millionaires and a large meeting-house.

Henrietta Bulla, while in America, said she had never been left without some meeting to attend, and she had attended all she could of both sections. At Earlham she had been interested to notice that none of the Friends smoked. In all the hotels the waiters had said that prohibition was the greatest disaster that could have befallen America, but at Richmond all the Friends took exactly the opposite view, and she believed the amount of private drinking was not large relatively to the size of the population. In visiting schools she had been much impressed by their palatial equipment, which seemed to aim at impressing on the child the importance of education. The whole spirit of Westtown, Philadelphia, was delightful.

Another delegate had found everywhere in America a spirit of rapprochement among the various sections of Friends, the only really great division being that between East and West. The Western Friends were an intensely active evangelical people, working under the pastoral system and much inclined to "fundamentalism." The Eastern Friends were also active but were modernists, and they had felt that the Western ones wanted to impose a creed such as experience had, in Eastern opinion, shown to be a mistake. The Westerners, on the other hand, felt that the Easterners were upsetting the beliefs of young Friends and that a creed was necessary for mutual safety. All this was partly because American Friends were so widely scattered that it was impossible for them to know and therefore to trust each other as Friends did in England. The great accomplishment of the meeting was the restoration of confidence and, in addition, the drawing together of many Friends of differing thought into a unity of spirit.

### CHILDREN'S CORNER.

#### A STOP IN HER MIND. (1808)

MAUDE ROBINSON.

(Continued from page 596.)

"I have brought your boy back, Madam, as I was coming through your village. His brother should not have left him in the town. I have little lads of my own," said the officer kindly.

"It was most kind of thee," said Bridget, as the post-chaise drove on, "but oh, Mark, what has happened and where didst thou leave thy brother?"

"It was he left me," said Mark saucily; "he left word with the ostler I was to walk home, and that grand officer heard him tell me, and offered me a lift. Oh, it was fine! those greys did go such a pace and the seat was so soft!"

He omitted to say that tired, with his wanderings, he had burst into childish tears at the old ostler's cross words, and the soft-hearted Captain, on his way to his own little ones, had taken pity on him.

"Why didst thou not ask to get out, when you overtook Matthew?"

"Not likely, when I was in a post-shay," said Mark decisively; "Matt would only have grumbled at me."

"How was it thou missed him?"

"Oh, he had to wait for the parson's physick at the apothecary's, and I just ran down to the beach, and there was a fisherman needing help with his boat. He gave me a whole groat, and I bought these two oranges for father," said Mark, producing them from his coat pockets. "His mother was softened: 'Take them up to him,' she said; 'it was kind of thee to think of thy poor father.'"

The tale was eagerly told again, but John Kendal reminded Mark how often he had told him to keep with Matthew in the town. "To know my boy was obedient would be sweeter to me than oranges," he said, but he praised the fruit when Mark had peeled and divided it for him.

Half an hour after, Matthew drove home, as sulky as it was in his nature to be, and when asked how he could have left his little brother, answered that he had waited a long time, and he had promised the parson to bring his physick by seven o'clock. So he had started, and if Mark had had to walk it would have taught him a lesson—he was always running away to see the ships—Mary should go on the next trip—she had more sense at eight than Mark had at ten.

This Mary did, and Bridget tried her best to keep Mark suitably employed, but it was a difficult task. Weeding the garden would only hold him a few minutes. When told to help Anna tidy the shop, a lump of the precious white sugar at fourteen pence the pound, only kept for the Hall and the Rectory, was defiantly popped into his mouth to the horror of his sister.

Strangely, it was in the sick-room that Mark was most useful. He fetched and carried and attended to the fire, and would read for hours in a low, pleasant voice, to soothe the weariness and pain of his father. The large Bible, given by his parents to John Kendal on his marriage, was almost their only book, and over and over the boy read his father's favorite chapters and Psalms.

Mark had just passed his eleventh birthday when the long suffering was ended, and his father's worn-out body laid in the little burial-ground of the Friends, in the village. Bridget Kendal, left with so many cares, had no time to repine, and as she went about her duties, the words of the 46th Psalm, which has helped so many in the day of trouble, was constantly in her mind, and many a prayer went up for her wayward and troublesome Mark.

(To be continued.)

### American Friends' Service Committee

20 South Twelfth Street.

PHILADELPHIA, PA.

Secretaries

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Associate Secretaries

WILLIAM B. HARVEY J. BARNARD WALTON WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

### NURSES AND STENOGRAPHER NEEDED FOR FRIENDS' SERVICE IN RUSSIA.

Wilbur K. Thomas, Executive Secretary of the American Friends' Service Committee, who is now on his way back from Russia, after having inspected the work of the Friends' Relief Mission there, sent the following cable before leaving Moscow:—

"Two Nurses, One Stenographer, Friends, Needed Russia August."

The American Friends' Service Committee would be glad to receive applications from, or information concerning, Friends who are qualified as candidates for these positions. The workers selected will probably sail for Russia next month.

It is hoped that a good harvest this summer may make further emergency relief feeding on the part of Friends unnecessary in Russia. The future work of the Friends' Mission will then be turned into distinctly reconstruction channels, medical aid forming a very important part of the program. The service will offer great opportunity for expressing the ideals of Friends, not only in relief of those who are in great

need, but also in helping to inject a spirit of good-will into the tense relations at present existing between our own country and Russia.

#### NEED FOR CLOTHES IN SYRIA.

In a recent letter from Ras-el-Metrn, Syria, to the American Friends' Service Committee, Daniel Oliver emphasizes the need for clothing among the Armenian refugees. He says: "The need for clothes, blankets, quilts, boots and shoes cannot be too often mentioned. We have no more underclothing left, and only three or four quilts. We are hoping some clothes are on the way from America, and are counting the days until they arrive."

A shipment of clothes from America reached Daniel Oliver shortly after he wrote the above letter, and in acknowledging it he writes: "The clothes are a godsend. I do not know what we could do without them."

This need for clothing continues to be acute. The American Friends' Service Committee will be glad to receive good second-hand garments, bedding or other materials to be forwarded to Syria. Contributions of this nature should be sent prepaid to the American Friends' Service Committee's Store-room, 1521 Cherry Street, Philadelphia, Penna.

#### FUTURE PROGRAM OF THE FRIENDS' RELIEF MISSION IN AUSTRIA.

"In Austria, as in a number of other European countries at present, there is undeniably a strong current of feeling that emergency relief is out of date. Welfare work of a reconstructive nature is what is now needed."

So says Clement M. Biddle, Chairman of the Austrian Subcommittee of the American Friends' Service Committee, who has just returned from inspecting the work of the Friends' relief missions in different parts of Europe, particularly in Austria.

In accordance with the changing conditions upon which the above statement is based, the work of the Friends' Mission for the coming year will be of an increasingly reconstructive character. A considerable amount of relief will still be necessary, but the main energies of the Mission will go into types of work which will contribute to the splendid efforts of the nation to establish itself once more on a self-sustaining basis.

The staff of the Mission will be reduced to twelve workers—six English and six American—and as widely as possible the work will be carried on with the help of Austrian assistants and through channels provided by Austrian institutions. This arrangement will permit the continuance of the work at minimum cost, will perform a service in helping the Austrian assistants to support themselves, and will further benefit Austria by injecting into the nation's permanent channels of welfare work some experience with American methods.

The work will be divided into four main categories. One will be the continuance of middle-class relief work, which will be conducted in such a way as to benefit the rank and file of the well-educated classes. Individual case work will be reduced to a minimum, most of the assistance being given through professional associations, which will recommend their most needy members for Mission help.

A second division of the program will be a limited amount of help for the land settlement movement. Owing to the inability of the government to offer further subsidies, this movement has undergone modifications. Smaller houses are now being built, and they are erected by individual settlers instead of by co-operative building associations. The Mission help given will be for the purpose of aiding these individual settlers to build huts in which they can live during the summer, thus escaping from the congestion of the city and being able to raise their own food.

The Arts and Crafts Department will continue, to the extent to which orders for its products are received from England and America, its plan of providing middle-class women with sewing and other handwork by which they can help support themselves.

The greater part of the Mission's funds and energies, however, will go into the fourth phase of its work: a nation-wide anti-tuberculosis campaign which is now being organized and which will be a part of the nation's program to permanently reconstruct, not only its economic foundations, but also the health of its people. Plans for this work have been drawn up in close co-operation with Dr. Clemens Pirquet, of the Medical Faculty of the University of Vienna. Frequent consultations have been held with medical leaders and government officials, and the plan is heartily endorsed by all. Dr. Mary W. Griscom, of Bryn Mawr, Penna., a medical worker of wide experience, not only in America, but in China and India, sailed for Austria on the 2nd inst., to assist in organizing the campaign.

That anti-tuberculosis work is particularly needed in Austria at the present time is indicated by an article published recently in two of Vienna's newspapers, under the title: "Tuberculosis Welfare Work Not Up-to-date in Austria." This article, which is based upon one of the addresses given at the Fifth Austrian Tuberculosis Conference, states that tuberculosis mortality is increasing, and that the number of tuberculosis centres in the country is totally inadequate to meet the need. There exists only one anti-tuberculosis centre for every 120,000 persons, while in Germany the proportion is one centre to 20,000 persons.

The anti-tuberculosis work will include the following activities:

1—A "teachers' scheme," by which ten young women who have been teachers in the government schools in the different provinces, and who have been specially trained by Dr. Pirquet during the past year, will return to their provinces to carry on work of tuberculosis prevention by giving illustrated lectures in the schools.

2—Extension of the help given to Homes for Tubercular Children, Infant Welfare Centres, and Anti-tuberculosis Centres.

3—A continuance of the "cow scheme," by which cows and bulls are sold to farmers in the environs of Vienna in return for milk equal in value to the price paid by the Mission for the stock. This scheme, which the Mission has conducted so efficiently that it has become self-supporting, is not only providing a source of fresh milk for relief purposes, but is restocking the districts around Vienna and thus permanently increasing the capital's milk supply.

SHIPMENTS received for week ending Sixth Month 9, 1923—48 boxes and packages.

Cash contributions for the same period—\$15,331.06.

#### FRIENDLY NEWS NOTES.

FRIENDS from the Meetings of New Garden, London Grove, West Grove, Kennett, Parkerville and Golora, with some members of the Yearly Meeting Visitation Committee, gathered at the smaller New Garden house, on the morning of Sixth Month 10th, and entered into a Meeting for Worship, in which the presence of our Heavenly Father was sensibly felt. After a box luncheon under the fine old trees, and a time of social intercourse, an out-door Conference on Our Country Meetings was held, in which the freedom of expression and variety of viewpoint kept the interest sustained, and made the occasion well worth while. Such a day in what John Woolman called "the clean country," is a Sabbath indeed.

F. T. R.

HADDONFIELD AND SALEM QUARTERLY MEETING.—The final Quarterly Meeting of the spring series was held at Moorestown, N. J., on Sixth Month 14th. Several visitors were present, including George M. Warner, James M. Moon, Dr. Tomlinson and John G. and Rebecca P. Haines. The Meeting opened and closed with prayer. There were some six or seven communications in the "first meeting," and we

were urged to practice diligently the religion we profess. The second meeting, after lunch, took up the reports of the Committees charged with the holding of the annual meeting for worship at Greenwich, and with the oversight of the meeting held during three months of the year at Orlando, Florida. An average attendance of forty-five was reported at the latter meeting, which is no longer held in the Hotel Osceola, but in the Adventist place of worship. Routine business occupied the remainder of the session.

The commencement at Friends' Boarding School, Barnesville, Ohio, was held Fifth Month 31st; fifteen of the papers being read the previous evening. The class this year consisted of twenty-five members, and as the old custom of each reading a graduation paper is here continued, the program seems long. While there was nothing especially brilliant in these papers, they were well written, with enough variation to be interesting.

The valedictory was short, but impressive, in a very practical way. The class address was original in thought and well received. Few senior classes of recent years have held the School in better esteem or been more appreciated than the class of '23. We believe Olney still has an important place to fill and its future is quite encouraging.

TACY SMITH.

DR. ELIZABETH ROTTEN, whose name has often appeared in *THE FRIEND* and who is personally known to many of us, and Henry Becker have contributed to last month's *Friends' Fellowship Papers*, an account of the growing sentiment in Germany in regard to Quakerism.

The aim of the organization which is now in its second year, is (1) to arrange opportunities for exchange of thought and to bring about connection with the different groups of Quakers and friends of Quakers, which are gradually being formed in various parts of Germany, and (2) to help foreign Friends coming to Germany to get into touch with those who are in sympathy with this line of thought. The writers of the article are giving their whole time to the work.

*The Friend* (London) in commenting on the seventieth wedding anniversary of Luke and Elvira Woodward last Fourth Month, remarks that their last attendance at London Yearly Meeting was in 1895, and that at the same Yearly Meeting the following American Friends were present:—Samuel R. Neave and Dr. Richard H. Thomas, Baltimore; Rufus P. King, North Carolina; Jonathan E. Rhoads and Esther Fowler, Philadelphia.

A WRITER in the *Univers*, the Catholic weekly, for Fifth Month 4th, says that the "Society of Friends must be excepted from the charges of proselytizing brought against relief workers in Poland. This is certainly in keeping with the general spirit of the Society, which stands in a sharp contrast with that of non-Catholic relief organizations in general on the Continent. It should be sympathetically recognized by all Catholics."—*From The Friend* (London).

No less an authority than Herbert Hoover tells us that of the twelve men at the head of the United States Government (comprising the President, Vice-President and the Cabinet) "nine have earned their own way in life without economic inheritance, and eight of them started with manual labor."

*The Friend* (London) says:—Seventy-eight firms, probably many of them Quaker or of Quaker ancestry, have been celebrating their existence in Philadelphia for a century. The second oldest of these, is the firm of J. E. Rhoads & Son, tanners, whose ancestor John Rhoads, of Ripley, with a large family, carried certificates from Chesterfield Monthly Meeting and settled near Philadelphia about 1687. (John Rhoads' name was spelled in six different ways in his will.) The old ledgers of this firm show that they were already dealers in

leather in 1723; but they have not always confined their activities to leather belting. In the early days John Rhoads, the grandfather of the present members of the firm, visited Baltimore to sell scythe stones, which were part of their product.

The thirty bodies related to the Federal Council of Churches report a total membership of 20,722,042 persons with 149,436 congregations served by 119,077 ministers, and the gain in membership over last year is 669,261.

The Committee of Ackworth School, the Westtown of England, has decided to reduce the fee for Friends from £90 to £84 per annum, and for non-Friends from £110 to £105 per annum. The reductions are to take effect from the beginning of next autumn term.

The Swarthmore Press has recently published Elizabeth B. Emmott's "Short History of Quakerism." In this volume she has sought to bring within smaller compass the history and interest of the two great volumes of Quaker history by her brother, the late William C. Braithwaite, the two introductory volumes on Mystical Religion written by Rufus M. Jones, and his "Quakers in the American Colonies" (in which Isaac Sharpless and Amelia M. Gummere collaborated), thus bringing the history in one volume down to about 1725. A supplementary chapter deals with the "Quaker Way of Life" throughout the Society's history. Rufus Jones, who contributes an introduction, referring to himself and W. C. Braithwaite, says: "We always hoped that our books would stimulate the writing of other books covering the same field, and that our accumulation of data would present material for further study. This is a happy instance of the beginning of the fulfilment of that hope."

He adds: "There are two different types of historical work. One is the work of collecting, preserving and reproducing the annals and records of the past. The other is the work of re-interpretation. They are both important, but they indicate a different focus of interest and they call for quite different talents and equipment. The Society of Friends has been rich in its historians of the first type. It has had fewer of the second type. This is peculiarly the work now needed, and this present volume, together with A. Neave Brayshaw's valuable volume entitled 'The Quakers: Their Story and Message,' are good examples of this latter type."

## NOTICES.

A MEETING for Divine Worship will be held at Stony Brook, near Princeton, N. J., on First-day afternoon, Sixth Month 24th, at 3 o'clock (*Daylight Saving Time*). Trolleys from Trenton pass the Meeting House. A cordial invitation to attend is extended to all who feel interested. For further information write to William B. Kirkbride, 908 Berkeley Avenue, Trenton, N. J.

FURNITURE NEEDED FOR WOOLMAN SCHOOL.—Woolman School could use some additional articles of furniture. It has been suggested that some Friends might have such articles in good condition which they would be glad to donate or loan to the School. Friends sometimes have such furniture in indefinite storage, or when breaking up housekeeping, or when moving to smaller quarters, which can be spared.

Perhaps some Friends who are unable to give money as they wish, to the support of the School, may be able to help in this way.

The School needs a gas-range for the kitchen, a typewriter desk, two study tables, one hall mirror and three small mirrors, a lawn settee, divan, two bed-cots, two bed-room rockers and some small rag rugs.

Friends willing to donate or loan such articles will please write to the School, giving a description of the furniture.

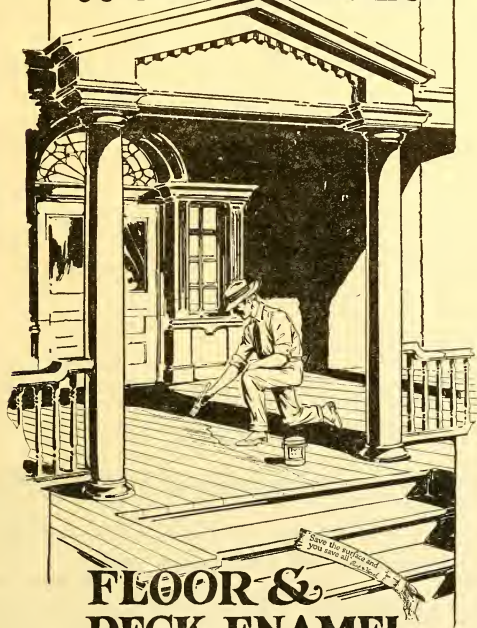
HANNAH CLOUTHER HULL,  
Chairman of Household Committee.

CHESTER MONTHLY MEETING meets at Media during Sixth, Seventh and Eighth Months at 2.30 P. M. (*Standard Time*). Middletown Preparative Meeting convenes at 10 A. M. (*Standard Time*).

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## IS THE WORLD GROWING BETTER?

The one thing that is sure is this, that the hope of humanity lies in the widening, deepening influence of that blessed Life which was born nineteen hundred years ago in Bethlehem, and that Life teaches us that the only way to make the world better is for each man to do his best.

HENRY VAN DYKE.

*Twelfth Month 12, 1904, in Beulah M. Rhoads' handwriting.*

## OUR BIRTHDAY.

With the present issue THE FRIEND completes its ninety-sixth year. We have recently made more than a cursory review of the ninety-five bound volumes of the paper that occupy two long shelves in our office, and have been much impressed with the evidence there afforded that the paper has been clear and out-spoken on the scores of moral issues that have been under discussion in the Society of Friends and in the world at large during the past century.

This leads us to the conclusion that THE FRIEND has had its full share of service in moulding sentiment and that it has had no small place in assisting many to come to safe and right conclusions in matters of great importance.

We have read with especial interest number one of volume one, and feel that the closing number of the current volume is a worthy child of the original.

Possibly the two agencies of all religious organizations that should be expected to yield the most enduring results are those that belong to our educational and publication committees. We fail to think of any that we would place before them.

Hence the inference that THE FRIEND should have a place of great importance in the life of Philadelphia Yearly Meeting and in that of other Yearly Meetings of close kinship.

Much we know must depend on the Editorial Staff, but the attitude of our subscribers and supporters is almost as important to the paper's success.

We have a friend who has often said that he believes THE FRIEND is the best read *weekly* that passes through the Philadelphia post office—by this we understand he takes into con-

sideration the relatively small circulation that the paper can maintain.

We want on this occasion, as we close the present volume, and prepare for the opening of a new one a week hence, to thank the large group of those who have aided us by their kindly messages of sympathetic approval, by helpful suggestions and constructive criticisms, by speaking a good word for us to a should-be subscriber and by their financial support, without which we could not have gone on.

We bespeak a continuance of these and other helps and we shall endeavor to do our part in making the weekly visits of THE FRIEND a welcome feature.

With each year we note a long list of those who have been for many years regular subscribers, but who have passed away during the year, in some cases these are succeeded by sons or daughters, in others this cannot be, but the greatest loss we sustain is where one passes away who in addition to seeing that THE FRIEND reaches his own home each week, sends us a list of those for whom he also subscribes.

[Eds.]

## PUBLISHERS.

Life is continually expressing itself and publishing its interests, little and big. When our mood is zestful the infinite variety of life's manifestations, everywhere, thrills us with ecstasy. When our mood is dull we are depressed with the fearful sameness of experience. In any case, life seems so much at the mercy of our interpretation that we wonder if perhaps we have large responsibilities in reacting to it. Some feel that we spoil all by introducing questions of duty, of what ought to be. Others think that the "ought" that organizes is the orderer and, to that extent, the creator of true beauty and worth.

Without a rule, we are but wanderers who know not their way. Each little sparrow, and toad, and wasp has his rule. We call it instinct and respect the consistency of the humblest little vehicle of the great wisdom. Each sportsman, whether runner, swimmer, or flyer has his rule. Everywhere is law and a right way wherever life is satisfactorily lived. Guessing and much of doubting are the luxuries of those who have most of their living provided for them and who have not been aroused to that pitch of interest which seeks true success.

We humans seem to have more kinds of success open to us than other creatures. At least it would appear that we had options on many ways. Yet nothing very important results until we elect from our fancied list of possibilities that way which is to be our choice. We find, in practice, that we are limited in important particulars. True, we may elect forestry, but if we are very near-sighted we might do better at watch-repairing, or reading inscriptions. The day will come when our children's feet will no more be crowded into the wrong paths than into the wrong shoes. It doesn't take long to learn a few things about fitting feet. It takes somewhat longer to learn to fit people to services, but it can be done.

1923  
F. F. D. NO. 2

Now, if we consent that some ordering of our life's expression should be followed, what shall be the rule? Should we seek in every expression to be real, even realistic, so that there shall be no seeming, no artificiality in any word, or other expression of our inner state? The level of expression would then conform truly to our actual achievement. Some say "yes" to this. Others are as certain that we should make no progress by such photographic faithfulness to facts as they are. These latter would propose an ideal, a hope, a dream, even an unattainable perfection, something to spur, or pull us to higher ground. Some say that we shall find a sufficient rule in the best expectation of the social conscience around us, others that we must find it in a unique testimony in the individual conscience. Some are strong for common-sense, others for mystical sense. I've no doubt but that we have known exponents of each of these ideals. Never, perhaps, have we known a thoroughly wholesome Christian to be guided exclusively by any one of them. Christian faith and practice combine under the leading of the Holy Spirit, through time, to resolve the apparent difficulty into a working conscience for each child.

What are we to publish, ourselves, or our ideal? One age answers one way and the result is a Paradiso, a cathedral, a City of God, a hope, an aspiration. Another age answers the other way with the resultant confessions rioting in display of the intimacies, in books and other products, seeking to tell everything about the self. The type-founders have to make

a large supply of the capital letter "I": "My this" and "I that." Yet not all the unfoldings of consciousness in this field are unlovely. Taste is apt to decay and entertainment smothered edification. Even among Friends, the love for entertainment flames up and consumes, indiscriminatingly, much self-exploitation along with the publishing of the truth.

Do you remember how in the first three gospels the beautiful portrayal of The Father, in parable and deed of mercy, almost leads us to forget that The Son is also disclosed? One of the traits that has made the devout reader of John uneasy is the change in style that brings a sudden rush of "I's" into the phrasing of the message. This may well be a result of the use of our Lord's gospel in the early church. Was it the method of Jesus, or do we actually catch the style of His speaking better in the other gospels?

Publishers of the Truth we are to be, whether that truth is of some past, or present experience, or dream of the future. We do not say publishers of facts merely, for it is a fact that in our region "water freezes at 32 degrees above zero, Fahrenheit," but it would be an untruth, at least to the situation, to say those words to a man who in great haste and perturbation asks us, "Where is the Broad Street Station?" The three friends of Job said some admirable words, words true and beautiful in their appropriate context but, in the situation as presented by Job's anguish, essentially false. O, Thou Great Physician, Master, Friend, Teacher, Savior, even truth takes on new perfections in Thy light. Lead us therein!

ELIHU GRANT.

## Westtown, Haverford and Philadelphia Yearly Meeting.

W. W. Comfort.

[While the address delivered by President Comfort at the Westtown Old Scholars' Meeting on Sixth Month 2nd was listened to attentively by many hundreds of our readers, and will be seen by others as it appears in *The Westonian*, we believe it is due to all our subscribers and the wide circle of Friends and others to whom THE FRIEND GOES to give a careful scrutiny to what is said in this address, and to allow time for reflection on some of the views that are advanced in it.

We feel that President Comfort is most honest in his statements, that what he says he says for himself alone, and not as the mouth-piece of any group of persons. His deductions may not be ours, but they are honestly stated, and we must admit that he has certain reliable data whereon to base his conclusions, which none of us individually nor all of us collectively can command.

His remarks on leadership are too sadly true. His intimation, that because a college freshman "goes to pieces" in his freshman year may not be laid to the charge of the college, is most gently put. Everyone but a total ignoramus in such matters knows that more than fifty per cent. of such failures are traceable to the training that antedates college entrance, and that almost one hundred per cent. of this fifty per cent. are chargeable to the lack of training at home. Let it be remembered, too, in this connection, that many a Quaker boy today finds admittance to college from families which possess no college-going traditions and in which a generation back no thought was further from the family counsels than that of a son entering college. We are still in a transitional stage in this matter. We are learning by personal experience, and in many cases the lesson is being well learned, and the son will come forth wiser than his parents.

President Comfort states that "of 43 Quakers of the two branches in Haverford, 21 are Westonians and 22 are not." Is there anything to discourage us in this showing? For reasons purely economic it is better for certain boys to attend college near home as day-students, some find at other institutions than Haverford the special courses their tastes seem to demand, again others, because they go farther from home or into an entirely new environment, elect Earlham; this has been especially noticeable among Ohio boys. All in all the showing 21 to 22 is a good one.

Where the speaker touches upon the subject of the ministry, we recognize that he is upon ground where he must tread most cautiously. This part of his paper merits re-reading. We believe that you will find in his conclusions very much to endorse. Be watchful, we would ask you, not to read into his paper, especially in this section, what he has never said; and if you draw inferences do not label them as anything but your own. When one has faced a congregation of some two hundred young men, alive in every fibre of mind and body, week in and week out for a college year in a Friends' meeting of the Philadelphia type, he has had presented to him problems that you and we have not even attempted to solve; he speaks with a horizon that we do not command, and his statements must carry an element of fact that we must accept. Where he alludes to a "limited intelligence and narrow experience," he has far more in mind than scholastic training.

There were preachers among the Friends of the seventeenth century and there have been many since who were not college-bred, yet they did not lack in intelligence and experience. They were, however, possessed of a power to which all schools and colleges will do well to appeal.

To be effective there must be clear thought, vibrant with feeling, if the message is to win its way and effect its purpose

with the American youth of today. Quaker ministry in its very nature should be and, in no little degree, is of this type.

[Eds.]

Such an occasion as this offers a rare opportunity to consider some of the problems which concern Philadelphia Friends, and in particular those which confront the only boarding school and the only college for men under Friends' management which are located within the limits of Philadelphia Yearly Meeting. Our very presence here today is evidence of our interest in the welfare and development of this ancient School; and there are perhaps few in this company who have not had some contact and acquaintance with Haverford College. Upon the standards of scholarship and of life which are inculcated at these two institutions depend in a very large measure the future of the oldest Yearly Meeting in America. They occupy a strategic position. They have been and they are an important link in the development of American Quakerism.

What I say today I say for myself alone, and not as the mouthpiece of any group of persons. I shall say what I think categorically and without the qualification or restriction which usually marks our Quaker parlance, but which sometimes weakens a truth which needs to be driven home. It is my hope that something may be said to clear the path for an advance in Quaker education in these parts, and that all concerned may understand more clearly how these institutions can and should co-operate more effectively than they have ever yet done.

Two years ago at Westtown Commencement the present speaker voiced his regret that Westtown graduates were not taking the part they might in undergraduate affairs at Haverford College. They were not felt in the formation of decisions and policies at a time when the judgment of many of our youth was strangely distorted. It was cause for general regret among some of us that Westtown sentiment was inarticulate before an attack of license which threatened precious foundations at Haverford, as at most other colleges. Westtown sentiment did not seem to translate itself into action and leadership. At that time it was rather from other denominational elements that succor came. I have never fully understood the cause of that state of affairs. Perhaps it is unnecessary to re-open the question now. For I am here to say that the past two years have witnessed a total change in this respect. For two years Westtown sentiment has been articulate. Westtown graduates have done their share to maintain our equilibrium and to direct our college policies in sane and righteous lines. The introduction of student government at Westtown has had a happy effect. There was one Westonian on the Haverford Student Council last year, and four this year. These are figures of the greatest significance. Without in any sense constituting a political bloc, Westonians have demonstrated that in force of character and in qualities of leadership they can make themselves felt in open competition, and this we have long wished to see.

This acknowledgment, which it gives me the greatest satisfaction to make, brings us naturally to a consideration of the historic function of these two institutions in the development of Quaker leadership. That we are lacking in leadership as a Society, is only too well known. It cannot be concealed. We have an abundance of earnest fighters in the ranks, but we are meagerly officered for our great campaigns. In our 100,000 membership there are not enough leaders to fill the fingers of one hand. Bankers, lawyers, doctors, preachers, teachers, hard-headed business men, noble mothers and lovely daughters—4,000 of them in Philadelphia alone. But where is the prophet, the leader, to go before us? Where is the voice, our voice, which can be heard above all the confusion of tongues wagging about us and which by its accents of truth and sympathetic intelligence will gain the attention of the world? Where are our writers who can write for a large public? I cannot think of anyone at present born a member of Philadelphia Yearly Meeting who can gain a national public by his written word. With one-quarter the membership, English Friends have many times our weight in British national and social

councils. There may be other causes for this, upon which we need not dwell. But I know there is one cause which we may do well to ponder: they are better educated than we are. And lest you will think I am referring to mere intellectual superiority, I hasten to add that their superior education is revealed not in pride and exclusiveness, but in tolerance, in ease of social contact, in wisdom that wins its own way. How eagerly we run to meet these valued Friends when they come among us! How eagerly we listen to their wise and sympathetic interpretations of truth! It is because they are citizens of the world, and we are citizens of a city which is no mean city, but it has a narrow denominational horizon. These British Friends are better founded, better read, better traveled, better bred than we are, and they are fighting on a far-flung battle line.

Now it is in connection with this comparison that we should think of the two institutions which claim our attention. Westtown has been preciously guarded as a nursery of Quakerism, where certain peculiar manners and customs have been retained for their value in preserving our children from the temptations of the world. Westtown has been reserved for Friends' children, and the education here has surely been guarded. Nothing recognized to be at variance with the testimonies of our Society has been encouraged within these precincts. The School is the special concern of Philadelphia Yearly Meeting; here, if anywhere, the future leaders of our people must receive their formative training.

Haverford was founded and has always been governed by the liberal wing of Philadelphia Quakers,—liberal in theology when the question arose, liberal in manners and in all the exterior marks of Quakerism, liberal in allowing members of other denominations both to teach and to learn upon its foundations, setting store upon scholarship and intellectual development. For over half a century non-members have been admitted to its student body and have grown more numerous until they now form about eighty per cent. of the enrollment. Doubtless, then, Haverford is no longer an example of Quaker homogeneity. It offers in our educational scheme a point of contact between our young membership and that of other denominations. Here our boys find themselves in the world,—a somewhat protected world, to be sure,—but nevertheless a new world of opportunity to err as well as to walk straight. Here Quakerism is on trial. Here Westtown comes into contact and competition with the outside world. Will it sink or survive the stronger for the testing? We have not a monopoly of wisdom. We must not pay too heavy a price for being a peculiar people.

Both institutions will be strengthened if each allows the other to strengthen it. Yet it is not too much to assert that each has gone its way unconscious of any responsibility toward the other. This is because the Westtown educational group in charge of Westtown has been a different group from the Haverford educational group in charge of Haverford. They are so distinct in personnel as hardly to have any common educational interest. There has never been any intelligent co-operation between the responsible management of the two institutions, though there has been for years a cordial personal relation existing between executive officers, who have personally facilitated the transaction of necessary business between School and College. This unnatural situation, regrettable as it now appears, is altogether the result of historical factors. It is a situation which can and should be adjusted. In the interests of Philadelphia Yearly Meeting we must cease to separate the interests of these two institutions. Before showing our corporate debt to them, let me point out what the loss has been through a failure to correlate their endeavors in a broad-minded spirit of sympathy.

Very many of our members are satisfied with the Westtown of the past fifty years. As compared with other boarding schools, it has had a pretty high wall about it. Bearers of approved messages have been cordially welcome to come in, but there has not been much going out on the part of the School family. The cultivation of certain manners and ideals has

been very intensive in a protected garden. The Philadelphia Yearly Meeting's Committee has willed it so, and the Committee has included a considerable number of conservative Friends. They have of course sought by the means employed to preserve what is precious to all of us. There is no criticism here intended of their aims. It is only the means that we are considering. Is it not possible that until very recently the exterior peculiarities of Quakerism have been stressed at the cost of the inner strength of Quaker convictions set forth in the lives of strong men and women? Is it not true that a number of graduates have taken one or two unfortunate paths: some have continued throughout life to live on a narrow gauge of human sympathy which has interfered with their value as members of a mixed community; while others, after feeling restrained during their school years, have leaped over the traces altogether when free from restraint and renounced all effective co-operation with the Society of their birth-right. If we can place ourselves for the moment in a state of perfect frankness, I think we must admit some loss of efficiency through these two results of Westtown training.

And now let us be equally honest in viewing the effect of a Haverford training upon the Quaker youth of our Yearly Meeting. Here at the present time we find Friends not in complete but in only partial command of the situation. The students are only twenty per cent. of Quaker membership; the Faculty is almost exactly fifty per cent. of Quaker membership; the Board of Managers is one hundred per cent. of Quaker membership. There is no official discrimination against non-Quaker students or professors. Our Society is here in open competition with the thought and practices of other denominations. Our Society's ideals are placed in review; our Quaker youth are on trial. If our way of life is inferior, it is disparaged; if our ministry is archaic, it is mocked at; if our teaching is feeble, it is denied; if our personal testimony fails, then Quaker influence in the College is a vain boast. No one in touch with the situation will deny that Haverford has fallen short of its possibilities in these respects. But the interesting fact in the situation is the challenge it presents. Our Quaker boys here have a chance to take their first step in the world, to test themselves as they will have to do later in the outside world in the temptations which assail their physical, moral and spiritual lives. If they fall into temptation, the College must bear its share of the responsibility; but so also must the home and the School which have left them unable to defend themselves and to build more stately mansions upon their early foundations.

I have been interested in running down some of the instances which have given to Westtown teachers and students an unfortunate impression of Haverford standards. These instances have been indeed deplorable. But it has been a few Westtown graduates who return from Haverford to the School and conduct themselves in an unbecoming manner who have given rise to the natural impression. They are exceptional cases and are very regrettable. The question is, why do these individuals select Westtown as a place to disport themselves in this fashion? That is a subtle question which I shall not answer here, but for which an answer may suggest itself to some of my hearers. The conduct is the result of a kind of misguided protest which the School and the College working together ought to be able to forestall. Perhaps the worst effect of it is the tale-bearing to which it gives rise and which does infinite harm to both institutions. There is none of the Queries whose practical value we should more cherish than that which discourages tale-bearing and detraction, for I know of no body of Christians more prone to these practices than we are ourselves. Vague reports brought home by incompetent observers are bandied about in our families and committees and are exaggerated beyond recognition. Both School and College are sadly misrepresented, and misunderstanding is created. Both School and College are dealing with human beings at what is likely to be a foolish and thoughtless age. They should both be judged by their mature products rather than by their immature students. We are all working for the same results, and we

can afford to be generous in the belief that many foolish children will yet make wise parents.

But at present some Quaker parents feel the danger to be so great in the transference from Westtown to Haverford that they refuse to submit their sons to the danger. They prefer to send them to a great university where they will be free from the sinister influence of a diluted Quakerism. Yet Haverford students are surrounded by a traditional atmosphere of Quakerism. They are an object of continual personal solicitude, and they are perfectly free agents to practise their own standards of life. They do not have to deteriorate; very few of them do. Investigation shows that those who are unsatisfactory in college were already unsatisfactory in school. Now boarding-school government is totally inappropriate in dealing with young men from seventeen to twenty-three years of age. Students at Haverford may indulge in certain unprofitable practices if they wish to do so, within the bounds set by temperance in such matters, just as students do either openly or covertly at other colleges for men in the country. I am talking about Westtown youth at Haverford, and I say they need not do these things to the dismay of their parents unless there has been something in their previous training which inclines them to indulge their freedom. Each may decide for himself in college, as in life, what he will embrace and what he will eschew, subject only to the solicitude of the Faculty, who seek to curb him in any practice which is undermining him or affecting his Christian efficiency. Of 43 Quakers of the two branches in Haverford, 21 are Westonians and 22 are not. I trust that these 21 are not in danger of losing any of their valuable patrimony. I should be quite willing to trust the observation on this point of their parents, who are certainly interested in their welfare. These boys are a great asset to the College and they show what the School can do for the College. I predict with confidence that they will be taking thirty years hence as important a part in the affairs of the Yearly Meeting as their forebears did before them. Blood will tell, especially if fortified by a transfusion of education, and after a pardonable flight in the world, with its strong appeal, our youth will come home to roost where they belong. Only let their flight be what the aviators call "under control" — a wise and sympathetic control that knows when to exert pressure and when to let the natural desires of youth run free. I believe that at this age it is expedient not to forbid where it is impossible to enforce, but to have faith that the best will assert itself to the eventual confusion of the trivial. It must not be forgotten that our boys are fundamentally like other boys, and it is useless to pretend that they are immune by nature from temptation. Any strength they may develop must come from the family and school. By the time they get to college their fundamental traits are already bent in a certain direction. What college does is to arouse ambitions, inspirations, ideals hitherto only vaguely seen; but a boy's character is already either strong or weak. We parents are largely responsible for the character, and we must not palm off the responsibility where it cannot be borne.

(To be continued.)

## PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

The following Notes were compiled by Frances Tatum Rhoads.

The Philadelphia Peace Committee is sending a member into each of our Monthly Meetings (of Philadelphia Yearly Meeting), to supplement, by some statement, the Appeal which presents our own work, along with that of the National Council for the Prevention of War. In this personal contact we hope to bring the matter of our work more closely home to all of our members, to stir them with a sense of the importance of our all doing *just now* whatever we can do to stem the tide of militaristic sentiment, and present the true ideals of peace.

The activities of the Citizens' Military Training Camps are being put very prominently before the public as the summer

advances. Posters in railroad stations, trolley cars, etc., present their attractions; how traveling expenses are paid, equipment furnished, etc. "Send your boy to Plattsburg, and Swap him for a Man," says one poster, but it does not say what *kind* of a man he will be!

An article in a popular weekly magazine entitled, "Our Brutal Soldiers, and what our Boys in Camp think of them," tells of the pleasant side of camp life, describes the pet animals the soldiers have, the outdoor sports, etc., but nothing is said of the aim of it all, and the direction in which it leads. Let us be watchful to present the question in its true significance. Do we want the boys of our country trained for army service on the former German plan?

The Peace Committee has on hand some reprints of the article published in the *Atlantic Monthly*, "A Test of Faith." This remarkable answer to the question as to whether non-resistance is a practical position deserves a wide reading and distribution. We shall be glad to have our members help in this.

OUR Autumn work in State and County Fairs brings us in touch with people we want to influence for peace. Suggestions as how this may best be accomplished will be welcomed by the Peace Education Committee, 304 Arch Street.

GOOD WORDS FROM IRELAND.—We recall the thrilling stories of the staunch Irish Friends, under the pressure of war-time conditions, which are told in the journal of Wm. Edmundson, and other old-time chronicles, and the remarks of Ernest Grubb at the late Dublin Yearly Meeting show that they are no less strong for peace, some of them at least, at the present time.

## Notes on London Yearly Meeting.

London Yearly Meeting began Fourth-day, Fifth Month 23rd, at ten o'clock. A morning and an afternoon session was the usual order during the seven days of its continuance, with special sessions some evenings. Each morning session was preceded by a devotional meeting at nine o'clock. On the 22nd, three gatherings occurred: a meeting for worship; the Swarthmore Lecture, "a beautiful and reasoned statement of the close and vital connection between our religious life and our service," was given by Helen M. Sturge; and lastly, a film was exhibited showing the Relief Work of Friends.

At the first session of the Yearly Meeting proper the Nominating Committee, previously appointed, proposed that Roger Clark be Clerk, and Julia R. Glaisyer Senior Assistant. At a later session it became necessary to release Roger Clark on account of illness in his family, and the ex-Clerk, John H. Barlow, took again the office for the remainder of the sessions. Visiting Friends included Rufus and Elizabeth Jones, Emma Cadbury, George Williams and Augustus Murray from America, Friends from West China, Vienna, Germany, Denmark, France and New Zealand and two members of the Dutch Mennonites were present.

Official correspondence with American Yearly Meetings came up on Fourth-day afternoon, by report from the Meeting for Sufferings. The following extract from that report will explain the matter:—

It has been assumed that, whenever a separation occurred, London Yearly Meeting must decide which of the two separated bodies it would recognize as part of the genuine "Society of Friends." A special responsibility has seemed to rest upon it in this matter, since it is the mother Yearly Meeting and the one whose judgment has often been regarded as authoritative. The assumption has had many unfortunate consequences. It has compelled London Yearly Meeting to sit in judgment on bodies at a great distance, with whose circumstances it was very imperfectly acquainted. If the course

Describing his own experiences with the many soldiers who have come for food or lodging to his home during the past two years, he said that he had always prayed that some "good words" might be given him to say to them, and generally had found a right opportunity to say them, though it was hard to know how to speak to men "who were accustomed only to the mass."

Four soldiers were just leaving his home one morning and "as they went down the avenue," Ernest Grubb called after them, "Boys! Do violence to no man! Remember they are your brothers!"

Meeting one of them again, some time after, the man said: "I remembered what you said, sir, and fired high. I didn't want to hit 'im."

"So," said Ernest Grubb, "the good words have not lost their force!"

*The World Tomorrow* devoted a recent issue to discussion of the question, "Shall the Church Bless War?" Letters are still coming in, presenting replies made from various viewpoints, and the last issue has one under the heading, "Follow the Quakers." It says, "In answer to the question, 'Is War a Method which the Church can sanction anymore?' would say that the Church never should have countenanced war, and that if all Christian denominations took the same point of view as do the Quakers, and exerted their all-powerful influence in propagating and, wherever possible, enforcing that view, wars of aggression would long since have ceased, and with them the occasion for engaging in war on the part of nations against whom such wars are directed.

JOHN F. McNAMEE,  
Editor and Manager *Brotherhood of Locomotive and  
Enginemens Magazine, Cleveland, Ohio.*

proposed is adopted, it is the earnest desire of the Committee that the spiritual tie which binds all true Friends together should be strengthened. While our Yearly Meeting will not assume responsibility for the views held or the practices adopted by any other, the bond of friendship and fellowship need not be in any way diminished, but will, we trust, be increased by becoming less formal.

In the judgment of the Committee the best method of achieving this aim would be to *drop entirely the practice of appointing official Correspondents*, and this course it heartily recommends.

In less than half an hour a unanimous decision of approval was reached.

Very different, however, was the reception of the report on Religious Education. In 1921 a Committee of the Yearly Meeting had this subject assigned to it for consideration, and this year made a final and voluminous report. *The Friend* (London) sums up its contents by saying:—

It surveys the present situation, lays down general principles, indicates the scope of the teaching required, makes numerous practical suggestions and concludes with a list of nearly 150 books on religious education for the use of parents and others who have the care of children, classified under eight heads.

It was felt by some, however, to have a bias toward special theological tenets, and the discussion that followed ran along these lines, while the practical suggestions were not seriously considered. At the close the Clerk presented this Minute, which was accepted:—

We have been reminded that all education is religious education and that religion is rooted in experience, in direct and individual experience of God revealed to us by the person of Jesus Christ, and that the secret of religion is the practice of His Presence. Such experience we must reverently believe can come only by the Holy Spirit, but our aim must be definite-

ly to provide an education that will help to prepare the way for it. In the absence of a trained ministry we need, more than others, that large numbers of our members should be seriously studying the whole background of our religion and the Bible. Part of our failure to attract others to the truth we hold is due to a lack of power in expressing this truth. Many of the difficulties that surround us in religious life are intellectual and must be met by intellectual means. Without adopting the Report as a complete statement of the view of the Society of Friends on the teaching of religious education, we welcome the suggestions it makes and recommend those suggestions to our meetings for careful consideration.

Extension Work at Home drew forth lively and stirring messages at one of the evening sessions. Thus Robert Davis spoke regarding the aim of the work:—

Three points might be emphasized: (1) We needed to appreciate more fully the values that attach to our meetings and that the poverty of those meetings was a serious handicap to extension work; we needed to cultivate a deeper sense of responsibility. (2) There was the need for a deeper concern to spread the message of Truth: What contribution did our meetings make to the spiritual life of the neighborhood? Were the lives of men and women being changed through the influence of that meeting? Was the meeting a living creative force, the centre of spiritual influence and social activity and educational enlightenment? Would the neighborhood suffer if the meeting were to close? (3) The spirit that desired the spread of Truth was lacking. No one could read the history of Early Quakerism without being struck by the contrast between the splendid enthusiasm of that day for the spread of Truth and the comparative lukewarmness and indifference of today. In the seventeenth century Quakerism was a creative, spiritual movement. Quakers were desirous of spreading the truth; today it was difficult to move at all. What was the remedy? What was needed was a vital and personal sense of the immediate presence and power of God. The purpose that should underlie our efforts to spread the Truth was not to make the world safe for democracy, but something far deeper, to make democracy conscious of God. God was ready to lead us forward to larger and more fruitful service, if we had the will to obey His call and the courage to follow the guidance of His Spirit.

Rufus M. Jones had been asking himself the question, "What is our main business and are we really at it?" Our business was not to create some new spiritual life, but to let Christ through in the human life today, and that was the supreme business of the Church. He was making it his business in this world to try to let Christ through to men, women and little children, so that never again would the world have anything to do with hatred, nor would it be an organ of dis-sension, but would stand for the love that reveals fellowship, friendship, joy and radiance and all the other qualities that make Christ real. We must let the love and glory and radiance of God break through us. Christ made us transmitters and living centres to a religion that was just as real as electricity, as real as radium and as mighty as gravitation that holds the universe together.

Two sessions were given to the subject of the Ministry, including the Recording of Ministers. T. Edmund Harvey said:—

We were all Ministers if true Friends. The ministry of life was the ministry in which personality spoke to personality. The call to minister came to each one, but in a peculiar way to those who were given this special gift for the service of others. The best could not be attained unless the whole life were dedicated. There were claims on all sides for service,—municipal service, philanthropic, educational. It was sometimes necessary, however, to lay down a service or give up a pleasure in order that the life might be more freely given and spent in the call of ministry.

To William Littlebois it seemed that two things illustrated our weakness: (1) The absence of expression of vocal prayer in so many of our meetings. (2) The lack of Friends to whom

the vocal message was given. God had immeasurably more to give to Friends than they ever dreamed of. A new epoch lay before us of power and work for the Kingdom of God.

On the subject of recording Ministers there was much expression favoring the giving up of the practice and the Clerk drew up a Minute which was accepted:—

"We have had before us the report of the Meeting for Sufferings on the Minute of Yorkshire Quarterly Meeting with reference to the recording of Ministers and have carefully considered the subject. Before coming to a decision we ask the Meeting for Sufferings to consider the changes that would be necessary, should we discontinue the practice of recording Ministers."

On Seventh-day morning, the only session of that day, an invitation was accepted to meet next year at Llandrindod Wells, a Welsh town, where, however, the English language is spoken. Reference was made to the advantages that had accrued previously in holding the Yearly Meeting at Leeds, Birmingham and Manchester, and also to the possibility of Devonshire House passing out of the possession of Friends by another year.

The statistics of the Yearly Meeting were given as follows:—

Total membership of the 77 Monthly, Two Months and Six Months Meetings which comprise the 21 Quarterly and General Meetings, together with the C. I. S. Foreign Membership (85) was at the end of 1922, 20,069, an increase of 22 on that of the previous year, due to the increase of 54 in the foreign membership. The decrease in Great Britain is 44. Eleven Quarterly Meetings show decreases, 6 Quarterly Meetings and 1 General Meeting showing increases. Convictions, admissions as minors and reinstatements—424—were 22 more; births—139—16 more; disownments, resignations and disassociations—209—17 more; deaths—339—27 more. The number of members married was 177—4 more; and there were 20 marriages in our meeting-houses, when both parties were Friends, compared with 23 in 1921. Recorded Ministers—236—were 4 less than in 1921, and 102 less than ten years ago.

A. S.

(To be concluded.)

#### NEW ENGLAND YEARLY MEETING.

In visiting this gathering, held at Westerly, Rhode Island, Sixth Month 2 to 6, 1923, we were impressed with the interest evinced by the members and how each one counts in an assembly of moderate size.

Two Friends from Iowa, one from New York and four from Philadelphia and its vicinity were welcomed as guests in different homes. Dinners and suppers were served in the basement room with rest apartment and kitchen adjoining.

The Queries occupied one session, another was devoted to Epistles from Canada, Kansas, Iowa, Ohio, North Carolina, Philadelphia and Fritchley—the one from London was supplemented by a cable greeting, and all these were cordially answered.

There had been a suggestion from one Quarter that Westerly should consider union with Philadelphia, and although it is hardly ripe for action, we are reminded of the articles by Blair Neatby in the *Quarterly Examiner*, 1918, entitled: "Quakerism in America."

He reviews from his English standpoint the various Branches on our Continent—one sentence we quote:—

"I feel perfectly clear as to the most hopeful immediate step for Friends who value the old paths. It is to work for the fullest possible union between the Orthodox Philadelphia Yearly Meeting and the Yearly Meetings of the Conservative body; and for an equally close union between these two bodies and our own."

There were two sessions of the Meeting for Ministers and Elders, the Clerk, Job S. Gidley, being much favored in conducting it.

On First-day the house was well filled, many young people



and children, for the marriages between Westerly and Philadelphia Friends bring a fraternal feeling.

Henry J. Cadbury, too, came with a greeting from those of our Society at Cambridge, Mass., in their weekly gathering. Arthur Perry, of Boston, was Clerk of the Yearly Meeting, and after a devotional period each morning, the business was transacted ably "without haste, without rest."

The Peace Committee occupied one evening, Frederick Libby giving us one of his earnest addresses. He had a popular Primer, from France, illustrated, inciting the children of that country against Germans, urging hatred and revenge.

How can we offset this?

The next night the Prison Reform Committee inspired us with a stirring appeal by Lewis Bernhard, an ex-convict. He told of his boyhood in Georgia. His parents were wealthy Christian people; at college he learned to play cards and to gamble, to gratify this passion he stole, and soon landed in prison; being released he went home only to find his mother dead and his brother unwilling to receive him. Back to his crime and prison again for twenty-two years in different States, until one night in New York City he determined to end his life, for it was impossible to find work; homeless, friendless, he wandered into Jerry McCauley's Mission and heard loving invitations to the men there to begin life anew. His heart was reached when an old lady came down the aisle, laid her hand on his shoulder and said, "Jesus loves you." Home memories were stirred, he wept and fell on his knees, in prayer.

A position as janitor being found for him and his joy at being trusted, kept him, through Divine Grace, from falling into his old sin, and now for seventeen years he has remained true to his Saviour.

Returning to Georgia he was able to organize prison reform and to help in other States also. His plea everywhere is: "Give discharged men and women a chance to work—put hope and courage into them, tell them of the Lord's power to save." He has a position in Providence, Rhode Island, at the "Church House" there.

The Yearly Meeting being over, our kind hosts took us to the shore five miles distant, and the Friends from Iowa were given their first sight of the sea. A fine surf breaking on the rocks delighted them, and they gathered shells to send home.

They then proceeded on their way to Canada Yearly Meeting, and we all separated in much love.

H. P. MORRIS.

### CHILDREN'S CORNER.

A STOP IN HER MIND.  
(1808)

MAUDE ROBINSON.

(Continued from page 608.)

Before he was twelve, she decided that it would be best for him to be apprenticed. Having no ready money, she pocketed her pride and asked the Monthly Meeting to pay the premium for the fatherless lad. But this was not needed. James Sims, a life-long friend of John Kendal's, offered for the father's sake to take the boy free, and employ him in the large warehouse in Ebmouth, where he carried on the business of a ship-chandler.

He was a silent and rather stern man, and in his warehouse and home, where his employer's sons were all grown up, Mark came under most wholesome discipline. He did not dislike his work, and was intelligent enough to take real interest in the sails, ropes and other fittings for the different kind of craft. His scanty leisure was all spent about the beach and harbor, but for the first two or three years the work was so hard that supper and bed were all he wanted at the end of his day's employment.

But as he grew tall and strong, the work became light and easy, and a strange restlessness grew on the lad. No holiday afternoons in those days, no cricket, football or cycling. The week's work was not over till late in the night, but Mark

would rise very early on the Sabbath morning and tramp the seven miles to the little shop at Lavercot to spend the day with his family.

His mother studied him anxiously. Sometimes he was wild and flighty, teasing his sisters and Matthew, but as he grew older he was moody and morose, and very unwilling to speak of his life in the town. The fact was there was much he did not wish his mother to know. The window of his little bedroom opened on to the roof of a shed, and Mark, who could climb like a squirrel, had got into the habit of slipping off to the ale-house, and among the sailors, whose reckless gaiety was a relief after the steady work and over-solemnity of the Sims household.

The remembrance of his home and his mother kept him from grosser sins, but the influences of the French Revolution had crept into English towns, and there was in Ebmouth a group of discontents, whose talk of liberty and equality fascinated Mark. His master had some inkling of this, and the day that his seven years' apprenticeship ended, gave him so long and perhaps unjust an admonition, that the lad flung up his employment, got work in another ship-chandler's, and from that day never darkened the doors of the Ebmouth Friends' Meeting House.

He went home but seldom, and to his mother's sorrow she heard that the Ebmouth Friends, after well-meant visits, which Mark received with sulky defiance, had disowned him from membership. It was at the time when the dark shadow of an invasion from the hated first Napoleon hung over the southern counties of England. The army and navy drew off the bread-winners, work was at a standstill, war taxes had raised the price of all provisions terribly, and there was actual starvation in many of the back streets and alleys of the seaport town.

The herds of fallow deer in Lavercot Chase were a great temptation, and it was well known that some of them found their way into the town by night. The younger keepers were away in the army with their master, Lord Lavercot, and the Chase was an immense area for three elderly men to patrol, who much preferred the warm ale-house to tramping through the wet fern in search of desperate deer-stealers.

At last two men with a pony-cart laden with innocent-looking heath brooms, were stopped by the constables, and underneath was hidden a dead hind from the Chase.

The Assizes were held a few days later, and by the barbarous law of those days, the two men, one a peddler of brooms and the other the landlord of the "Black Jack" tavern, were condemned to be hanged, and their bodies hung on a gibbet by the cross roads on the edge of the Chase.

The day that almost all Ebmouth were flocking to the place of execution as to an exciting spectacle, Mark came home, looking so white and miserable, that his mother drew him up to her bed-room, and seated in the big dimity chair, said, "My poor lad, tell me all that troubles thee."

Mark threw himself on the floor, hid his face in her lap, and told her that he had helped the men to get the hind the night before their arrest, cruelly catching it by a sharp hook baited with an apple. His intimate knowledge of the Chase and the habits of the deer, and innate love of adventure, had made him a most efficient poacher.

"And Mother, I did not think it was wrong; there are families in Ebmouth who taste nothing but the coarsest bread week in, week out. Why should not they have a bit of meat, when those useless beasts are eating the good grass of the Chase? What right has one man like Lord Lavercot to keep them just to look at—a man who does not know what hunger is? Poor Barnes of the 'Black Jack' always shared with the poorest. He used to make great coppers full of what he called onion gruel for the children, but there was something more nourishing than onions in the cans they took away! I have seen the little, grey, pinched faces grow almost plump and rosy, when a child had had his tin can filled every day for a week. We have done it many times during the winter, and who was the worse? And now they are hanging those poor

chaps, and their children will be fatherless, and I helped to bring them to it! I can't stay in Ebbmouth after this, Mother; I must go to sea."

"Not in a King's ship, my son?"

"No, although Friends have disowned me, I am too much of a Quaker for that. I could not turn a gun on the poor Frenchies, who have been dragged from their homes and their honest work by a military tyrant—just as thousands of Englishmen are. If those who make the quarrels did the fighting there would not be much war."

"Do merchant ships sail safely in war time?"

"There is always a risk of being captured, but in Ebbmouth there is a fine barque, the *Atalanta*, fitting out for the East Indies. Captain Keith means to risk it. I know I could get a berth as carpenter's mate—I understand ship's tackle so well. Thou wouldst not be against it, Mother?"

Bridget Kendal sat in silence for a minute and then said, "The Lord is as near by sea as by land, my boy, so go, and may He keep and protect thee."

Mark returned to Ebbmouth (going several miles round to avoid the sight of the horrible gibbet) to finish his week's work, the day of execution being a holiday. He was readily engaged in the place he sought, and had a fortnight's free time before the crew were needed in the *Atalanta*.

(To be continued.)

### A YEARLY MEETING EPISODE.

Some of us who for many years have had the uninterrupted privilege of attending the sessions of our Yearly Meeting, can recall many striking incidents which support the basis upon which its decisions have very generally been reached. Oftentimes in perplexing situations, the waiting for the Spirit of Truth to direct has been rewarded by happy and confirming assurance, that "the meek will He guide in judgment, and the meek will He teach his way." Not once nor twice, within the writer's recollection, has the decision arrived at been one somewhat remote from that expected when the initiative having been taken by intellect or by selfish interest, has yielded, or the minority has won over the majority by patiently waiting for the mind of Truth.

A few years since one of our younger members took the liberty of introducing into a session of the meeting, incognito, one of his acquaintance deeply interested in Christian work. The occasion happened to be one on which an important decision was arrived at in full harmony, after there had been much discussion, amid apparently diversity of opinion, by our simple method of seeking the guidance of the Spirit. As the visitor left the meeting, thanking his friend for the privilege accorded, he stated that it was the most remarkable experience of the kind in his life in a deliberative assembly. Accustomed as he was to arriving at decisions by vote, our Quaker method was for him a revelation.

But our intent is to refer to that pleasing incident of our late Yearly Meeting (perhaps forgotten by most who witnessed it), when at the conclusion of the fourth joint session the clerk, in introducing the subject of adjournment, raised the question as to whether it should be in expectation of again meeting jointly, or otherwise. Very promptly, and without apparent hesitation, several Friends united in the expression of a wish for joint session. Then came one of those pauses, which, as we have said, betokens the presentation of another viewpoint as to judgment. This time it was ours to listen to a woman who arises from her seat in the gallery, and gently pleads for separate sessions, and enforces that plea by alluding to one of the happiest, most pleasing episodes that, perhaps, ever happened in our Mother Yearly Meeting (London).

For a full generation the women Friends of that great body had been pleading to be constituted a meeting for discipline. At the Yearly Meeting held in 1753, the subject had been broached with such force by them as to win over many of the men Friends to their plea, but being strongly opposed by many the matter was postponed, and kept in postponement. At one time when the subject was revived a Friend remarked,

"I see it but not now; I behold it but not nigh." In the year 1784 the subject took such hold of the Women's Yearly Meeting that it was decided to appoint a delegation to visit the men's meeting, then sitting, and personally plead their cause before them. This delegation was composed of nine women of prominence in the Yearly Meeting, to whose number by invitation were added three visiting ministers from America, among whom, and of exceeding helpfulness, was Rebecca Jones. The recorded accounts of the reception given this remarkable delegation by men Friends, leave the impression that the event was one of a highly picturesque and stirring nature. The arguments whereby prominent individuals among men Friends had held off their sister members could no longer withstand the rising sense of justice; and, as one prominent in the affairs of the church wrote, "the evidence of Truth so strongly impressed the minds of those present with a sense of their concern being right, that a minute was made to that purpose at the next sitting of the meeting, and a copy of the said minute handed to the women Friends by a deputation from the men's meeting, of which the same Friend was one, and who quaintly adds: 'We had a good time among them, and left them in sweet peace.'"

There is a beautiful tradition (and it was the reference to this tradition that won our hearts in our Yearly Meeting), that at the head of the delegation of women Friends, as it entered the men's meeting room, walked that queenly personage Esther Tuke, and that a man Friend who had all along been in sympathy with their concern, stepped forward and greeted her with the words: "What is thy petition, Queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of the kingdom." How unlike in spirit and in wisdom the sentiment expressed by one of the men, that it would be preposterous to have a body with two heads; to which Rebecca Jones responded that there was but one head to the body which is the church, and that in Jesus Christ male and female are one.

The sequel may be given in the words of the minute adopted by men's meeting, as follows:

"This meeting after a solid and deliberate consideration of the proposition brought in from the meeting of Women Friends, held annually in this city, agrees that the said meeting be at liberty to correspond with the Quarterly Meetings of Women Friends, to receive accounts from them, and issue such advice as in the wisdom of Truth may, from time to time, appear necessary, and conducive to their mutual edification. For this purpose it will be expedient that the said meeting be a meeting of record, and be denominated the Yearly Meeting of Women Friends, held in London, etc."

WALTER L. MOORE.

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THE SPRING CONFERENCE OF THE FRIENDS' MISSION AT SOROCHINSKOYE.

The spring conference of the Sorochinskoye unit opened with a welcome to Wilbur K. Thomas, who was able to reach the field at last after having been held up for weeks by the floods which tore up the tracks and bridges and made travel between Moscow and Sorochinskoye impossible. Wilbur Thomas brought greetings and regret from Clement Bidle and Ruth Fry, who were unable to remain in Russia long enough to visit the field.

In order to give Wilbur Thomas a better idea of the work before future plans for the mission work, the main object of his visit, should be discussed, the district supervisors and department heads reported on their work first.

Emily Simmonds brought word from Pugachev that in a district comprising 27 volosts and numbering some 100,000 people, we distributed for Third Month 15,540 pyoks, and for Fourth and Fifth Months 23,127. The A. R. A. is feeding children in this territory, but a pitifully inadequate ration, and it is certain that had the Quaker food not arrived when it did, the majority of people now receiving pyoks would be dead or in the last stages of starvation. No actual deaths have been reported in the districts which are receiving the Quaker pyok since the second week in Third Month, when the little village of Imaleyevka had a toll of twelve. But there are still cases of famine-swelling.

The transport situation is very difficult, as many of the volosts are more than a hundred versts from headquarters, and as horses are so scarce a great many cows have to be used for hauling. Another problem has been the great influx of refugees from the Ukraine and Siberia, who have come back to find the houses they formerly occupied entirely torn to pieces for the wood that was in them. The health situation is very serious, as an ever-increasing number of peasants are coming down with malaria, and there is no quinine available.

The hopeful side of the situation in Pugachev is that, in spite of the terrible suffering of the people, there has been splendid co-operation of all the local officials in the prompt and just distribution of food, and that amazing energy has been shown by the people in getting their land plowed and seeded in spite of their weakened condition and the lack of working stock. A great deal of land has been spaded and sown by hand, and small groups have been pooling whatever resources they have had in order to send one of their number to Siberia to buy a horse which they can use to work their land collectively. Constant requests are coming in for clothes, for medicines, and for help in getting horses; but the mission has had to confine itself entirely to relief feeding in Pugachev. The people are delighted to have a chance to buy the flour sacks at four million roubles apiece (about three cents) to be made into clothes, so desperate is their need.

The reports of the district supervisors of the Buzuluk section disclosed a healthy revival of conditions throughout the whole district owing to the continuous feeding the Friends have been doing for the last eighteen months. The improvement is revealed in the statistics which show an increasing number of births and a decreasing number of deaths. Much new stock is also being born this spring. The feeding lists have been cut down to an absolute minimum, and it is certain that should the Quaker pyoks be withdrawn before the harvest much suffering and probably mortality would result, as the people who are receiving rations have absolutely nothing.

In line with the policy of the Department of Health all over Russia to decrease the number of permanent institutions for children and get them back into their homes, and concentrate on the establishment of clinics and consultations for the general health of the children, is the closing down of many of the Children's Homes, the returning to their relatives of as many "part orphans" as possible, and the concentrating into fewer and better homes the children who remain. In the Sorochinskoye district the number of homes has been reduced from fifteen to five. One of these homes has been turned into a technical school for the older children.

The floods cut off all communication with the Grachovka outpost during the month, so Katharine Amend was unable to do anything in her district during that period. The horse situation is more serious here than anywhere else, and many people are spading up the ground by hand. The malaria epidemic is increasing daily, and almost the entire population is affected.

Wilbur Thomas, after hearing the various points of view, brought home to the workers very clearly and forcefully some of the real meaning of Quakerism, which some of the difficulties of the work had tended to obscure during the past months. He spoke of the idealism that had impelled the Service Committee to send out these groups of workers to different parts of the world to express in service the love for their fellowmen

which is the basis of Christianity, and to try in a small way to overcome the great evil that was being done to each other by the nations of the world. He told of conferences with government officials in Moscow, and of the appreciation they expressed of the Quaker work, and their desire that the Friends continue in Russia—and suggested that from now on by working in closer touch with the central authorities who have the good of Russia at heart and who understand more clearly what the work of the Friends means, it might be possible to overcome many of the local difficulties. He finally put it up to the group squarely that it was not the material help alone that counted, but that if we could not bring a deeper spiritual message to the people of Russia by carrying on the work in a real spirit of love and brotherhood, and actually help them in the creation of a better world by our presence here, that it would be useless for the mission to remain.

And out of the doubts and hesitations of the group there emerged a sincere feeling that there were no difficulties that could not be overcome if approached in the right spirit, and that having brought the people thus far through the tortures of hunger we could not desert them now just as they were beginning to reconstruct their lives again. The final conclusion of the group was that the work of the Quakers would be needed in Buzuluk Ooyezd for many years to come, and that through certain immediate measures of material assistance it would be possible to achieve the higher spiritual aims.

The specific lines suggested along which the work should be carried on were an anti-malaria campaign, the purchase and re-sale of horses with a revolving fund to be put into new horses, and as a smaller and more concrete piece of work to be carried on this summer before actual relief should cease, the repairing and equipping of the schools and hospitals in Buzuluk Ooyezd.

JESSICA SMITH.

SHIPMENTS received for week ending Sixth Month 16, 1923—73 boxes and packages.

Cash contributions received for the same period—\$15,922.92.

### FRIENDLY NEWS NOTES.

WESTTOWN SCHOOL NOTES.—At the Commencement exercises at the close of the school year a class of forty-one was graduated. Essays were read by Mary Elizabeth Harold, John E. Parker, Edna E. Wetherald and Mary R. Worth. The Valedictory was given by William B. Test. The closing address to the class was delivered by Elbert Russell, Director of the Woolman School. Alumni prizes for high scholarship were awarded to George P. Lippincott, Esther K. Harris, John H. Wills and Florence Houghton, and for greatest improvement in scholarship to William B. Test, Anna G. Haviland, T. Poultnery E. Mathews and Rachel H. Wood. The Class of 1914 Reading prize was awarded to Helen G. Bell. The following Seniors, because of high scholarship, were elected to the Cum Laude Society, an honor society in secondary schools corresponding to the Phi Beta Kappa of the colleges.—Edna E. Wetherald, Dorothy Michener, Mary R. Worth.

On the evening before Commencement a very interesting program of the Union Literary Society was given, the Senior girls presenting Milton's Comus. The meeting was held on the girls' hockey field; the sloping bank with its setting of fir trees made a very pleasant and suitable background.

About thirty of the pupils remained over at the School after Commencement for the College Board examinations, now held at the School. In addition to our own pupils, several young people from West Chester and Kennett Square High Schools took advantage of the convenience of Westtown as an examination centre.

During the summer the old mill is to be remodelled as a centre for the Westtown Community Club, an organization which was formed about three years ago and has steadily increased in interest. The expense of remodelling the building is being borne by several interested friends of the School,

while the club is assuming the expense of furnishings. To raise money for this purpose a chicken supper was recently given in the school dining-room, for which nearly three hundred and fifty tickets were sold.

The following members of the Faculty are planning to attend Summer School.—Samuel H. Brown, Albert L. Baily, Jr., Caroline L. Nicholson, E. Grant Spicer, J. Ruth Kellum, Cebrun W. Joyner, Lewis A. Taylor, Eugene R. Raiford, Jessie A. Wood.

GEORGE L. JONES.

SAMUEL L. HAWORTH and wife of High Point, N. C., who were in attendance at Philadelphia Yearly Meeting last spring, expect to sail next month for an extended visit among English Friends.

More than one door of service has unexpectedly opened before them, the most interesting one being a pressing call to spend a few months at Ram Allah, Palestine, heading up the boys' school there, while Edward Kelsey comes to America on vacation.

In a recent report from the Quaker Centre in Berlin occurs the following:—

Yesterday a gentleman from A—— called and told me something of his endeavors to come into touch with the Quakers. He knew of course of the feeding in his town and went to the German who was the local head of it, only to be told that he could receive no information! Then he got hold of the local paper which mentioned a book that had the London address in it. There naturally he got some information and was advised to apply here. He was an officer during the war, and is still the head of an officers' society and has, as he expressed it, had to fight hard with himself to come to the Quakers, but he felt he *must* find out what lay at the back of such strange and unaccountable doings as their work seemed to him to be; he was convinced that there must be some spiritual power behind it, or it could never have been done, besides the inexplicable strangeness of it.—“Personal Religion and The Service of Humanity.”

In the multiplicity of details and in the pressure of business, a committee may lose the keen sense of commission to attempt and achieve great tasks. A Committee, like the individual, needs time to think and it needs an attitude of mind and soul which can make it able to receive increasingly the thoughts of God about its work. We cannot be too clear that it is nothing less than “a new thing” which will meet the situation. Individually the faith of most of us is too weak sufficiently to grasp the promise: “Behold, I will do a new thing,” but a committee which grasps with corporate faith such a promise is the committee which will have a spirit of adventure in attempting the humanly impossible. And those who thus trust God discover God.

RENDEL HARRIS in speaking of the daily tasks of his party at the Convent of St. Catherine, Mount Sinai, last winter, says: “We have every opportunity for study in the Library.

Every day there are six of us at work there. Dr. Hatch is classifying over again the MSS. of the New Testament, H. G. Wood is reading lives of the Saints, Mary Dobson and her friend are deciphering Arabic Apocrypha, Dr. Benson, our lady physician, is copying beautiful MSS. and illuminations, and I am on the all-round hunt for prey. We work till 12 NOON, resume at 2 P. M., and go on until 4 P. M., and afternoon tea. The whole varied and supplemented by various mountain expeditions.”

Referring to a personal incident to which we have already alluded he writes: “We are often interrupted by great festivals, when the firing of a gun and the ringing of bells intimate that it is a holiday and the Library is closed. This will happen next week, when three dignitaries are to be remembered: St. John Chrysostom, the Kaiser Wilhelm and myself. So we shall have a day off for a mountain excursion. Most of our party have been up Jebel Musa, but I do not venture so high myself as I have not the physical strength. No one has yet ventured Jebel Catherine, which is said to be a two days' climb; it looks very attractive, but perhaps somewhat steep and higher than Jebel Musa by a good bit.”

THE appeal here referred to will recall to many of our readers a cause with which they were identified for many years.

It has been decided to gather funds for a Memorial to the late Pandita Ramabai. In Europe, America, Australia, as well as throughout the whole of the Eastern countries, the name of Ramabai is revered. Christianity owes a debt to the name and example of Ramabai. Civilization is under an obligation to perpetuate her memory. The womanhood of India and the East recognize that their religious and educational freedom is partly due to her pioneer efforts. Her life and work will continue as a criterion for future generations, because her standard of attainment is unique.

ONE, writing of the present status of the Friends' Hospital at Châlons, France, says: “The staff consists of seven trained (four French, three English) and ten aides (two American, three French, one Swiss, and four English). The spirit of them all is most friendly and harmonious, and the work of the hospital goes on perfectly smoothly and without a hitch. The patients are as full of gratitude as ever.”

#### NOTICES.

AN appointed meeting for worship will be held at Parkerville, Pa., First-day afternoon, Seventh Month 1st, at 2.45 (Standard Time), to which a cordial invitation is extended.

A MEETING for worship will be held at Wilgus Hall, Hatboro, First-day afternoon, Seventh Month 1st, at three o'clock (Daylight Saving Time), to which a cordial invitation is extended.

DIED.—At Plymouth, England, on Sixth Month 20, 1923, after a brief illness, WILLIAM H. GIBBONS, of Ardmore, Pa. (formerly of Coatesville), a member of Haverford Monthly Meeting. Arrangements for the funeral, which will be held at Haverford Meeting-house, will be announced later.

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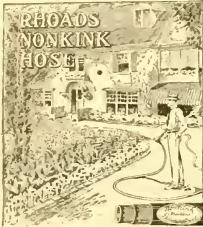
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